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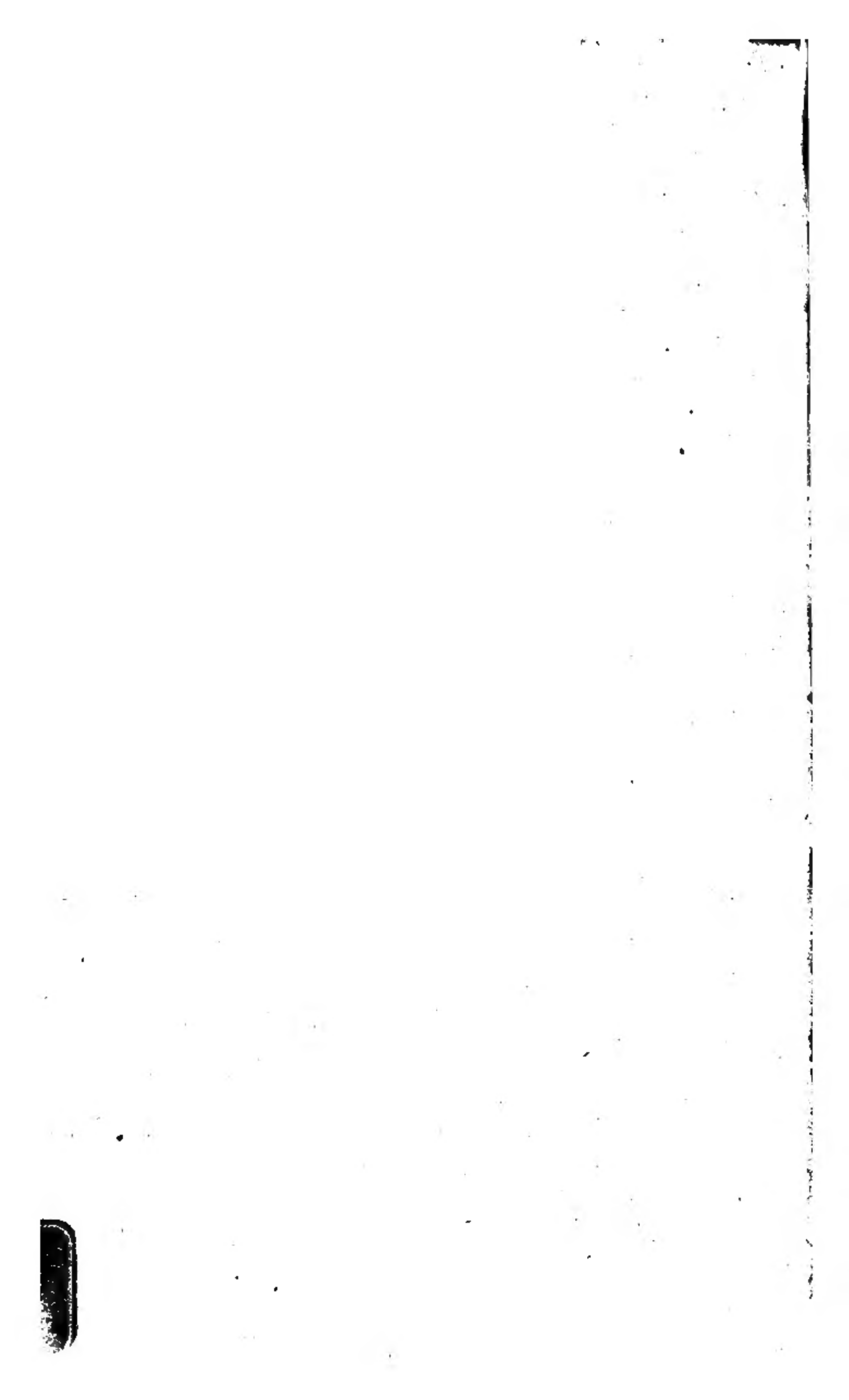
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THE  
ANTI-JACOBIN  
REVIEW AND MAGAZINE,

OR,

*Monthly Political and Literary Censor,*

FROM

SEPTEMBER TO DECEMBER (INCLUSIVE,)

—1804—

WITH AN APPENDIX,

CONTAINING

*AN AMPLE REVIEW OF FOREIGN LITERATURE.*

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“ Be it known to all who are under the dominion of *hereticks* that they are *set free* from every tie of *fidelity* and *duty* to them ; all *oaths* or *solemn agreements* to the contrary *notwithstanding*.”

DECRET. GREG. lib. 5. tit. 7.

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1804.



TO  
THE RIGHT HONOURABLE  
GEORGE LORD KENYON,

THIS Volume of a Work, established for the purpose of maintaining and upholding those Religious and Political Principles which were deeply implanted in his Lordship's Mind by his venerable Preceptor, the REVEREND WILLIAM JONES, OF NAYLAND, is respectfully dedicated, as a public Testimony of Esteem and Regard, by his Lordship's

Faithful Friend, and

Devoted Servant,

THE EDITOR.





## POLITICAL PREFACE.

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**E**VER since we commenced our labours, we have uniformly maintained, that the only effectual means of combating the system of usurpation and universal dominion which characterizes the French revolution in all its stages, was firm and extensive concert. The principles whence it sprung, the acts which it exhibited, and the characters which it formed, whatever might be their several diversities, all agreed in seeking the subjugation of mankind. This was a primary object of Brissot and his Girondins, Robespierre and his Terrorists, of Lépaux, and of Buonaparté. Such a purpose, pursued by so very powerful a people, rendered confederated resistance not only wise, but absolutely necessary. Under this conviction we have never failed to deplore the divisions which distinguished the progress, and determined the fate of the last war, and to hail with joy every appearance of returning union. At a very early period of our work, we conceived there was reason for congratulating the friends of social order, religion, and lawful monarchy throughout Europe. A disposition manifested itself in the greatest powers of the continent to unite with Britain, for the common purpose of safety and independence. One potentate, indeed, adhered to the narrow policy which first induced him to withdraw from the defensive combination against revolutionizing conquest and anarchy; but we hoped that the Sovereigns, who at that time saw and pursued their real interests, would be able, in a considerable degree, to effect their purpose, even without the assistance of the Prussian King. Events for a time justified our expectations; during a great part of 1799 we flattered ourselves that the existence and vigorous efforts of a powerful concert, though late, might still preserve Europe. But dissension and jealousy soon blasted the promising prospects: the confederacy dissolved, and one sovereignty after another fell under the insatiable ambition of revolutionary France. One adventurer becoming paramount in usurpation, gave

VOL. XIX. A greater

greater unity, and consequently greater effect, to the subjugating, revolutionizing, and plundering projects of France than they had before possessed. Always formidable, and requiring to meet them, a confederation of the European powers, they became much more alarming from the time they were instigated and commanded by Buonaparté.—Thenceforward the proceedings of the French, more imperiously than ever, called upon the princes and nations of Europe to unite, as the only means of preserving themselves from becoming the slaves of an insatiable and ferocious tyrant. But as the danger increased, the oscitancy and negligence increased also. The sovereigns of the most potent and renowned states, descendants of an illustrious line, of ancestors, seemed to vie with each other in their eager attempts to truckle to the upstart sway of a low-born adventurer. Holland relinquished the independence for which her heroes in the days of her glory had fought with such energy and success. Belgium abandoned the constitution of mixed liberty and order, through which she had prospered for so many centuries. Switzerland was deprived of that polity, under which her hardy and brave sons had acquired such renown. Italy and Spain, under difference of forms, became mere dependencies of France. Germany was either subjugated to the power, or new-modelled to the pleasure, of the revolutionary conquerors; and all these changes were effected or maintained, because so willed the son of a Corsican attorney. Such was the gloomy and disgraceful aspect of continental affairs, when Britain was left to contend alone against France. The genius and energy of the country, employing the resources which, with such a constitution, they had created, met the gigantic foe single-handed, and wherever they did meet him, manifested their superiority, and in the result of the *warlike* contest defeated his attempts. While thus they fought, and thus they conquered, they held up a rallying standard, round which the nations of the continent might be expected to range, when they recovered from the inaction and apathy by which for the present they were overwhelmed; but such an effect was only to be hoped from THE CONTINUANCE OF BRITISH ENERGY. If Britain were to remit her efforts, what other power could be animated; or, if even desirous of resistance, could act with efficiency?

ciency ? Britain did remit her efforts ; with an unwise and timid precipitancy she concluded a peace calculated to paralyse Europe, and to extinguish any remaining embers of an independent spirit. Our opinion of the cessation of hostilities, and the Treaty of Amiens, has been so repeatedly and explicitly given, that it would be useless repetition to re-state it here ; and it has been so fully confirmed by the awful series of events, that it is equally unnecessary to expatiate on its justness. Though we are among a very few who reprobated such a measure, and though we are proved to have been in the right, we are far from claiming the merit of extraordinary sagacity ; we merely exerted common judgement in forming our opinion on a very clear and obvious case ; and common prudence in deprecating counsels of certain and speedy danger. At present, therefore, we shall mention the peace no farther than as a link in the chain of events and causes which now operate in Europe.

One natural and immediate consequence of *such a peace*, was to lower Britain and raise Buonaparté in the eyes of other nations. He had succeeded in carrying into effect the plan of separate negotiation, which France had uniformly sought, and Britain, till that time, had as uniformly opposed. The grand and leading objects, which in former negotiations Britain had proposed were now relinquished. The grand and leading objects which France had proposed were now attained. The immense accessions which, in the close of 1796, France had declared she would for ever retain, and Britain declared she must abandon, or not have peace, were now entirely surrendered ; and in many subsequent acquisitions of Gallic conquests Britain acquiesced with equal facility, and without any countervailing stipulation. We, and a few others said, that there existed in the situation of Britain no solid reason for such cessions on our side, without any equivalent on the other. Forbearing for the present to repeat our charges against the peace, as unwise and as pernicious to Britain, we are only considering it in the impression which it made on the continent concerning this country and Buonaparté ; and we shall farther view it in the impression it made on Buonaparté himself ; the series of conduct which succeeded both on his side and ours : hence, we trust, we shall be able to trace the rise and progress on the continent of the very different

different spirit which now animates the councils of certain renowned and great nations.

The peace of Amiens, appearing to concede to France the chief points of difference in former negotiations, swelled the arrogance, and increased the power of Buonaparté. He regarded himself not only as a dictator to the continent, but as dictator to England. He conceived, that throughout the world his will was to be a law; that all external engagements, and all internal regulations of every other country, must move according to his nod. From spring, 1802, to spring, 1803, without following his acts in detail, few will contradict us when we charge them in general as a regular and uniform system of attempts to make his word the paramount law in every country of Europe, or wherever European influence reached. Needless would it be to illustrate this remark by following him to the oppression of Italy, the plunder of Belgium and Holland, and the massacres of Switzerland, or to shew the substance the same, with only a variation of mode in the German indemnities. Needless would it be to view him speaking, writing, and acting towards England, in a tone of command which England never did, and, we trust, never will long bear with impunity. The whole result of his conduct was unexampled iniquity, but an insolent arrogance still more constant than even his iniquity itself. Never had any foreign ruler dared to insult Britain by dictates respecting her internal government. Such a consummation of infatuated arrogance was reserved for Buonaparté. His head was evidently turned by the elevation which he had reached,

In all situations the march of human passions is nearly the same. For the enormous iniquities of Buonaparté, we are to look for the origin not merely in a depraved and malignant disposition, aggravated and barbarised by the revolutionary system which removed from its volaries the restraints of morality and religion, but in the uncontrouled power which he has attained. But another circumstance accounts for one prominent part of his character, his furious imperiousness. "He had (said Robertson of Rizzio) all the overweening insolence with which unmerited prosperity never fails to inspire *ignoble* minds." This, we doubt not, is the origin of that part of Buonaparté's character. We are not only to con-

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sider the *height* at which the Corsican reached, but *the lowness* from which the Corsican began to ascend. Buonaparté was not a French gentleman, to whom high rank in the army might be a subject of natural contemplation, as likely to be attained by him as by any other French gentleman, who would discharge his duty and display military ability. He was the son of a Corsican, of no rank, and who in entering the army, according to the sentiments and rules which then governed France, could have no hopes of ever being a field officer; and must think that, if he arrived at the rank of captain, he got *a very high post*. A man in such a situation, sudden elevation to the command of an army, must naturally elate; but to the command of an empire, it is not surprising, that it transported him beyond all bounds of moderation and equanimity. The origin of Buonaparté, in a considerable degree, accounted for another quality which is very glaring in his character; a frantic impetuosity, which disregarded all the propriety and decency which the custom of civilized society has established between gentlemen. This was evident in the vapouring invective which, in his wife's apartment, he blustered out against Britain to Lord Whitworth. Even such boasting bravadoes as may be deemed inconsistent with any but vulgar minds, arise from the combined operation of his original and present condition. Whatever may be the cause, it is certainly a fact, that no man recorded in history to have attained exorbitant power, ever so fully united pride with boundless ambition, insult with iniquity, as Buonaparté. He seems to have tried as an experiment, how far independent nations would bear the most degrading commands, and the most flagrant injustice. From daring insolence, as well as heinous iniquity, arises his total disregard of the laws of nations, as well as of every other right, human or divine. His principle indeed is simple, that all rights become null when pleaded in bar of the will of Buonaparté. This is a maxim of jurisprudence which must be admitted by any one who would attempt to justify the series of conduct exhibited by this fell and extraordinary tyrant.

Since the recommencement of the war, his boundless ambition ran with increased rapidity the career of insolence, fraud, and unrestrained violence. The detention of unof-

fending individuals, was the first act which, immediately after hostilities began, testified his total disregard of every principle which had hitherto guided the conduct of civilized nations. Next came imperious and flagrant violation of the rights of ambassadors in his conduct towards the representative of the most powerful potentate of the continent. His treatment of the minister of Russia demonstrated, that his arrogance had risen to a madness of infatuation; and that his imperious temerity rushed headlong to provoke that sovereign, who is the most able to repress his ambition and humble his power. The seizure of a neutral state in the heart of Germany, without even any allegation of any grounds of hostility, was the next step of daring iniquity. The other powers of Germany seemed to bear without resentment, the subjugation and plunder of their principalities. Hanover underwent all the horrors of military execution. Austria and Prussia kept the sword in the sheath: though the next house was on fire, they made no efforts to stop the conflagration. The Northern Powers began to see with alarm, the gigantic strides of lawless enormity to their own immediate neighbourhood, and began to assume a different tone, and vigorously to prepare the means of defence. But, during the first year of renewed war, there was evidently wanting a full confidence in the energy of Britain. The nation, it was universally seen, was disposed to use every effort for the purpose of repelling invasion, and shewed itself fully competent, in point of force, to discomfit every attempt of the kind. But foreign powers did not entertain a very high confidence in the talents and vigour of the existing administration. They conceived that their views were limited principally to defence; and that they had no design of promoting, animating, strengthening, and directing any concert of attack for reducing the usurper within the bounds that were necessary for restoring the independence of Europe. There were evidently wishes, especially on the part of Sweden and Russia, but no measures of efficient co-operation. Buonaparté, finding his iniquity still unchecked, grew more and more impetuous and furious in violating all public and private rights. The murder of the DUKE D'ENGHIEN comprised into one act, many and various atrocities which had before served the tyrant for many and various acts. Here, the



the innocence and the virtues of an illustrious individual ; the rights and security of the royal family of France, the laws of justice, which reprobate murder, and the laws of neutral nations, had all one neck, which more fortunate in gratifying diabolical rancour than Caligula, the Corsican tyrant was able to strike at one blow. The import of this savage massacre was comprehensive and clear ; it unequivocally spoke the following language : “ I, Buonaparté, will murder whom I please ; in whatever country or nation I please, whether at peace or war. What I, Buonaparté, command, however contrary to rights, or shocking to humanity and justice, must be executed : it is commanded by me. Buonaparté.”

Such language, and such acts, could receive no effectual answer and correction, but from the point of the bayonet. The sovereigns of Europe did not venture to unite and employ their force for stopping the progress of spreading despotism and destruction. The most spirited contented themselves with remonstrances, and the rest acquiesced in the enormity without any expostulation or complaint. Thus, uninterrupted in his career of iniquity, Buonaparté rushed on to new acts. Fortune did not present him with an opportunity of perpetrating another deed so atrocious in its circumstances ; yet he found means to commit a fresh outrage, which no less flagrantly, though less bloodily, violated the rights of neutral nations.. The seizure of Sir George Rumbold, the representative of the British Sovereign in the neutral territory of Hamburgh, continued to manifest his total disregard for the rights of neutral states, and the laws of nations. His tyranny, as we formerly remarked, “ had known no bounds, and experienced no opposition. He had satiated every wicked propensity, every brutal passion of his ferocious mind. He had broken every treaty which he had himself concluded. He had violated every right that was hitherto deemed sacred by the civilized world. He had sacrificed every principle and every law, consecrated by religion, morality, justice, or general assent, to his own vanity, arrogance, and ambition.” All this he had done with impunity ; and he was impressed with a notion, that he might proceed to any length which he chose with continued impunity. The torpor of the continent was not not to be re-

moved without unparalleled provocatives. But Buonaparté himself afforded the stimulative which appears destined to rouse the powers of the continent to a sense of their interest, and the vindication of their independence. There now existed predisposing causes which facilitated this salutary effect of unexampled despotism. The councils of Britain were changed; the objects of our belligerent policy became much more energetic and comprehensive; and a project of a confederacy for repulsing the enormous power of Buonaparté, and restoring the independence of Europe, began to be in agitation. Sweden and Russia openly and magnanimously avowed their determination. Even Prussia seemed to be so far alive to the common danger, as strongly to reprobate the lawless act which had recently taken place in her near vicinity. The iniquitous apprehension of the British Ambassador was the occasion which, though late, called salutary sentiments into action. The language that had been long spoken by Russia, and that was now adopted by other princes, seems, for the first time, to have impressed Buonaparté with a notion, that *for the present* his will was not to continue the paramount law of the continent; that nations began to recover from their palsy, and were likely to resume their former vigour. The manifest futility of his boasted preparations against England more strongly impressed this idea; because it strengthened the grounds on which opposing powers might hope for success. In short, he very plainly saw, that his imperious despotism, and atrocious iniquity were no longer, without controversy or interruption, to govern Europe. A project of extensive coalition was carrying on against his tyranny, and not unlikely to be matured into a regular and consistent league. Russia breathed a spirit worthy of a Peter and a Catharine. Sweden entered into the scheme with an ardour, a magnanimity, and a heroism worthy of that heroic kingdom which, under Gustavus Adolphus, shook the overgrown power of the House of Austria in those days preponderant in the European seats. The conduct of Prussia was less determinate; but there were not wanting grounds for conceiving that the court of Berlin would renounce the politics of the last ten years, and join in a system, not only conducive to its interest, but necessary to its preservation. Austria, indeed, afforded little indication, of  
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any disposition, at least any intention to join in the common cause, but without it a powerful combination seemed on the eve of being formed.

As confederacy is the obvious policy of the continental powers to maintain, or rather recover their independence, so it is the obvious policy of Buonaparté to dissolve and crumble such a confederacy. Thence he has recourse to separate negociation. Buonaparté is as versatile as he is enormously wicked. He can craftily assume any disguise that suits a crooked purpose, as well as proceed with flagrant openness in direct iniquity. He can assume the appearance of a mus-sulman as easily as poison an hospital. He can speak the language of peace and moderation as well as bluster out the bravadoes of violence and outrage. These are circumstances and facts which are to be taken into account, in estimating any proffers of negociation which he may make. First, is Buonaparté changed in disposition and character so as sincerely to accede to terms which may restore the independence of Europe, and secure other states against the return of usurping ambition; or does he only pretend to change, that he may break the concert, and find a future opportunity more favourable than the present for executing his schemes of universal dominion? Are such changes in the human character frequent, or to be regarded as probable, or even credible events? After such an experience, it would be more than imprudence; it would be frantic madness to trust to any compact that was to depend upon the *integrity* of Buonaparté. What other security can be obtained? One might, and one only would be sufficient, a great reduction of his power; the abandonment of recent conquests; and the contraction of France within her ancient limits. With such a government, and such a ruler, we have our doubts if even such a reduction would render the continent secure. WE are fully convinced that nothing short of the restoration of the lawful monarchy can ever give a secure peace to the neighbouring nations. Waving, however, our own peculiar sentiments as Anti-jacobins, let us consider the question as Anti-Gallicans, as men desirous of restoring the balance of power, by ending the overwhelming preponderancy of France. Is Buonaparté probably disposed to relinquish the command of Holland, Belgium, Western Germany, and Italy; and to renounce

renounce the direction of Spain. All these sacrifices are necessary to the security of Europe; and every peace will, and must be false and hollow, which leaves such a mass of power and influence in the hands of France. We have unquestionable evidence that Buonaparté will not concede those important points; and that evidence is his own speech at opening his senate, in which he lays down a fixed principle, that he will not, as he phrases it, break the integrity of the French Empire; but as common sense and common honesty would express it, that he will not part with any acquisition of unprovoked aggression, and lawless usurpation. This is by no means an indication of conciliatory intentions. Here we are not taking into the account the individual situation of the adventurer; but considering simply the relation of the ruler. He who holds in France the supreme power of peace and war declares he will make no peace which shall deprive France of territories, her possession of which places in imminent danger the independence of Europe. Instead of an usurper, had the lawful sovereign of the Bourbon family made such conquests, and declared his fixed determination to retain them, no wise British statesman could agree to such a preliminary if he had any hopes of effecting or maintaining a confederacy for restoring the balance of power, the security and independence of Europe.

A concert, firm, vigorous, and extensive, might prove efficacious to the contraction of France within her ancient boundaries; and such a confederacy only could produce a consequence of that magnitude. Respecting a new confederacy, we know many will draw unfavourable inferences from the termination of the grand alliance in the last war. On this subject, Dr. Bisset's history contains some pertinent observations introduced on the secession of Prussia and other powers, after the rapid victories of the Republicans in 1794. We shall the more readily quote these remarks since the Doctor in his politics is sometimes more an Anti-gallican than an Anti-jacobin; and agreeing with us on all the great constitutional points, differs with us concerning the expediency of several measures; and may therefore be cited as impartial.

“From such an issue (says he) to the efforts of the confederation, persons that did not exactly consider the specific case,

case, might very naturally draw unjust inferences. Such might conclude, because the combination in question had been unsuccessful, that no future union for suppressing dangerous ambition could be successful; and therefore that the attempt would be vain. Were a concert to be proposed for reducing the exorbitant power of France, the events of 1794 might be quoted as warnings, that the scheme would be impracticable, and assuredly the same means and conduct in similar circumstances would be unavailing. If the continental powers, pretending to join, were really to pursue different, and even contrary objects; and if the French were inspired by the same spirit which, during the republic enthusiasm, animated and invigorated their exertions, the issue would certainly be discomfiture to the nominal coalition of really discordant parts. But if they were to unite in head, heart, and hand, to pursue an object infinitely more important to their ultimate safety than paltry indemnities; it would by no means follow, that their efforts would be unavailing as in 1794." The object which the historian in this part of his narrative had in immediate contemplation, was the reduction of French power within limits consistent with the independence of Europe. Leaning to the political views of Mr. Pitt, more than with us to the political views of Mr. Burke; and admitting (we think wrongly) that peace was practicable, even with regicides, this historian very clearly demonstrates throughout the latter part of his work, that combination only uniform in purpose, consistent in plan, and energetic in execution, could save or restore Europe. For this conclusion, however, we cannot bestow on him the praise of extraordinary sagacity; it being so very evident, that where one nation very greatly preponderates beyond any other, and manifests a determined resolution to spread its conquests, either several states must join for common defence, or all successively bend under the yoke. We rejoice that the truth of this doctrine appears to be practically felt by Britain and the Northern Powers; and we repeat our hopes that Prussia may be induced to act with similar energy. Concert only among the continental potentates is wanting to call into action various dissolvents of Buonaparté's power. The Corsican, for even he is proverbially entitled to his *due*, has been, we must acknowledge, extremely serviceable to the

objects

objects of such a coalition. Within, as well as without, France and her dependencies, this adventurer has left no act undone which could enflame every generous sentiment, as well as every motive of interest. From the Helder to Cadiz, from the Atlantic to the Adriatic, every individual who possesses common reflection, must be convinced that Buonaparté regards all the subjects and dependents of his despotism, as mere puppets to move according to his caprice. Life, liberty, and property throughout Holland, Belgium, France, Switzerland, and Italy, hang by the single hair of a tyrant's pleasure. Spain is in effect in similar circumstances. Fear only can produce acquiescence in such lawless sway; and did a formidable confederacy move forward, fear would cease. Every tie which attached Holland to the democratical revolutionists of France is broken asunder. In 1794, a majority of the Dutch, being jacobinical, were inclined to favour the revolutionary invaders. They would not venture strenuous efforts, which they thought might merely conduce to the defence of the Stadholderian government, and not to their own security. Resistance, besides, would have exposed them to plunder and devastation; and these evils, by submission, they hoped to avert. Experience, however, has long taught them, that the fraternity of the revolutionary system is similar in its result to its enmity; and that both terminate in the confiscation of property. The exactions of the directorial government, from the Batavian Republic were immense, but the exactions of Buonaparté the Consul, far exceeded the demands of the Directory, and the requisitions of Buonaparté the Emperor, are not likely to be more moderate. The hard earnings of Dutch industry must be called forth to supply a fund for idle and impious pageantry. The savings of Dutch economy will be demanded to defray the cost of ostentatious extravagance. *Ladies of the cast of her Imperial Majesty*, know no bounds to profusion, and whether they reside in St. Cloud, or *Fauche St. Honore*, will waste, at the expence of the farmer, manufacturer, and merchant, or any other who may reap the benefit of the labours of those useful classes. Dutchmen *once* liked democracy much; but they ALWAYS liked money more. Democracy, the cause of their attachment to France, is at an end; plunder, the effect of that attachment,



ment, prevails as vigorously as ever. If we reason *a priori*, we may fairly conclude, that any man accustomed to freedom and independence, must ill brook slavery and despotism; we may also fairly conclude, that merchants having all their property, subject to the depredation of a tyrant, as rapacious as ferocious, would very gladly unite in efforts that were likely to place that property on a footing of security; and farther, that Dutch merchants are not the least anxious for preserving their wealth. There is, however, more than mere probability, that the Hollanders would gladly throw off the yoke, if a favourable opportunity offered—there is certainty. We have met with various individuals, natives of these states, or who have resided in them a considerable time. All of these agree in stating, that they are extremely desirous of wresting their country from the plunderers and tyrants of the Corsican. If Britain by sea, and a sufficient continental force by land, were to enter Holland, and hoist the standard of independence, they entertain little doubt that great numbers would joyfully join such a coalition for overthrowing the tyranny under which they have so long groaned.

But before the Hollanders can venture to make any efforts for vindicating their rights, and avenging their wrongs, they must be assured of a support and co-operation which will enable them to resist and defy the tyrant. An imperfect and crippled league could not excite them to follow their wishes. If Prussia continue, as she has lately appeared, sensible of her real interest, she, in conjunction with Russia, and aided by British armaments, would be fit to meet any troops that the Imperial despot could bring for preserving his power of plundering Holland. A successful stand in the northern Netherlands would encourage the southern to unite in exertions for extricating themselves from their present dreadful thralldom. It is inconsistent with human nature to suppose, that men who have experienced the blessings of a just and beneficial government, and had their sense of its value more deeply impressed by the awful contrast with the most ferocious, blood-thirsty, and confiscating system of iniquity which the annals of mankind has to record, will not embrace the first probable opportunity of escaping from such a diabolical domination. Let Prussia and Russia but steadily

steadily pursue their own interest, and all the Netherlands, Dutch and Belgian, will eagerly join against the despot. The power and protection of the same great potentates would encourage the Swiss to rise up in their own defence. But it may be said, there were powerful coalitions in the former wars, yet they were dissolved and discomfited by the French. That dissolution, as we already remarked, arose from the want of unity of object, concert of operation, consistency of plan, and energy of execution. But these were defects which did not spring from the purpose and nature of the combination, they proceeded from petty, unwise, and pernicious jealousies and competitions. We have often said, and we shall say again, that without a sacrifice of such paltry interests and views no confederacy can be effectual; and we trust, that the different sovereigns and nations, which have at length discovered the line of conduct which they ought to pursue, are now fully convinced of the folly and mischief of all separate and detached pursuits in circumstances which require the closest and most vigorous union.

The success of the revolutionists against the former leagues, though in a considerable degree owing to the narrow policy of the allies, one cause, which we trust no longer exists, yet was greatly increased by another cause, which we are no less confident has long ceased to exist. The French, under Jourdain and Pichegru, were the votaries of maddening enthusiasm, which, however destructive, never fails to produce energy; and where there is energy there must be efficacy. The same enthusiasm continued to operate in Italy under Buonaparté, and this adventurer had the art to persuade his infatuated soldiers, that in extending his means of robbery, they were promoting their own glory and benefit. He called himself their friend and comrade, and represented them all as engaged in the same common cause of enfranchising mankind. Their chimeras of equality he made the means of elevating himself to despotism. Their republican phrenzy he made the instrument of the most gloomy tyranny. His soldiers were the puppets, and enthusiasm was the spring, by touching which he could move his *figures* to his will. A republican ferment promotes enthusiasm, and thereby frequently produces, if wicked, at least great acts; but despotism chills every sentiment, and relaxes every nerve. In a  
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brain fever men have often performed prodigies of strength; but there are no raving fits in a dead palsy. The soldiers of Buonaparté in 1796, braved every danger, because they conceived themselves and their leaders as equals and partners; his soldiers in 1805, consider themselves as mere instruments of plunder and tyranny, and have no motive for adhering to Buonaparté but the hope of spoils. They are now mere mercenaries, who would join any commander that would afford them greater means of robbery. Besides the mad caprice of the despot has disgusted great numbers of his troops. The forces which fought with equal success and greater glory under Moreau and other commanders, find their services despised; and all military honours and donatives bestowed upon the troops who accompanied Buonaparté in his expeditions. Should external combination afford to internal indignation any hopes of successful revolt, there are numerous bodies of troops that would readily rise against the Corsican. In France, as a civil community, there are various and numerous classes, which differing from each other, combine in abhorring Buonaparté. The royalists are not more incensed against the audacious usurper, than the republicans are enraged against the framers of single tyranny, more felt than their imaginations conceived to be possible. The jacobins are in direful wrath, because their beloved anarchy has yielded to despotism. The present system they must acknowledge admits plunder, confiscation, and massacre, as much as jacobinism itself; but none of these blessings are allowed by the unsocial grasper to come to their share. Men of moderation and reflection, whatever party they may have embraced during the access of the revolutionary *phrenitis*, are now sobered by terrible experience, and convinced that a government of combined security and order is necessary for the welfare of France. Besides, feeling as royalists or partisans, or judging from experience, great numbers feel and reason as Frenchmen. These, our neighbours, have not, without reason, a very high sense of national glory. Among their princes, generals, and politicians, they can number as renowned heroes and distinguished statesmen as any nation on the continent. They, with justice, claim a very high rank in the arts of civil, as well as political and military life; and they are themselves disposed rather to overrate than under-

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rate their efforts of courage, genius, wisdom, and refinement. How must a Frenchman, when he revolves the history of former times, and retraces the splendid actions of his countrymen, now feel, when he regards the whole line of warriors, politicians, and sages, as merely sowing seeds that a Corsican goatherd, should reap the fruits? We believe every true and patriotic Frenchman must regard such a situation as humiliating and disgraceful, because it is natural he should so think and feel. On the same principles we firmly believe, that great numbers of Frenchmen would gladly join in hurling the tyrant to the abyss of destruction, if, from external co-operation, they could entertain reasonable hopes of success. But they do not feel merely as Frenchmen, they feel as men. Can we suppose that any man, who has received the education and sentiments of a gentleman, can, without rage and disdain, see such a set of ignoble upstarts strutting in arrogant and insolent pageantry? Can they bear to see paid to an old harridan, an homage far more humble than that which was offered to their lawful queens? Every man, not only of loyalty, patriotism, and honour, but even of generous pride, must spurn at such a prostitution of rank and dignity, and every breast that was alive to such natural feelings must pant with an eagerness for an opportunity of joining the standard of order and government against confusion and despotism.

For these various reasons we believe, that a wise and energetic combination of foreign states would encourage the French to schemes of loyalty and patriotism. We have no doubt that Buonaparté foresees this effect of a coalition, as well as other consequences, and that he is therefore particularly desirous of preventing the confederacy. Our ministers are aware of his designs, and will afford no opening for separation or detachment. Our sovereign will consult his allies. We and our confederates know and feel our own strength, and are aware that Buonaparté knows and feels it also. Were peace to be attained by any secure means, this plan of combined negotiation, backed by such a formidable force, would be the only means of success. Although we have lately regretted certain acts and measures of that able statesman Lord Grenville, and considered him as become member of a *coalition* for dictating to the sovereign in the exercise

cise of his constitutional prerogative of chusing his own ministers, we are greatly pleased with his honourable and elevated views on the subject of negociation. He highly approved of preserving and strengthening the connection of this country with the nations of the continent, as not only necessary to the security of Britain, but the independence of Europe. Concert, his Lordship regarded as indispensable means of either a secure and honourable peace, or a successful war. This was the language of a distinguished statesman, who, when in power himself, had strenuously supported the policy which he now recommended; and this was the natural language of any man who at once contemplated the character and designs of Buonaparté, and wished his projects to be defeated.

Mr. Fox took a very different ground, and his propositions, if adopted, were peculiarly calculated for promoting the dissolving schemes of the Corsican. Why, said this orator, should his Majesty consult any power of the continent? Mr. Fox declared he did not conceive there was any necessity for entering into any kind of explanation with the powers of the continent; let our King simply declare his sentiments, as they arose from the circumstances and relations of Great Britain, without any reference to other states, the amount of this reasoning is, let us avoid every kind of concert with the continent, and let us either fight or treat with Buonaparté alone. This is the very object which Buonaparté has uniformly sought and eagerly hopes to accomplish; to separate Britain and the continental powers; and if the British senator had been exciting his ingenuity to find out how he could most effectually gratify the most rancorous enemy of his country, he could not have fallen upon any means better calculated to that end.

*Hoc Ithacus velit, et magno mercentur Atridæ.*

The answer of Mr. Pitt to this observation of Mr. Fox, as far as it referred to the disposition of Russia, must be read with peculiar satisfaction by every friend to the security and independence of continental states. "His Majesty, (he said) has particularly pointed the attention of the House to the intercourse now subsisting between him and the wise and magnanimous Emperor of Russia, than whom there is



no greater friend to the independence and prosperity of Europe." We with much pleasure observed, that both Houses unanimously supported an address to his Majesty, approving of the principles of acting in concert with the great powers of the continent.

We very much doubt that peace can be attained in the present circumstances; we think that no peace will be safe which shall not contract France within her ancient boundaries. If we leave to this adventurer his present gigantic power, we give him a breathing time that may enable him to recover by art and insinuation, the influence which he lately possessed throughout the continent. What prudence, and indeed a still more imperious principle, self-preservation, must impel Britain and her co-operators to require; ambition and arrogant insolence will not permit our opponent to concede. It is evident that the chief maritime power of the world, and one of the chief land powers, are disposed and determined, either through peace or war, to reduce the boundaries of Corsican tyranny. It is also ascertained, that both possess such an efficient force as can support their determination. The Russian army is immense in numbers, potent in courage, and formidable in military efficiency. The soldiers who fought under Romanzoff and Suwaroff, are fit to meet any troops that ever ranged round the standard of Buonaparté. Prussia, we trust, will join her strength to the strength of Russia; but, however this may be, there is little doubt she will favour the common cause, and allow a passage to the northern troops. Sweden is now no less ardent in the desire of humbling this tyranny, than she was under her last heroic sovereign, when he was prematurely cut off by assassination. But the state of Britain is such as to afford every ground for confidently expecting success. Our navy, relatively to the navy of our enemy, is much more formidable than in any preceding period of our history; our army also far exceeds any former force. Our first military preparations on the recommencement of war, were chiefly confined to defence; the grand object of Mr. Pitt was to provide not merely for defence, but also for attack, to have a very great disposeable army. This was the object, principle, and design of the military system which he proposed. The result, it appears, is, that our army, ready  
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to be sent upon any foreign service, is far beyond the most sanguine conceptions. Our finances are in a prosperous situation. Taxes press much more lightly than the nation deemed it her duty to bear seven years ago, in circumstances which, though very urgent, were not so urgent as the present. Discontent is much less strong and virulent. Hence, probably it arises, that we do not hear, as in the former war, such a childish and importunate clamour for peace. Britons now seem to regard peace as one blessing; but not EVERY blessing ought to be purchased by degrading and injurious sacrifices. We do not think the people in general, at present wish for peace, at least on such terms as Buonaparté will probably offer. Peace, we think, in the whole relation of the case, by no means probable; and we think our countrymen firmly and boldly resolved to contribute every effort for success for war, should hostilities continue to be necessary. We deprecate a peace upon any grounds on which we can conceive it at present attainable; and if we should hereafter approve of any treaty, it must be from concessions from Buonaparté which justice would dictate, but ambition, rapacity and pride, are we think likely to prevent.

Mr. Fox, and some other senators, professed that they would not prejudge the dispute with Spain before they were in possession of full information. But Mr. Fox did prejudge the question; for he asserted, that the seizure of the frigates was wrong, before he had an opportunity of examining the acts and documents, or of knowing whether the seizure was wrong or right. Spain is manifestly a mere dependancy of Buonaparté, which he uses as suits his will, and is no more able to resist the power of Buonaparté, than a willow twig, to resist the mechanic, who bends it according to his pleasure or convenience. The Corsican has used this ozier as a provision basket. Spain, by peace with Britain, suffered to convey her treasures from America to Europe, has afforded a peculiar supply, which the expensive projects of the Corsican very much wanted. Our government endeavoured, by pacific representation, to prevent Spain from furnishing to our inveterate enemy the means of war. In our opinion, such application was continued too long; and it would have been much wiser many months before, to have adopted the energetic policy, which, in some circumstances somewhat

somewhat similar, though much less urgent, was proposed by Mr. Secretary Pitt. Such decisive policy we do think has too long been deferred; at present we think it not only wise but necessary. His Majesty was absolutely bound to take such measures of precaution as would not allow an enemy, who was already too formidable, to acquire any additional means and resources for carrying on the war against this country.

Mr. Fox made some allusion to the Catholic question: our opinion upon that subject has been so frequently given, and supported by such arguments, that we think it not necessary to revert to it here. Should such a measure be brought forward, we shall enter fully into the discussion; at present, we shall content ourselves with observing, that we trust the series of our reasoning and conduct has demonstrated us to be firmly attached to the welfare of Ireland, and every other part of the British empire, as any of the most ardent votaries of Catholic emancipation. We certainly do not conceive ourselves to yield to Mr. Fox in attachment to our king or to our country. We have urged many arguments against this scheme of Popish descendancy, and most of them we shall not here repeat. One we again shall urge, and probably again and again: religious toleration is an indulgence, which the freedom of the human understanding and human will, generally requires, and may be regarded as a natural and just right, originating in the constitution of human nature; admission to political privileges and offices, is a simple question of expediency. The Irish Catholics, as a great body of men, in the present state of knowledge and circumstances, are not fit for being entrusted with political franchises, the poor, ignorant, and illiterate peasants would not be improved by political privileges; they would not thereby acquire motives to industry, or means of independence, but would have additional temptations to low debauchery; improve their domestic and civil condition, enlighten their understandings, humanise their manners, reform their vices, and stimulate their industry. Such changes, and not the privilege of polling at elections, are the means, and the only means of bestowing on them that happiness which the votaries of the new project, profess desire to confer.

THE  
ANTI-JACOBIN  
Review and Magazine;

&c. &c. &c.

For SEPTEMBER, 1804.

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Ecce tibi, qui *Rex populi Romani, dominusque omnium gentium* esse concupierit, idque perfecit: hanc cupiditatem si honestam quis esse dicit, amens est; probat enim legum, et libertatis interitum; earumque oppressionem tetram et detestabilem, gloriosam putat.

CIC. OFF. lib. 3. 21.

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ORIGINAL CRITICISM.

*Remarks on a Pamphlet by Thomas Kipling, D. D. Dean of Peterborough, entitled "The Articles of the Church of England proved not to be Calvinistic."* By Academicus. 8vo. Pp. 32. Deighton, Cambridge; Mawman, Hatchard, and Matthews, London; Cooke, Oxford; and Todd, York. 1802.

*A Reply to Academicus, in a Letter addressed to the Rev. Mr. Michell, M. A. Fellow of King's College, in Cambridge.* By a Friend of the Rev. Dr. Kipling, Dean of Peterborough. 8vo. Pp. 77. Hurst, London; Deighton, Cambridge; and Todd, York. 1803.

THE masterly pamphlet of the Dean of Peterborough \* performed two very essential services to the Church of England, and the cause of truth. From the authentic works of Calvin himself it gave us (what our modern Calvinists are, in general, extremely solicitous to conceal) a faithful picture of what Calvinism is; and it proved to a demonstration that the doctrinal standards of our excellent Church are so far from being, as is confidently asserted, in harmony with Calvinism, that they are, in a great variety of the most fundamental points, in decided opposition to that wild and blasphemous system of theology. It was natural to expect that such a publication should excite keen resentment in the minds of "the True Churchmen;" since, while it totally demolished the very foundations of their favourite su-

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\* For a minute account of which see our XVIth Vol. p. 54, &c.

perstructure, it effectually, at the same time, exposed their presumptuous arrogance and cunning duplicity. Accordingly their zealous and devoted advocate, the Christian Observer, has loaded the author with the foulest abuse: whilst Academicus, in one of the most artful and insidious publications which we have ever seen, pretends to answer his arguments, and "to reconcile with the Articles of our Church, and with the declarations of Holy Writ," (p. 5.) those particular parts of Calvin's works which the Dean has expressly attacked.

The "Remarks" of Academicus are arranged in three chapters, of which the titles are as follow.

1. "The question stated. Preliminary Observations."
2. "The Calvinistic Doctrines compared with some of the Articles of the Church of England."
3. "The Liturgy of the Church of England compared with the Calvinistic Doctrines."

The uncommon dexterity with which the author has contrived to misrepresent his antagonist, to puzzle the evidence, and to elude, if possible, the force of demonstration itself, will compel us, we foresee, to protract our animadversions much farther than the size of this pamphlet may seem to authorize. But we once more take the liberty to repeat that we never measure the importance of books by the number of their pages. The tendency of the publication before us we consider as peculiarly mischievous and dangerous. To those, indeed, who are versed in the controversy; who have studied the works of Calvin and the doctrines of our Church; it will occasion no perplexity: for the author's strength consists not in reasoning, but partly in the suppression of truth, and principally in fallacious sophistry. The detection and exposure of these, however, may be of some service, especially, to young divines, (for whom, indeed, the "Remarks" appear to be chiefly designed,) whose principles are yet unfixed, and whose minds might be influenced by those specious arts of which Academicus is so great a master. The efforts of our Calvinistic "True Churchmen," to corrupt the religious sentiments of the nation, are so unremitting, that we hold it to be the indispensable duty of every well-wisher to the Church of England to pursue them, as far as opportunity will admit, through all their turnings and windings. In our subsequent strictures on these "Remarks" we shall avail ourselves of the very able and acute observations, as far as they go, of a gentleman who has published a reply to part of them, who promises to extend this reply to the whole, who, at the end of his work, adopts the signature of *Academicus Junior*.

This writer's reply, properly speaking, embraces only the second chapter of Academicus's Remarks, with a small part of the third. Our readers will observe that he considers the "Remarks" as the production of Mr. Michell, Fellow, and Tutor we believe, of King's College. He seems to be a resident member of the University, and to speak from his personal knowledge of the circumstances which lead to this.

this conclusion. We have, indeed, little doubt that his information is correct. We have heard of Mr. Michell as a friend to the doctrines which Academicus supports. To the public, perhaps, it may be thought, by many, a matter of no consequence to ascertain who Academicus is; but *we* are of a very different opinion. It is greatly, we think, to be lamented, that the ingenuous youth, in either of our Universities, should be under such tuition; that the fountains of our knowledge should be thus polluted; and that those noble establishments, which were designed as "seminaries of sound learning and religious education," should be converted into hot-beds of rank enthusiasm. It grieves us particularly to see the rich and royal foundation of King's College degraded to a level with Edmund Hall at Oxford, which has so long poured forth inexhaustible swarms of gloomy Calvinists and wild fanatics, to infect the doctrine and subvert the discipline of our venerable Church. The contagion, however, which has seized upon King's is not of yesterday; and is, therefore, become, we are afraid, too inveterate to admit of a speedy and radical cure. We well remember to have heard some twenty years ago, from the pulpit at St. Mary's, the extravagant ravings of Mr. Professor Cooke. How assiduously the Rev. Charles Simeon has laboured by his writings, by his preaching, and by his practices, to promote the cause of Calvinism and of schism, is sufficiently known; and we cannot suppose that the College will degenerate from the sentiments of these champions of the "True Churchmen," while her under-graduates continue to be directed by tutors of the principles of Academicus.

In our Remarker's preliminary observations the first thing which strikes us, as deserving of notice, is the use which he makes of Heylin's authority. "Heylin's Quinquarticular History, written to prove that the sense of our articles is not Calvinistic, was published in 1659. Yet even in that work it is confessed, that, from the re-settling of the Church under Queen Elizabeth, the maintainers of the Anti-Calvinistic doctrine were few. This confession will go a good way to convince the impartial inquirer what were the sentiments of the compilers of our articles, and, consequently, in what sense the Articles themselves were understood at their first promulgation." (P. 2.) Our readers will observe the dishonest artifice here employed; as if Heylin had confessed that, from 1562 to 1659, Calvinism had, with few exceptions, been the received doctrine of the Church: whereas both Heylin and Strype affirm that, till towards the latter end of Elizabeth's reign, the Calvinistic tenets did not generally prevail. As soon as they began to be clamorously maintained, they were strenuously opposed; and this is the very argument of Heylin himself, whom Academicus therefore grossly misrepresents. That Calvinism was not originally understood to be the doctrine of our articles, but, in truth, a dangerous and heterodox innovation, is clear from the total and prompt suppression of the Lambeth articles as soon as they were known. This circumstance, however, Academicus, as well as Mr. Overton, has kept out of sight; and both have alleged the testimony of Heylin for a purpose

purpose directly subversive of its import. Indeed the first fabrication of the Lambeth articles, and the subsequent efforts, both at that time, and at the Hampton-court conference, to procure their establishment by public authority, would, though every other document relating to this controversy were buried in oblivion, alone afford irresistible evidence that, by our ancient Calvinists, the sense of our articles was NOT supposed to be Calvinistic. The modern Calvinists, therefore, not only contradict, but must know that they contradict, the best attested facts in our ecclesiastical history, when they confidently assert, as they constantly do, that the articles of our church, from their first promulgation, were considered as expressive of the doctrines of Calvin. With regard to Heylin we advise our readers to consult Daubeny's "*Vindiciæ*," from p. 122 to p. 132.

Academicus, however, is graciously pleased to waive all advantage arising from an argument which, unless we have formed an erroneous judgment of his perspicacity, he must have been sensible was wholly on the side of his antagonist. He is willing to rest, with Mr. Overton and Dr. Haweis, (for we have now no doubt that Dr. Haweis is the "Presbyter" reviewed in our xvth volume, p. 37, &c.) the decision of the question on the comparison of our articles, homilies and liturgy, with the Calvinistic system. But he sily, and as it were by the bye, endeavours to prejudice his reader's mind in the very outset. "Only I would observe," he says, "that the chief object of the liturgy is to excite devotion, and of the homilies to convey popular instruction, but that precision is chiefly to be expected in the accurate statements and clear definitions of the articles. The Dean, however, seems to think the more lax and pliable expressions of the liturgy better adapted to *his* purpose." (p. 2.) What is this but to say, that, if *the lax and pliable expressions of the liturgy* should be found inconsistent with Calvin's system, they must not be regarded as of any authority? Academicus, therefore, in effect renounces the mode of defence adopted by his friends, at the very moment when he professes to adhere to it. In point of prudence, however, he is right; and we only wish that he had been more ingenuous. We are certainly of opinion, that to reconcile the expressions of our liturgy with the doctrines of Calvin is within the reach of no human abilities: nay, what is more, we are perfectly satisfied that it is utterly impossible, on the principles of Calvin, to compose a liturgy which shall not be a mass of consummate falsehood and of arrant nonsense.

But our author, like a prudent and faithful tutor, thinks it "necessary to inform his younger readers, that the doctrines which the Dean calls peculiar to Calvin, had been fully explained and strongly asserted, many ages before Calvin, by St. Augustin, a Father of the 4th century; whose writings, next to the Holy Scriptures, were held in the highest estimation by Luther and Calvin on the continent, as well as by the founders of the English Church." (Pr. 2 and 3. This information is partly true, and partly false. It is true that many of Calvin's tenets were first broached by Augustine, who, as Burnet observes, de-  
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parted from the doctrine of the Greek church, as taught by Origen, Chrysostom, &c. and *formed a new system*. But it is also true that Calvin, who had neither the modesty nor the worth of Augustine, carried all the novel notions of that Father to the most horrible extremes. It is farther true that the writings of Augustine were highly deemed by Luther and Calvin; though the fact, of little importance in any view, has no connection with the present question. But that, next to the Scriptures, these writings were held in the highest estimation by the founders of our Church, is an assertion which we consider altogether false. There exists no evidence of such a partiality on the part of our Reformers. Our Reformers held, and Augustine denied **UNIVERSAL REDEMPTION, and SUFFICIENCY OF GRACE IMPARTED TO ALL MANKIND**. We defy Academicus to prove the fact to be otherwise. And this is alone demonstrative evidence that our Reformers did not pay, to the sentiments of Augustine, that reverential deference which, by Academicus and his friends, they are said to have done. See Daub. Vindicizæ, Pp. 114, 158-161, 401-404.

Dr. Kipling had censured the Calvinistic writers for declining to compare our public standards with the doctrines of Calvin, while from authors of every description they attempt to shew that our Reformers were Calvinists, and thence conclude that our standards are, consequently, Calvinistic. "But, surely," says our author, "he does not need to be informed that Mr. Overton, in several parts of his 'True Churchmen,' ascertains the doctrines of the Church of England from her public declarations, according to their natural, obvious, and full signification, and that the Presbyter has employed the greater part of his pamphlet in proving that these doctrines are Calvinistic, from her articles, liturgy, and homilies." (p. 3.) The Presbyter's comparison our readers will find very justly appreciated in our account of his pamphlet. (vol. xvi. p. 52.) It, in fact, proves nothing but what, we must own, is sufficiently proved by the whole publication, the incalculable distance to which its author's religious sentiments are, at once, removed from the doctrines of the Gospel, the principles of the Church of England, and the maxims of common sense. Mr. Overton, with much greater wisdom we think, has declined altogether to enter on this task. And, with regard to the public declarations of the Church, Academicus, we conjecture, has chiefly in view the royal declaration prefixed to the articles. Of this declaration Mr. Overton has, indeed, made a singular use. From its commanding the articles to be taken "in the literal and grammatical sense," Mr. Overton concludes that the sense intended is the Calvinistic sense; while, in order to afford this notable argument some shadow of support, he gives the lie direct to the uniform current of our ecclesiastical history, and even converts into a moderate Calvinist, the avowed Arminian, Archbishop Laud. (Anti-Jac. Rev. xvii. 345-347. Daub. Vind. 53 70.)

Academicus next accuses Arminian writers of the very same conduct which they blame in their opponents. "How frequent, for instance, are their appeals to a treatise called, the 'Necessary Doctrine,' which was

printed in the reign of Henry VIII. and which Cranmer is said to have had a great hand in drawing up." (p. 3.) This treatise, he says, contains passages which seem repugnant to Calvinism, and hence it has been inferred that Cranmer's sentiments, and, consequently, our articles, are Anti-Calvinistic. He informs us, however, that this treatise "was published in 1543, more than twenty years before our articles were finally settled;" and he adds that, to make the inference good it ought to be shewn "that the doctrine of the English Church continued, during that period, invariable, that is, in the very period in which she was emerging from Popery." (p. 4.) This reasoning is a conspicuous instance of those pious frauds, by which these evangelical "True Churchmen" think it lawful to prop their tottering cause. It is hollow and sophistical in all its parts. Academicus knows that the "necessary doctrine" not only *seems*, but *really is*, as repugnant to Calvinism as light is to darkness. He knows too, that this book was published *not more than twenty years, but less than ten*, before our articles, in as far, at least, as they could ever be construed to lean towards Calvinism, were finally settled. He farther knows that, to make the foregoing inference valid, it is NOT necessary to shew that from 1543 to 1562, the doctrine of our church *continued invariable*, but only that it *did not grow more Calvinistic*. That it did, Academicus, we presume, will hardly undertake to prove. For, as Dr. Binks, Dean of Lichfield, unanswerably argues,

"That which sets aside all surmises of this kind, as to what the compilers of the articles were in their own private judgment, it is plain that, whatever alterations happened to be made in the articles, anno 1562, those that may seem to touch upon God's decrees, and the efficacy of grace, are either the same that were agreed upon in King Edward's reign, anno 1552, or what is altered in them is rather to *fence against* the Predestinarian doctrine (according to the modern acceptation of the word) than any way designed *in favour of it*: witness the additional clause in the 17th article, the better to provide against the presumption of such as might build too much on their being predestinated or called." (See Daub. Vind. p. 100.)

This simple fact, in truth, outweighs ten thousand surmises. The clause alluded to is demonstrative evidence, as we have elsewhere shewn (Anti-Jac. xv. 17, 18.) that those who, in 1562, finally settled the articles of our church did not believe in Calvin's doctrine of predestination.

The last of our author's preliminary observations relates to the charge advanced, by Dr. Kipling, against our late Calvinistic writers, of never appealing, in this controversy, to Calvin himself, from a consciousness that the tenets of Calvin are diametrically opposite to the doctrines of the Church of England. Of this allegation Academicus complains (with what degree of justice our readers will judge) as ascribing to these writers "the most wilful and deliberate falsehood." His defence of them is that they "never professed to reconcile our liturgy and articles with every expression in Calvin's voluminous writings,



things; nor even with all his tenets. In general," he says, "they thought that election was maintained by our 17th article, in a manner consistent with Calvin's system; but that the doctrine of reprobation was designedly omitted: either as being unscriptural or liable to abuse." (p. 5.) If this was indeed the opinion of these writers, we shall, by and bye, see that Academicus, at least, does not agree with them. At present, we proceed to his second chapter. It opens with a remark of which the evident object is to prejudice the reader against the Dean of Peterborough, whom it represents as condemning the doctrines of Scripture. Among the extracts from Calvin, produced by the Dean, as specimens of that Reformer's peculiar doctrines, are the following: "Seorsum a Christo nulla est in nobis bene agendi facultas." "Pauci electi sunt ex magno vocatorum numero." "Deus operatur in nobis velle." But these expressions, Academicus says, agree perfectly in sense, and almost exactly in words, with the following texts: "Without me ye can do nothing." "Many are called, but few chosen." "It is God that worketh in you both to will and to do." The conclusion drawn by Academicus is this: These doctrines are so offensive to the Dean, that he ranks them among the peculiarities of Calvin, thus undesignedly confessing that the words of Christ and his apostles, which so aptly express the doctrine of Calvin, are irreconcilable with his own." (p. 6.) Here, however, at the risk of our Remarker's displeasure, we are compelled to accuse him of gross dishonesty; for we cannot suppose a Cambridge tutor so miserably ignorant as to fall, without knowing it, into the wretched sophism called "begging the question." Yet this is as glaring a *petitio principii* as was ever attempted; for these texts, unquestionably, do not express the doctrines of Calvin. It is true that "*without Christ* we can do nothing;" but Calvin maintains that we can do nothing *with him*. "It is God," says St. Paul, "that worketh in us both to will and to do;" but Academicus recollects that, for this very reason, the same apostle exhorts us to "**WORK OUT OUR OWN SALVATION,**" which as Calvin uniformly teaches, is utterly impossible. Academicus ought likewise to have proved that, when our Lord declared that "many are called, but few chosen," he meant to speak of *Calvinistic election*: which, we venture to pronounce, he will never prove.

In Calvin's account of original sin, he thus describes its nature and effects: "Omnibus naturæ partibus vitiiati perversique, jam ob talem duntaxat corruptionem damnati merito convictique coram Deo tene-mur." (Inst. Lib. ii. cap. i. sec. 18.) From this passage and many others it appears that, according to Calvin, we are, *solely* on account of the corruption of our nature, *under actual sentence of condemnation*. But our ninth article affirms only that this corruption *deserves* condemnation. Hence the Dean of Peterborough drew the conclusion that our ninth article is not Calvinistic. Academicus, however, sees a perfect correspondence between Calvin and the article. On this

subject the observations of Dr. Kipling's friend are so pointed and just that we shall simply transcribe them.

"To refute the Dean's arguments, you first affirm that 'this passage from Calvin is easily reconciled with the article, by observing that Calvin speaks of the sentence of condemnation, according to St. Paul (Rom. v. 18.) 'By the offence of one, judgment came upon all men to condemnation.' But on what authority, Sir, do you assert that Calvin is here speaking according to St. Paul? For sure I am that he has not quoted Rom. v. 18., either in this section, or any other near it; and moreover, that neither in the passage itself, nor in the context, is there the least ground for this assertion: on the contrary, both the passage and the context make directly against you. St. Paul speaks of a judgment which came upon all men to condemnation for the offence of Adam. Calvin is speaking, in this passage, of a judgment which came upon all men to condemnation for an hereditary corruption of nature only—'ob talem duntaxat corruptionem damnati.' And that the word *duntaxat* might not be overlooked, he both immediately subjoins, 'neque ista est alieni delicti obligatio' (nor is this a condemnation for another's fault); and also, a few lines afterwards, adds, 'atque ideo infantes quoque ipsi, dum suam secum damnationem a matris utero afferunt, non alieno, sed suo ipsorum vitio sunt obstricti.' Calvin, therefore, says repeatedly, that the judgment, of which he is speaking, is one which came upon all men to condemnation, not on account of another's offence, but for their own hereditary corruption of nature. I affirm, therefore, on the authority of Calvin himself, that Calvin, in this passage, is not speaking according to St. Paul."

"You next affirm, 'But our church speaks of the final execution of that sentence.' Our church does not speak, Sir, in this ninth article, of the final execution of any sentence. Her words are, 'The fault or corruption of the nature of every man deserveth God's wrath and damnation.' So far from discoursing on the execution of a sentence, she does not even say that sentence has been pronounced. She asserts only that the corruption of our nature *deserveth* condemnation."

"Lastly, you say, 'Now there is no disagreement between these two propositions—We are under a sentence of condemnation,' and, 'We deserve to have that sentence executed upon us.' True; but what is this to the purpose? Your first proposition is indeed in Calvin's Institutes. But the second is neither in that work, nor in our ninth article. If you would insinuate, that the Dean of Peterborough has asserted and maintained that those two propositions do disagree, you mean to delude your readers. And should you still, Sir, be incapable of perceiving that there is some difference between being actually sentenced to death, and deserving only to have that sentence pronounced upon you, I must refer you to those conspirators who, not many years ago, were tried at the Old Bailey for High Treason, and acquitted by the jury. They can assure you that there is a most essential difference." (Reply, Pp. 30—34.)

Dr. Kipling maintains, that our tenth article, which asserts, that "the grace of God works with us," is completely Anti-Calvinistic, because Calvin uniformly teaches that, in the work of man's salvation, the grace of God does not CO-OPERATE, but is SOLE OPERATOR. To prove that this was Calvin's opinion, Dr. K. produced a great body of evidence, which is perfectly decisive. But Academicus gives

gives only a mangled part of one single quotation ; and on this alone he would have his readers to suppose the Dean's inference founded. "According to Calvin, it is an error to say, '*non solum gratiam in nobis operari, sed esse tantum nobis co-operatricem.*' Hence the Dean infers that the tenth article is Anti-Calvinistic." (p. 8.) The Dean's friend has, therefore, with great propriety, repeated the chief passages on which the inference is built. Our limits will not permit us to copy them ; but our learned readers will find them Inst. Lib. ii. Cap. iii. Sec. 6, 8, 9, 11, 13. They all exclude the co-operation of man ; agreeably to which, in another place, (Inst. iii. 24. 3.), Calvin writes thus : "*Duo autem errores hic cavendi sunt ; quia non nulli CO-OPERARIUM DEO FACIUNT HOMINEM*" *ut suffragio suo ratam electionem faciat.*" "You have, therefore," says Academicus, junior, "suppressed evidence, and misrepresented my friend." (Rep. p. 37.)

But, says Academicus, the Dean "does not seem to have observed that, in this article, God's grace is said to co-operate, not with our natural desires, but with those very desires which we receive from his preventing grace." (p. 8.) "What wonder?" asks Academicus junior : "It is impossible to observe what does not exist. The article *says* 'working with us,' not with our desires, Sir, either natural or acquired." (Rep. p. 38.) Whatever there may be in this, the Remarker immediately subjoins an account of the doctrine of co-operating grace, which agrees neither with his own notion of the sense of the article, nor with the sentiments of Calvin. "God acts upon man," he says, "by influencing his will, and inclining his heart ; and then man freely and voluntarily performs that which God ordains." (p. 8.) He here divides, as Calvin had done, every good work into two parts ; the *inclination* and the *effect*. The first he ascribes to God, the second to man. Calvin calls the first "*voluntas*," the second "*validus in exequendo conatus*." But he positively denies that the latter is *man's* performance, or that man has any share whatever in it. "*Sed erunt forte qui concedent voluntatem, a bono suo pte ingenio aversam, solâ Domini virtute converti ; sic tamen ut præparata, suas deinde in agendo partes habeat.*" (Inst. ii. 3. 7.) This opinion he employs the three following sections in endeavouring to refute ; and the sum of his reasoning is thus expressed : "*Prior pars operis boni est, voluntas ; altera validus in exequendo conatus : UTRIUSQUE AUCTOR EST DEUS. Ergo Domino surripimus, si quid nobis arrogamus, aut in voluntate, aut in effectu.*" (Sect. 9.) "You, Sir," says Academicus junior, "most unquestionably claim the honour of the effect, the '*validus in exequendo conatus*,' to yourself ; and therefore both '*Domino surripis*,' and contradict Calvin. You are neither a Calvinist, nor a Church of England man." (Rep. p. 39.)

Academicus, however, gives us an extract (Inst. ii. 3. 11.), from which, he says, "it appears that Calvin does not object to the co-operation of man with God, if it be rightly explained." (p. 9.) The passage is much too long for insertion ; but the whole section should be carefully read ; and he who perceives in it the admission of *any* kind

kind or degree of co-operation of man with God, must have an intellect differently constructed from ours. The fact is, (and Academicus must know it) that, throughout this section, the very idea of such co-operation is treated as absurd. In proof of this we need quote only the concluding sentence: "At si hominem a seipso sumere volunt, unde gratiæ Dei collaboret, pestilentissime hallucinantur." In the course of the section he condemns those who say "non solum gratiam in nobis operari, sed esse tantum nobis co-operatricem—ac si homo suâ ipsius industriâ redderet gratiam Dei efficacem." And, speaking of those whose opinions he is combating, he says; "Ac sinistre non minus quam infelicitè tritam illam distinctionem usurpant, operantis gratiæ et co-operantis." Augustine, he owns, made use of this language, "*sed commodâ definitione leniens*," saying, "Deum co-operando perficere quod operando incipit." But as Dr. K's friend observes, "not a syllable is there in this sentence about the co-operation of MAN with God. To the word *co-operando* there is no adjunct whatever, either noun or pronoun. It is not said that God co-operates either with *us*, or with those desires which we receive from preventing grace." (Rep. p. 43.) It is, in truth, only because the expression is thus indefinite, that Calvin does not object to it. "Hac quidem usus est Augustinus, sed commodâ definitione leniens." But if God does not co-operate with man, with whom or what, does he co-operate? The answer is, WITH HIMSELF. That this was Augustine's opinion, is clear, from what he immediately subjoins to the words "Deum co-operando perficere quod operando incipit;" namely, "ac eandem esse gratiam [*operantem scilicet et co-operantem*], sed sortiri nomen pro diverso modo effectus." And that this was likewise the opinion of Calvin is obvious from his explanation of Augustine's words: "Unde sequitur eum [Augustinum]: non partiri inter Deum et nos, ac si ex proprio utriusque motu esset MUTUA CONCURRENTIA, sed gratiæ multiplicationem notare." The following statement of Calvin's notion on this subject is, at once, so happy, familiar, and just, that, confined as our limits are, we must insert it.

"Calvin," says Academicus junior, "did not conceive of divine grace as incessantly operating, impelling, and influencing an elect, but imagined that the gifts and impulses of the Spirit were communicated at intervals. And I know not in what better way to illustrate his notion, than by comparing the operation of grace, as he conceived of it, with the whipping of a top by its youthful owner. The first stroke of the whip corresponds to what Calvin has denominated the first grace—'*primæ gratiæ*;' and subsequent lashes to subsequent impulses of the Spirit—'*posterioribus gratiis*.' God, by a subsequent operation of his grace, finishes, according to Calvin, what he himself by a former operation of his grace had begun—'*Deus co-operando perficit quod operando incipit*.' The co-operation mentioned in this place is the co-operation of grace with grace. Thus the youth, whom I have just mentioned, whenever he applies another stroke of his whip to accelerate the motion of his top, co-operates with himself. And after the play-thing has received three or four lashes, it continues, for some time afterwards, to spin round of itself, that is, in Calvin's language, '*ultra pergit*;' and requiring, in this state, a less degree of force to keep it in motion than

than it did at first to make it move, it may now be said 'propensum esse ad sequendam flagelli actionem.' [Calvin's words are, 'nos, ex quo semel Domini virtute in justitiæ obsequium edomiti sumus, ultro pergere, et propensos ad sequendam gratiæ actionem.'] But it co-operates not either with the boy or with his whip. 'Et si hominem,' says Calvin, 'a seipso sumere volunt, unde gratiæ Dei COLLABORET, pestilentissime hallucinantur.' (Rep. Pp. 44, 45.)

Our twelfth article, Dr. K. contends, flatly contradicts Calvin, because "Calvin says expressly that good works are the fruits of grace," while "in the 12th article it is expressly said that good works are the fruits of faith." To this argument Academicus thus replies: "I will take the liberty of suggesting to the Dean, that the Scripture agrees with Calvin in calling good works the fruit of the Spirit, Gal. v. 22. But if these good works are the fruit of the Spirit, they are the fruit of grace. Hence it follows, that our 12th article cannot flatly contradict Calvin, without being equally contradictory to St. Paul," (p. 10.) This answer, however, is a downright sophism.

"Had it," says Dr. K.'s friend, "been true, that the Apostle to this expression, 'the fruit of the Spirit,' and Calvin to these words, 'the fruit of grace,' annexed the very same idea, then indeed, your inference would have been just. This, however, is not true. For though by grace Calvin, and by the Spirit St. Paul, denominated the same agent, namely, the third person in the Trinity, yet the opinions which they entertained concerning the operations of this divine person were widely different. By grace Calvin understood an agent who operates *invincibly* on man, and is *sole operator* in the work of salvation."

That the last clause of this sentence exactly expresses Calvin's doctrine, has already been sufficiently proved; and that the same thing is equally true of the first clause, is manifest from this formal exposition of his sentiments: "Ac voluntatem movet NON QUALITER MULTIS SECLIS TRADITUM EST ET CREDITUM, ut nostræ postea sit electionis, motione aut obtemperare aut refragari, sed illam efficaciter afficiendo. Illud ergo toties a Chrysostomo repetitum repudiari necesse est, 'Quem trahit volentem trahit;' quo insinuat Dominum porrecta tantum manu expectare an suo auxilio juvari nobis adlubescat." (Inst. ii. 3. 10.) He every where, indeed, stigmatizes it as an error to affirm, "in manu nostrâ esse respuere vel accipere oblatam Dei gratiam." (See Inst. ii. 3. 11.) But, as Academicus junior rightly adds, "such by no means was the Apostle's notion of the influence of the Spirit; and this, in effect, you have yourself acknowledged, by contending for a *co-operating* grace. According to Calvin, good works are the fruit of *grace alone*." His general maxim, adopted from Augustine, is "*omne bonum in nobis opus nonnisi gratiam facere*." (Inst. ii. 3. 13.) But, continues the author of the reply, "We have your authority for saying that, according to St. Paul, good works are the fruit of the Spirit *in part only*. This twelfth article of our Church, therefore, may flatly contradict Calvin, without in the least contradicting St. Paul." (Rep. p. 51.)



The Dean of Peterborough has also asserted, that the 16th article of our Church is Anti-Calvinistic. His argument is this: In the article it is said that, "after we have received the Holy Ghost, we may depart from grace given, and fall into sin;" and that "by the grace of God, we *may* rise again and repent;" in the Latin, "*possumus* denuo resurgere." Here the only thing affirmed is that, when a Christian has fallen into sin, it is possible for him to recover. But if it is only possible that he may rise again, it is possible that he may *not*, but may fall away finally. Calvin, however, maintains that, with regard to the elect, this is utterly impossible. "Omnibus electis certa est vita æterna.—Excidere nemo potest—inviictâ Dei potentiâ nititur eorum salus." (De Præd.) This argument, we contend, is strictly demonstrative that our reformers did not mean to establish Calvin's doctrine of final perseverance; and nothing can be more futile or nugatory than that which is urged against it by the Remarker. The design of the article, he says, "is to condemn two heresies. First, that, after receiving the Holy Ghost, it is impossible to sin. In opposition to which, the article affirms that we may depart from grace given. The second heresy is that sin committed after receiving the Holy Ghost is unpardonable. In opposition to which this article affirms that, by the grace of God, we may rise again and repent. But the certainty of final perseverance it neither asserts nor denies." (p. 11.) Our readers, however, will observe that Dr. K.'s reasoning is founded on the literal meaning of the words *may* and *possumus*, which meaning Academicus entirely overlooks; though his friend Mr. Overton makes it the constant burden of his song that his opponents evade the literal and grammatical sense of the articles. But here again we most heartily adopt the reply of Dr. K.'s friend, which is wholly unanswerable.

"Every Calvinist maintains that an elect cannot fall away finally, but *must* rise again and repent. And had the framers of our articles been, as you contend they were, rigid Calvinists, such must have been their opinion. Though, therefore, these words of the article 'by the grace of God we *may* rise again' were sufficiently forcible to condemn this heresy.—'Sin committed after receiving the Holy Ghost is unpardonable.' Yet they are not the words which the framers of our articles, had they been Calvinists, would have used for this purpose. No believer in the gospel would say 'a dead man *may* rise from the grave, and live hereafter. The language of a Christian is, 'We *must* all rise from the grave and live again.' In like manner those divines by whom our articles were composed, had they been Calvinists, would have written thus—'by the grace of God we *must* rise again and repent.' Those words would have both expressed what they really thought, which these words, 'we *may* rise again,' did not express; and would also have much more forcibly condemned the above-mentioned heresy. 'I conclude, therefore, from the words, and from the design of this article, that those divines were Anti-Calvinists, and that this is an Anti-Calvinistic article.' (Rep. Pp. 54, 55.)

Academicus affirms (p. 11.) the Calvinistic doctrine of predestination, as far as it relates to the elect, to be so plainly asserted in the XVIIth Article, that the Dean, he thinks, shewed his discretion in  
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passing it over. But it is not true that the Dean has passed it over. He has brought, on the contrary, two invincible arguments to prove that this article is not Calvinistic. The first of these arguments is as follows. In Calvin's divinity the terms *elect* and *reprobate* are correlatives, the one implying the other. If, therefore, in a professed definition or description of *elect* persons, no reference is made to Calvin's *reprobates*, the *elect* there described are not Calvin's *elect*. Now this is the case in the XVIIth Article; therefore the *elect* described in that article are not Calvin's *elect*. But, says the Remarker, "If the founders of our Church had thought reprobation an unscriptural and blasphemous opinion, they could hardly have failed, on this occasion, to condemn it." (P. 15.) To this notable argument we think it sufficient to reply, with Dr. K.'s friend, that, if the founders of our Church had thought reprobation a scriptural and godly doctrine, they would hardly have failed, on this occasion, to approve and establish it. Academicus, however, "concludes," he says, "from the very words of the Article, that our reformers held the doctrine of predestination, both with respect to the *elect* and the *reprobate*." The foundation of this conclusion is, that in the beginning of the article mention is made of "predestination into life; and, in the second clause, of "the sentence of God's predestination." "The phrase," he says, "is varied by design; the former passage relating to election, the latter to reprobation." (P. 15.) Thus Academicus deserts the principles of Mr. Overton's "True Churchmen," and disclaims their mutilated "Moderate Calvinism." It is obvious, however, that, unless it can be proved that "the sentence of God's predestination" in the article must necessarily mean Calvin's doctrine of reprobation, the conclusion of Academicus is a clear NON SEQUITUR. That it *may* mean something exceedingly different may be learned from Bishop Pretyman's exposition of this article, the second clause of which his Lordship paraphrases thus: "As a due consideration of the divine decree to save all who shall believe and obey the Gospel, is a source of inexpressible consolation to virtuous and godly persons; encourages them to rely upon the promised assistance of the Holy Spirit; fortifies them against the temptations to fleshly lusts; teaches them to set their affections on things above; strengthens their faith; and animates their love towards God: so the unwarranted idea of God's absolute and unconditional predestination is apt to drive the presumptuous and the wicked, who resist the influence of the Spirit of Christ, either into a state of gloomy despondence on the one hand, or into a course of unbridled licentiousness on the other." (Elem. of Christ. Theol. Vol. II. p. 307.)

This explanation has, at least, the merit of making our XVIIth Article harmonize with our other formularies; while, if the conclusion of Academicus be true, the article is utterly at variance both with the rubric and with the catechism of our Church. The rubric is one to which we have often referred as decisive on the subject:\*

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\* See Anti-Jac. XV. 130, 136. XVI. 49, &c.

"It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." No Calvinist can possibly believe this rubric. Accordingly, the Westminster Confession of Faith, that pure and genuine transcript of Calvinism, expresses itself thus: "ELECT infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." (Cap. X. Sec. III.) But of all those innumerable baptized infants who die before they commit actual sin, our reformers held that not one individual was predestined to damnation, not one is included among Calvin's reprobates. "You will hardly," says Academicus Junior, "maintain, I think, that, in the opinion of those reformers, God by his special providence, though he permits myriads of his elect to depart out of this world after baptism, and before the commission of sin, yet prevents all the reprobates, who have been baptized, from departing this life until every one of them has actually committed sin. But, unless you do maintain this, you cannot but confess that we have the authority of those reformers themselves for affirming that they totally disbelieved Calvin's doctrine of reprobation." (Rep. 59.) The doctrine of the catechism is equally plain with that of the rubric. According to it, *every person* is, at baptism, made "a child of God, and an inheritor [that is an heir] of the kingdom of Heaven." But Calvin's reprobates neither are, nor can be made, such; for "*Quos Deus præterit, reprobat; neque aliâ de causâ, nisi quod ab hæreditate, quam filiis suis prædestinat, illos vult excludere.*" (Inst. iii. 23. 1.)

The Dean's second argument to prove our XVIIth Article Anti-Calvinistic, is derived from the words in the consecrating prayer in the Office for Baptism. This argument our readers will find fully stated, Anti-Jac. XVI. 66, 67. It is necessary only to recollect that, in the prayer, *every person* duly baptized is supposed to be made one of the elect; whence the Dean concludes that the elect described in the XVIIth Article are not Calvin's elect. To this reasoning what does Academicus answer? "If the words," he says, "*baptized* and *elect* express the same 'precise and definite idea,' it follows that we may substitute one of these words for the other." He substitutes, therefore, in the prayer, thus: "Grant that this child, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and baptized children." (P. 29.) This, however, our readers will readily perceive is a contemptible quibble.

"Had the discovery of truth, Sir," says Dr. K's friend, "been your object, the following substitution could not but have occurred to your mind. 'Grant that this child, *now to become one of thine elect*, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children.' You have substituted *baptized* for *elect* in the latter part of this supplication: I have substituted, in the former part, *elect* for *baptized*. And it will be evident to every reader that, if your substitution proves that, by an elect person, the founders of the Church did *not* mean

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EVERY person whom some minister, duly authorized, has baptized in the Christian faith, my substitution is also a proof that this *must have been* their meaning." (Rep. p. 62.)

The truth, however, is, that Academicus has scandalously misrepresented the Dean; who no where asserts, as Academicus pretends, that to the terms *baptized* and *elect* our reformers annexed "the same precise and definite idea." What the Dean asserts is, that the words of the prayer "enable us to determine, with the utmost certainty, what is that precise and definite idea, which those illustrious persons, by whom our Church was founded, annexed to the term ELECT, and intended to express by it in the Liturgy and Articles." Every accurate thinker will instantly feel that those two assertions are far from being equivalent. Nothing, indeed, can be more false than that, because one thing enables us to determine another; we must, therefore, annex to both *the same precise and definite idea*. We may here give another luminous instance of the Remarker's concern for the discovery of truth. The Dean has observed that his argument from the words of the prayer might derive much additional strength from the following words of the catechism: "who hath redeemed me and all the elect people of God." But no support, he says, is wanted. "It is very well," retorts Academicus, with all the flippant pertness of a little mind, "he can do without them; for, unfortunately, the words have no existence. The catechism says, 'Who redeemed me and all mankind;' not all the elect people of God." (P. 30.) We shall not here stay to ask Academicus how he reconciles these remarkable words with Calvin's doctrine of partial redemption. But our readers will, probably, be of opinion that Academicus has little reason to triumph in his detection of the Dean's mistake, and that prudence might have suggested the suppression of his petulant sneer, especially when they recollect that the very next words of the catechism are, "Thirdly, in God the Holy Ghost, who sanctifieth me, and all the *elect people of God*."

Of Rom. VIII. 29, this writer, in order to overthrow the notion, that election is founded on foreknowledge of good works, gives a new translation. "The words," he says, "have by some been understood to imply that predestination to life is founded upon a foreknowledge of *those who would be obedient*. But let it be observed that no words are found in the text corresponding to those which I have put in Italics. The Apostle says merely *ὧς προέγνω*, that is, *whom he fore-ordained*." (P. 13.) On this interpretation we have first to observe, that Academicus contradicts his master Calvin, who translates *ὧς προέγνω* "Quos præscivit." (Inst. iii. 24. 1.) We have farther to observe, that if this criticism be just, *προέγνω* in the text is perfectly equivalent to the subsequent verb *προώρισεν*; for *fore-ordained* is only another word for *predestinated*. The Apostle's declaration is, therefore, this: "Whom he did predestinate, he also did predestinate, &c." Should the learned Remarker, as we doubt not that he will,

will, contend that *προεγνω* signifies "fore-ordained to eternal life," and that, consequently, the sense of St. Paul is this: "Whom he did predestinate *to eternal life* he also did predestinate *to be* conformed to the image of his Son;" we should hold it sufficient with himself to answer—"Let it be observed that no words are found in the text corresponding to those which we have put in Italics." But, emboldened by his example, we shall take the liberty to propose *our* translation of this text; and the learned critic, we think, must acknowledge it to be equally natural, at least, with his own. We conceive it, indeed, to be much more so, and much more consonant to the idiom of the Greek than either his version or that of our bibles. It is this; "Whom he did foreknow conformed to the image of his Son, he also did predestinate." The Greek scholar will observe, that the authorized translation makes *συμμορφες, κ. τ. λ.* governed by *προωρισι*, and supplies the infinitive *ειναι*: an ellipsis which, in our opinion, the sense given by our translator does not admit. We make the governing word *προεγνω*, and supply the participle *ωντας*, an ellipsis which, as we understand the text, is perfectly common. With regard to the notion of Academicus, that *προεγνω* signifies *fore-ordained*, it is so unlike that of one conversant in Greek, that we were not, we confess, a little astonished to find it advanced by a Cambridge tutor. But, in order that our readers may appreciate its solidity, it is sufficient to inform them that Academicus founds it on a single passage (1. Pet. I. 20.), which is nothing to the purpose; because, in that passage, the word *προεγνωσμενους* may as well be rendered *foreknown* as *fore-ordained*.

The two last clauses of the XVIIth Article afford irrefragable proofs that our reformers disbelieved the Calvinistic doctrine of predestination. Academicus, however, like Mr. Overton, contends that their object is only to guard against the abuse of it. And in order to shew that, notwithstanding these cautionary clauses in the article, it may still be Calvinistic, he produces similar cautions from Calvin himself. One of these is the following: "Proinde in rebus agendis, ea est nobis perspicienda Dei voluntas quam verbo suo declarat;" (Inst. i. 17. 5.) of which, he says, the words of our article are almost a literal translation: "In our doings that will of God is to be followed, &c." (P. 14.) But this caution proves nothing except Calvin's solicitude to throw some kind of veil over the absurdity of his scheme. "Id requirit unum," he says, "Deus a nobis quod præcipit." (Ibid.) We must follow the revealed will of God; but the reprobate cannot follow it. "Quod sibi patefacto Dei verbo non obtemperant reprobi, probe id in malitiam pravitatemque cordis eorum rejicietur; modo simul adjicietur, ideo in hanc pravitatem addictos, quia justo, sed inscrutabili Dei judicio suscitati sunt ad gloriam ejus sua damnatione illustrandam." (Inst. iii. 24. 14.) To what purpose, therefore, are the reprobates told that they ought to obey the revealed will of God? Yet Calvin, with inconceivable impudence, tells us that the Divine decree by which these miserable wretches

Wretches are at once consigned to sin and damnation, neither excuses their wickedness, nor throws any imputation on the moral character of God. "An vel eâdem secum iniquitate," he asks, "Deum implicabunt, vel suam pravitatem illius justitiâ operient? Neutrum possunt." (Inst. i. 17. 5.) To the objection "*Sed enim per ipsos operatur*," he answers, by asking, "Et unde, quæso, foetor in cadavere, quod calore solis tum putrefactum, tum reſeratum fuerit? Radiis solis excitari omnes vident: nemo tamen illos foetere ideo dicit." (Ibid.) All this is, surely, to insult, with contempt, the common sense of mankind. And when Academicus shall have proved our reformers to have held the horrible doctrine that any human beings are predestinated to sin, in order, by their damnation, to illustrate the glory of God, we shall allow that the caution in the XVIIth Article, about following, in our doings, the revealed will of God, is as insulting and senseless as that of Calvin.

"Furthermore," says the Article, "we must receive God's promises in such wise as they be generally set forth in Holy Scripture." If so, our reformers certainly believed the salvation of all men to be suspended on the performance of certain conditions in every man's power. But no, argues Academicus; this does not follow: for Calvin, who, unquestionably, did not believe so, says the same. "*Suis promissionibus vult nos esse contentos, neque alibi quærere an futurus sit nobis exorabilis.*" (Inst. iii. 24. 5.) But he who shall carefully consult the Institutes will soon be satisfied that these words of Calvin have no relation to mankind in general. They are spoken only of Calvin's elect, who, according to him, ought never to entertain a doubt of their own election.

"Nullâ tentatione vel gravius vel periculosius *fideles* percellit Satan, quam dum ipsos *sua electionis dubitatione* inquietans, simul pravâ ejus extra viam inquirendæ cupiditate sollicitat. Extra viam voco, ubi in abditos divinæ sapientiæ recessus perrumpere homuncio conatur, et, quo intelligat quid de se sit constitutum apud Dei tribunal, ad supremam usque æternitatem penetrare. Nam quemadmodum in exitialem abyssum se ingurgitant, qui, ut de suâ electione fiant certiores, æternum Dei consilium sine verbo percontantur: ita qui recte atque ordine ipsam investigant, qualiter in verbo continetur, eximium inde referunt consolationis fructum." (Inst. iii. 24. 4.)

This last sentence Academicus quotes as a counterpart, we suppose, to the second paragraph of our article. But the difference is immense. That paragraph regards both good and bad men; but all this is said of the elect *alone*. These, Calvin goes on to say, must trust, for the certainty of their election, to the promises of God. "*Hujus doctrinæ praxis, in precibus quoque vigere debet. Nam etsi ad Dei invocationem nos animat electionis fides; ubi tamen vota concipimus, eam obtrudere Deo præposterum esset, vel hac conditione pacisci, 'Domine, si electus sum, me exaudias; quando suis promissionibus vult nos esse contentos, neque alibi quærere an futurus sit nobis exorabilis.'*" (Sect. 5.) This sentence we have quoted entire; because, although it proves nothing for the purpose for which a

part of it is produced by Academicus, it contains, on the part of Calvin, a fair confession that his principles render all prayer absurd. He proceeds to inculcate the certainty of perseverance, concerning which, he says, anxiety is apt to arise from such texts as Matth. xxii. 14. Rom. xi. 20, 1. Cor. x. 12. As a remedy for such anxiety he urges Jo. vi. 37. x. 27, 28. Rom. viii. 38, 39. Phil. i. 6, &c. It is, therefore, clear that Calvin means only to fortify in the *elect* that arrogant and presumptuous confidence which is often denominated *the faith of assurance*. "Jam vero," he says, "neque hoc dubium est, quum orat Christus pro omnibus electis, quin idem illis precetur quod Petro, ut nunquam deficiat fides eorum. Ex quo elieimus extra periculum defectionis esse, quia eorum pietati constantiam postulans Filius Dei, repulsam passus non est. Quid hinc nos discere voluit Christus, nisi ut confidamus perpetuo nos fere salvos, quia illius semel facti sumus." (Sect. 6.) Accordingly we find, in Sect 9, the unqualified condemnation of a doctrine so salutary and scriptural, that we have no hesitation whatever to pronounce those who teach the contrary to be equally ignorant of the Gospel of Christ, and enemies to the best interests of mankind. "Pessimè ergo et perniciose Gregorius, dum vocationis tantum nostræ conscios esse nos tradit, electionis incertos; unde ad formidinem et trepidationem omnes hortatur: hanc etiam rationem usurpans, quia, etiam si quales hodie simus sciamus, quales tamen simus futuri nescimus."

"Before I dismiss," says this Remarker, "the subject of this Article, it is proper that I should notice an assertion of the Dean, that, 'according to Calvin, the elect, *do what they will*, cannot fail of being saved; the reprobates, *how much soever they may exert themselves for the purpose*, cannot attain everlasting salvation.' If the reader will examine all the quotations from Calvin, which are subjoined in support of this assertion, he will be convinced that Calvin is grossly misrepresented; and that the words which I have put in Italics are not taken from him. I challenge the Dean to produce any passage from the Institutes which affirms that the salvation of the elect is secured in such a manner as to be attainable without a holy life; or that the damnation of the reprobate is not, in every case, the consequence of their wilful sin." (P. 15, 16.)

Our readers will here, undoubtedly, admire the unparalleled craft and assurance of Academicus, who seems to suppose that, by Jesuitical evasions, he can blind the eyes of every person who has looked into the blasphemous works of Calvin. What signifies it whether or not the words which he has put in Italics be taken from Calvin (the Dean does not say that they are), if the impious doctrines which these words express are uniformly taught by him? Now Academicus must be lost to all sense of honour and shame if he means to insinuate that they are not. According to the constant doctrine of Calvin, mankind have no power whatever either to comply with the grace of God or to resist it.; "respuere vel accipere oblatam Dei gratiam." Every thing in them is the work of fatal and inevitable necessity. "Omnibus electis certa est vita æterna. Inviçtâ Dei potentiâ nitetur eorum salus. Quos vero damnationi addicit [Deus], his vitæ aditum precludi, asserimus. Palam est Dei natu fieri, ut alius

alius ultro offeratur salus, alii ab ejus aditu arceantur." Is it possible, we ask, for persons so circumstanced, *do what they will*, to exchange situations? Is it possible for an Elect to become a Reprobate, or for a Reprobate to become an Elect? But Academicus quibbles on the word *do*; and on this miserable quibble his challenge to the Dean is founded. In Calvin's precious system of Divinity both elect and reprobate can *DO* nothing. God *DOES* every thing in both. For, as Academicus elsewhere observes (p. 23.), "The means are necessary to the end, and equally predestined." "Non enim pari conditione creantur omnes: sed aliis vita æterna, aliis damnatio æterna præordinatur. Itaque prout IN ALTERUTRUM FINEM quisque conditus est, ita vel ad vitam vel ad mortem prædestinatum dicimus." (Inst. iii. 21. 5.) For their respective *ends* both the elect and reprobate are *prepared* by the invincible operation of God. When Calvinists, therefore, say that the salvation of the elect is not so secured as to be attainable without a holy life, they do not mean that this holy life is the condition to be performed by the elect themselves in order to the attainment of salvation; but only that God, to fulfil his own decree, *IRRESISTIBLY* produces this holiness in them. When they tell us that the damnation of the reprobate is, in every case, the consequence of their wilful sin, they insult us at once with the most barefaced falsehood and the most cruel mockery. Let any one consider the following horrible and impious declarations of Calvin, and then say whether we really calumniate or wrong him and his followers.

"Quos ergo in vitæ contumeliam, et mortis exitium creavit [Deus], ut iræ suæ organa forent, et severitatis exempla eos *ut in finem suam perveniant* num audiendi verbi sui facultate privat, num ejus prædicatione magis excæcat et obstupefacit." Inst. iii. 24. 12.

"Minime consentaneum est, *præparationem ad interitum* alio transferre quam ad arcanum consilium Dei." Inst. iii. 23. 1.

"Per externam verbi prædicationem omnes pariter ad se invitat Deus; etiam quibus *cam in mortes odorem et gravisris condemnationis materiam proponit.*" Inst. iii. 24. 8.

"Neque hoc controverti potest, quos Deus illuminatos non vult, illis doctrinam suam ænigmatibus involutam tradere, *nequid inde proficiant, nisi ut in majorem bebetudinem truantur.*" Inst. iii. 24. 13.

And, to crown the whole, this shocking passage:

"Dominus, *ut magis convictos et inexcusabiles reddat* [reprobos] se insinuat in eorum mentes, quatenus sine adoptionis spiritu gustari potest ejus bonitas." Inst. iii. 2. 11.

Who shall tell us again that "the damnation of the reprobate is, in every case, the consequence of their wilful sin?"

(To be concluded in our next.)

*Dissertations, Essays, and Parallels.* By John Robert Scot, D. D.

**T**HESE tracts consist of Dissertations on the Influence of Religion on civil Society; on the Expulsion of the Moors from Spain, and the Protestants from France and the Netherlands; on the peo-  
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pling of America; on the Progress of the Fine Arts; on National Population; an Essay on writing History; on the question, was Eloquence beneficial to Athens? on the Influence of Taste on Morals; Comparison between William III. of England and Henry IV. of France, between Ximenes and Richelieu: between Augustus and Lewis XIV.; between Sully and Lord Chatham.

The author informs us in his preface that most of these compositions were written while he was a student in the University of Dublin, and that the two first were honoured with academic prizes. As college exercises they certainly may be allowed some degree of merit, but considered as essays submitted to the public eye we cannot flatter Dr. Scott with accomplishment of the hope he expresses, of their contributing much either to the liberal amusement, or the improvement of the minds of his readers. The style is much too declamatory for the closet, and the observations too desultory to convince the mind, however pleasing they might have been to the ear in recitation. The cloathings, old, and common-place opinions in splendid language may shew the power of oratory, but the reader expects new remarks, accurate language, and discriminating investigation.

To the first dissertation, on the Influence of Religion on Civil Society, we have much to object. We did not expect to find a Christian divine inquiring how far religion (not Christianity alone) might be useful to society as a political engine; we should rather have looked to such a pen for proofs that the precepts and doctrines of Christianity, if strictly adhered to, would supercede the necessity of all other laws whatever, and that all other laws, however indispensable, in our corrupted state, are only the inevitable consequences of that state, and intended to correct our deviation from the perfect rule of conduct prescribed to us in the gospel.

In this passage, which also affords a specimen of the style, "civil society having laid its foundation on the broad basis of public utility and general good; at length hides its aspiring head within the shadow of the throne of the Most High," besides some confusion of metaphor, the author seems to have directly reversed the proposition. We should have considered religion as the basis of civil society and public utility, and general good the superstructure.

In the dissertation on the first peopling of America we meet with nothing on the subject that has not been frequently said before, and did not expect to find a writer of the eighteenth century gravely refuting Plato's fable of the island Atlantis; though every reader will agree with him, that the vicinity of Asia and America, fully ascertained by Cook's last voyage, removes every supposed difficulty of the migration of wandering tribes from one continent to the other.

In the essay on the question, was Eloquence beneficial to Athens? Dr. Scott, after examining the arguments on both sides, inclines to the negative side of the question. As we entirely agree with him in this; and as the decision he gives may be equally applicable to other free states, we shall lay it before our readers in his own words.

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“ It cannot be allowed that an eloquence so exerted could be beneficial to the state; and, therefore, it cannot be granted that the oratory of Pericles was useful to Athens. That the great orator's [Demosthenes] was, is freely conceded: but call to mind the conduct of his contemporaries: recollect the behaviour of his successors. See factions abetted, seditions encouraged, and popular commotions incited, and rendered more furiously furious by the worthy professors of the art of speaking. Interfering in every department of the government, all did they embroil, all did they embarrass: neither leagues of war nor treaties of peace, neither the conduct of military expeditions, nor the command of fleets, were safer from their injurious influence and controul than the internal regulations and domestic concerns of the country: whilst each scheme for the benefit of the commonwealth was invariably by them opposed, if it contravened their own private views; and perfect insignificance was the only secure protection to the citizens from their malicious or interested attacks. An exhausted treasury, a mutinous army, a disorderly fleet, and a turbulently licentious commonality, marked the æras of their rule, the stages of their predominance. By them were all enobling distinctions levelled in the dust, all dignity of character wantonly sported with, and every thing valuable, every thing noble, every thing exalted in human life, subverted and trodden on. In fine, the most renowned of states saw her glory obscured, her peace destroyed, and at length her total ruin accelerated by their means, but she had first the misfortune to behold the morals of her people corrupted, the purity of her philosophy defiled, and the vigour of her prowess relaxed by these boasted benefactors of the commonweal of Athens.”

We do not think the author happy in his parallels;—that between Ximenes and Richelieu is very little interesting; and it is difficult to find characters more opposite to each other than Henry IV. of France and William III. except that of the cautious and parsimonious minister of the former, Sully; and that of the bold, the decided, and the lavish, but necessarily lavish, minister of George II. William Pitt.

The comparison between Augustus Cæsar and Lewis XIV. has a considerable degree of merit, and we agree with the author in giving a decided preference to the former.

As in going through this volume we see so much more to applaud in those parts which was written for perusal than in those intended for recitation, we have no doubt of the author possessing power of producing works that will both amuse and instruct, if he would a little depress the loftiness of his style, and attend a little more to the arrangement of his arguments.

*Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons; with some Introductory Sketches on Primitive Society.* By Edward Davies, Curate of Olveston, Gloucestershire. 1 Vol. 8vo. Pp. 561. Beeth, London. 1804.

THE object of this performance we shall lay before the reader in the author's own words.

“ A regularity of structure,” (he observes in the Preface), “ discernible in the ancient and pure languages, demonstrates that such an art, as that of writing and speaking those languages, could not be indebted for its birth



to chance; that it must have been formed by inferences of reasoning from objects of nature:—formed with simplicity, and calculated for precision. This volume attempts not only to investigate those principles, but, in some degree, to ascertain the means by which they unfolded themselves into language, and supplied hints for their own visible shape, in other words, for the invention of speech, as analyzed into a system."

Having applied himself, with close attention, to the Welsh and Irish dialects of the Celtic language, our author considered that tongue as peculiarly illustrative of the formation and progress of language. He afterwards tried his principles, by referring them to the languages of Judea, Greece, and Rome. The rest of the Preface is occupied with an account of the books which he studied, and the assistance which he received in preparing his work.

Previous to the commencement of his researches into language, he takes a view of the state and attainments of primitive society, especially that stage of it which existed before the separation of the tongues. Beginning with man, as he is found in the book of Genesis, he observes, that he employed his rational powers in the diligent prosecution of arts which have, in all ages, been peculiar to civilized and social life. Of Adam's first sons, the elder followed agriculture, and the younger pasturage. This diversity of professions was an advance in society far beyond the ideas of a savage state. There was also a regard to property. Their offerings to God, the husbandman and the shepherd, made each from their respective stores. The farmer presented the fruits of the ground, the shepherd the firstlings of his flock. From the time that two men existed in the world there was a distinction of property. Pursuing antediluvian history farther down, our author exhibits arts of much more combination and difficulty than the first that were discovered; and, referring to the fourth chapter of Genesis, he notices the inventions of metallurgy and music; the latter comprehending the two great kinds of instruments, stringed and wind. Jubal "was the father of all such as handle the harp and the organ." Such efforts of intellect our author very properly deduces from powers far advanced in habits of reasoning. These inventions springing from one family he naturally infers must have constituted only a part of the inventions made by the different families of the sons of Adam; and he concludes that before the deluge rapid progress had been made in civilization and the acquisition of useful arts. The age immediately subsequent to the flood did not display so much inventive genius as the preceding, but preserved all the acquired knowledge that could be useful to themselves and their posterity.

These subjects having occupied the first two chapters, the third is employed in enumerating the branches of knowledge, and marking its state from the time of Noah to the building of Babel. Some of the essential truths of religion had been very fully communicated to mankind, but not all. They were aware that virtue, beneficence, and piety, were required by the Supreme Being of his rational creatures. They had ideas of the immortality of the soul, but these were very indistinct, in that and every succeeding age, until the obscurity was removed by the light of the Gospel. They conceived that a more  
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clear manifestation would be made of the Divine will, at a future period. Believing in a Supreme Being who governed the universe, they supposed that he frequently employed the ministration of other spiritual beings, for executing his behests. These were by some called Angels, and by others Gods. Nevertheless they admitted but one Supreme God. From the beginning of the world actions intended by a rational agent to transgress the commands of the Creator, or to do injury to mankind, were reprobated. Obedience to God, and promotion of human happiness, were reckoned meritorious: and thus was formed the great outline of religion and morality. The former class of conduct was deemed worthy of punishment, and the latter of reward, and this was the outline of the sanctions of religion and morality: although, as yet, the specific nature of the punishments and rewards was not ascertained. Besides the general impression of duty and crime, in reference to certain general principles, there were positive institutions such as the sanctification of the Sabbath, the performance of sacrifice in honour of God, and the establishment of marriage, for restraining within beneficial bounds the passions of men; and in the person of Melchisedec, appointed priest of the most High God, with a stated provision for his subsistence, was laid the foundation of an order of men whose business it should be to preside in rituals, and to inculcate religion and morality among the people. Thus it appears, from the author's statement, founded in scriptural research, assisted by ancient tradition, that in the very early period of society, before the confusion at Babel, there existed such a knowledge of religion and morality, strengthened and supported by positive institutions, as enabled the individual to be comfortable and happy in civil society. From the moral advances of that age he proceeds to other attainments. Besides the arts which he had before enumerated, men were now acquainted with architecture, and had some knowledge of ship-building and navigation, as appears from the Tower of Babel and the Ark. They had also made considerable proficiency in natural history; as appears from the classification of animals to be saved by Noah. As farmers and herdsmen they must have been acquainted with plants. Mineralogy they must have also studied, since they not only knew the simple and primitive metals, such as iron; but the compound and secondary, such as brass. Of astronomy and geography it appears they must have also had a competent knowledge.

In his fourth chapter our author considers the early origin of writing. The scriptures, he observes, do not expressly inform us concerning the antiquity of an alphabet, nevertheless it is evident that writing was known at the time of Moses. When the law was communicated by God to Moses, directions were given for writing it in a book; and there is no intimation that this instrument of communication and continuation was new. The inference is probable that writing was well known. Job, who appears to have been at least not posterior to Moses, often alludes to writing as an art well known. The historical parts of the book of Genesis Moses does not assert he derived from Divine In-

spiration, but states them simply as facts, the transmission of which, our author thinks, must have been made, in some degree, bywriting.

The fifth chapter treats of the political condition of mankind in primitive society; and here our author considers that *equality* which certain theorists have asserted to be an undoubted right of all mankind. The fact, our author shews, never was that such an equality existed. In the different endowments and circumstances of individuals there always existed an inequality of power. One person could do more than another, without injuring that other, therefore was superior.—The husband was, in that view, above the wife; the parent above his young children; and the elder of the children, during their adolescence, above the younger. From this natural inequality resulted positive subordination; and a patriarchal authority, including the right of primogeniture. It farther appears that before the deluge there were *mighty men*, and men of renown; both which phrases necessarily imply superiority over those that were not mighty men, nor men of renown. Both from human nature and history our author infers inequality and subordination to have existed before the deluge, although we have no data for ascertaining the particular mode and form of this subordination. There certainly was an aristocracy, and, most probably, a monarchy. When Nimrod, not very long after the flood, became a monarch, this rank and species of command are not described as new inventions. The next chapter contains an account of Nimrod's rebellion and apostacy, and the confusion of the tongues, with some views of the state of society during the time of Abraham.

The seventh chapter considers the remains of a primitive language after the confusion of Babel; which remains he infers from the general analogy between the principles of all ancient languages. He enquires whether the Hebrew be that primitive language, and his conclusion is, that the Hebrew was not the primitive language. His eighth chapter enumerates the general stores of knowledge which after their dispersion the different portions of mankind carried to their respective settlements. This chapter, however, is much more conjectural than the former parts of the work, and therefore less deserving of analysis. The essay on the state and attainments of primitive society occupies one hundred and sixteen pages, which may be considered as introductory. The remainder of the work has for its subject the Celtæ.

The governments and institutions of that nation were, in a great measure, obliterated by the Romans, who, despising the tribes whom they conquered, entered but superficially into their original history and manners; and the Greeks had little occasion to turn their attention to tribes so remote from the sphere of their own exertions. Therefore classical literature affords but scanty evidence concerning the Celtæ. Our author, to trace their origin, goes back to the tenth chapter of Genesis, as the fountain head of universal geography. From Javan, fourth son of Japheth, sprung the Greeks; and hence they were called Ionians. The Celtæ, our author derives from Gomer, eldest son of Japheth. Gomer had three sons; Ashkenaz, Riphath, and Togarmah.

mah. The Jews acknowledged the Germans to be sprung from Riphath, the second of Gomer's sons, and called Germany by his name. Among his descendants also were the Poles, part of the Russians, and the Dalmatians, with part of European Turkey, between Greece on the one hand, and Hungary on the other. The third son took a more northern direction, became father of the European Scythians, Goths, and other tribes in the north and north-east of Europe. Return we now to the eldest son, Ashkenaz. Our author thinks that he was father of the western Celtæ, who possessed Gaul, Britain, and part of Spain; some of these descendants did not accompany their brethren to the west, but remained in the confines of Europe and Asia. After mentioning these conjectures concerning the origin of the Celtæ, our author proceeds to a subject better known, the Druids. The name of Druid was local, but their religion was of very extensive influence. It prevailed in Gaul, and still more in Britain. Its chief seat was Anglesea. "Some of its most prominent features were the intercourse they held with souls after death, the judgment which they passed on the actions of men, and the inference they drew from their lives respecting the changes they would undergo, and the mode of their ultimate renovation." By some very forced interpretations of very perspicuous poetry our author endeavours to make Virgil an expounder of the Druidical doctrines. The Druids, according to Cæsar, supposed themselves sprung from Pluto, whom our author supposes to be Japheth. On all this subject there is such a complication of mythology and conjecture as it is hardly possible to analyze, if mere hypothesis and fable deserve analysis. In fact, we know, through the Greeks and Romans, as much of the origin and history of the Celts as is necessary to account for the place they occupy in general history. The Sixth Book of Cæsar's Commentaries contains much more of the moral and political substance of their manners, institutions, establishments, and national character, than hundreds of volumes penned by antiquarians. By all this inquiry concerning the descent of the Celtæ, what important fact is established. Suppose it were important to ascertain whether these tribes were sprung from Gomer, the heir of Japheth, and not from some of the younger brothers; is this genealogy made out? How does Mr. Davies prove that the Celtæ came from Ashkenaz? There is certainly no evidence that would satisfy a court of heraldry. But even if the tree and branches could be as clearly made out as any Welsh pedigree, how much wiser or better would men be from the discovery. Some of the subjects which our author handles are valuable; such as the progress of knowledge and civilization at different stages of the history of man, also the progress and formation of language, so closely connected with the progress of thought and sentiment. The manners, customs, institutions, intellectual and moral attainments, of the Druids are interesting and important, as are also their migrations, if they could be certainly known. But their progenitor is not of sufficient value to occupy so much of the work, especially when there is no evidence beyond conjecture to prove the descent.

Our author now has recourse to Welsh manuscripts, concerning the race of the Cymry or western Celtæ. These memorials mention the first arrival of the Cymry in Britain, and details various migrations from different quarters, concerning which, severally and collectively, our author adduces a vast variety of conjectures, mingled with a large quantity of heathen mythology, which he endeavours to explain in such a way as to make the stories in question refer to the Cymry and to Britain. The following quotation will shew the *slender possibilities* on which the votaries of an hypothesis will bend facts and fictions to answer their purpose; Mr. Davies proposes to prove that the garden of the Hesperides is an allegory, referring to Britain, and to the system of Druidical divination, heretofore prevalent in Britain.

“ Hercules had the task of procuring three yellow apples from the garden of the Hesperides. These apples were metaphorical, and pointed at science, discipline, or mystery. The hero receives directions from Prometheus how to obtain the fruit, namely, that he should attend his brother, Atlas, the Hyperborean, and get him to fetch it out of the neighbouring garden of the Hesperides. It will be recollected, that Prometheus was one of the *Japetidae*, and son, or native inhabitant of *Asia propria*, who had been expelled from thence to the neighbourhood of *Mount Caucasus*, in *Asiatic Scythia*, as *Atlas* himself had been driven from the same native spot into the west of Europe. It appears from hence, to what family these apples belonged. We are informed by our *British triads*, that the first name given to this island, before it was inhabited, was *clás Mer'din*, the garden of *Merddin*. The name of *Merddin* has been conferred upon old bards, but is originally a mythological term. His twin sister is *Gwenddydd*, or the morning star; he must have been himself some luminary, in a similar character. *Merddin* implies the evening-star. The apple trees and yellow apples are famous in British mythology. Were not those trees constellations, and may not the apples have been stars, which, after they were committed into the charge of the most pre-eminent in the order, could be discovered by none till *Merddin* or *Hesperus* appeared? From hence (our author concludes) it should seem, as if the golden apples, which Hercules procured from the garden of the Hesperides, pointed at the science of astronomical divination.”

Such is the *conclusion* deduced from the preceding premises; and perhaps a more happy specimen could not be adduced of *antiquarian logic*.

On similar grounds our author endeavours to demonstrate that an intercourse subsisted between the ancient Hindoo's and ancient Britons. In the following section our author proceeds to give an account of the *Coranied*, or first hostile invaders of Britain, who had effected a settlement in that country, many ages before the time of Julius Cæsar. These *Coranied* it seems were the same with the giants, who in the Grecian mythology caused such disturbance: and our author very ingeniously derives the name *Briareus*, one of the head giants, from a Welsh word, which signifies a baron. Our author enters on the war between Jupiter and the giants; and very justly remarks, “it would be difficult at this period of time, exactly to ascertain the route of the retreating parties.” Though we admit the difficulty of truly marking the stages of their flight, after the useless attempt of placing Pelion upon



upon Ossa (or vice versa), yet by the help of the word *perhaps*, a distinguished favourite with our author, the course might be made out. *Perhaps* the said giants might (as our author observes) get into Epirus, cross over to Servia, thence take a stride to Hungary, stalking over Austria, might get to Bavaria, so on, he proceeds, "towards the north western Celtæ, upon Scottish or Irish ground." All that we admit was possible, especially if we allow the giants to have been Ogres, who, as recorded in Mother Goose's Tales, could, by the help of certain boots, take seven leagues at one stride. The Celtic nation at large may be considered as a race of two different characters, though sprung from the same family. The first, who peaceably and virtuously settled themselves in the west, at an early period; the second somewhat later, less scrupulous, and more warlike. Of the pious Celts were the Cornish, and our author's countrymen, the Welsh; and of the not pious were the Highlanders and the Irish. After these efforts of antiquarian research, our author proceeds to philology, the professed purpose of his book, and begins the same at page 214, near the middle of the work. He takes a view of the Celtic dialects, and the general character of the language. The Armorican dialect is nearly a-kin to the Welsh and Cornish. These two are still more closely allied; but the Welch deserves the preference to all the other dialects, at least so says Mr. Davies. The Irish and the Erse "has a certain degree of connection with the *Chaldaic, Arabic, Persian, Coptic, and Phœnician*." Most probably it has such a connection as the ingenious Welshman, Fluellen, discovers between Monmouth and Macedon. The Irish, notwithstanding *this* affinity with eastern tongues, is admitted by our author to be Celtic.

In the following section Mr. Davies endeavours to prove that the Druids knew letters, and quotes the testimony of Cæsar to that effect, with some hints from other classical writers, which touch upon the subject. He proceeds to the evidence in the Celtic writers themselves, that the Druids knew letters. This position he endeavours to illustrate from the symbols of the Druids. He discusses the formation of an alphabet on the principle of general symbols, and reviews the Druidical letters. The Druidical alphabets he represents as very ancient, and views the general analogy between the Druidical system of writing and the system of other nations. Every letter of the alphabet he ascribes to original invention, and enters into a detailed consideration of the various principal alphabets. He goes on to an essay on the Celtic language, in which its radical principles are appreciated and compared with primitives and simple terms in Hebrew, Greek, and Latin. The first section of this essay turns on the principle of natural expression, or the relation between certain sounds and certain ideas. "An application," he says, "of these principles and system to the *radical terms* of the *Celtic, Latin, Greek, or Hebrew* language, is found, in most instances, *truly to define their meaning*, so as to ascertain the original principles from which these languages arose, and prove that the system is not founded upon *ancient opinion* alone, but upon truth;" This remark he endeavours to illustrate, and  
begins

begins with attempting to prove that there is a natural affinity between the simple elements of a language and the ideas they were meant to convey. The following is a specimen of his reasoning.

"In more than one Celtic dialect *bru* signifies a womb; *ad*, repetition or the same, and *ur* a man. *Bruad*, then, is an offspring, or *produce of the same womb*, and *bruadur*, a man, *produced by the same womb*. This Celtic word, through different modes of inflexion, and composition continues nearly the same in a great variety of languages, as *Latin*, frater; *Ital.* fratello: *French*, frere; *Eng.* brother; *Germ.* bruder; *Guel.* bruyr; *Belg.* broeder; *Goth.* brothar; *Dan.* brodre; *Swed.* broder; *Welch*, brawd; *Corn.* bredar; *Armor.* breur; *Irish*, brathair; *Manks*, bryer; *Russ.* brate; *Sclav.* and *Pol.* brat; *Dalmat.* brath; *Lusat.* bradt; *Bohem.* bradr."

The resemblance between these alledged derivations appears to us in various cases very fanciful; but were it ever so exact it would prove no affinity between the elements of language and the idea they are to convey. Let us reduce the compound Celtic word to the simple words of which it is composed. What affinity is there between the sound *bru* and the substance womb, the sound *ad* and the relation of sameness, the sound *ur* and the substance man. This is mere fancy, or at least fiction, it having no foundation in nature or truth..

In the second section, our author proceeds to the nature of the primitive language; and he exercises his ingenuity in *supposing* the mode in which Adam must have proceeded in bestowing names on the various kinds, species, or individuals, which he had occasion to distinguish; and really his conjectures on the formation of language are sufficiently amusing, though some of them have been made before. It is very probable that objects connected with sound might be expressed by terms imitative of these sounds, such as cows, sheep, and other animals hacknied in illustrations of this sort. Sounds, however, constitute but a small class of the objects which in his intercourse with his fellows, irrational animals, or inanimate beings, a man has occasion to designate; and this section really conveys no new knowledge concerning the formation of language.—The third section traces material accidents which affect elementary sounds in primitive words. From the consent of old languages our author infers that man's first efforts to express by vocal signs were attended with strong aspirations; and that the force of his articulation enabled him to mark various kinds of action.—The fourth section illustrates the power of the vowels, and the resemblance between their different powers and certain simple kinds of movement. He considers also the power of the consonants, and, taking the various combinations of vowels and consonants, he supposes certain of the smallest combinations or syllables to express certain simple modes of action, and more complicated combinations, more compound modes. For instance, the letter M makes the lips close together, the cheeks swell into the imitation of capacity; M, therefore, is a natural expression of "comprehending, including, and containing." D expands or unfolds, and so forth. Having investigated the pronunciation of the various vowels and consonants, and stated the modes of action which he presumes them  
best



best fitted to exhibit, he applies his principles to words in the Hebrew, Greek, Latin, and Celtic languages. Quotation, unless detailed at considerable length, in this place, would not illustrate, and if prolix, from the excessive dryness of the subject, would be extremely tedious. From the whole of his theory and illustrations our author endeavours to prove that these four ancient languages spring from the same primitive language, and are formed on the same principles. Thence he infers that all mankind are sprung from one parent. To this conclusion we most heartily subscribe, because in its favour there is the attestation of inspired writers; but we do not see it is one whit the clearer from this philological essay.

We have thus waded through a performance, on which we really wish we could bestow more unqualified praise than will suit the impartiality of reviewers. It bears every mark of indefatigable industry, whenever the subject requires it; manifests sound and just principles of natural and revealed religion; and, on the only occasion where political notions could be properly introduced, it manifests correct ideas of the diversity of rank, the necessity of subordination, the antiquity and advantage of monarchy. Such principles shall always have our commendation. Industry is a quality that we must abstractly deem praise-worthy. Even should it be exerted without any evident advantage, in pursuits that are at least harmless, we must commend the habit and effort, though we may regret the application. Were we to estimate the literary value of this work by the intentions of the author, we should certainly rate it highly. We entertain no doubt he conceives these researches to be powerfully conducive to the information and instruction of mankind. Nothing, indeed, but such a conception could account for the immense labour this work must have employed. We highly respect the patience and perseverance that could go through such a task, for so very laudable a purpose. We reviewers have unfortunately adopted such a criterion respecting books, that we rather consider the entertainment, pleasure, useful information, or instruction, which they convey to readers, than the pains they may have cost the writer. In that view we cannot altogether think so highly of the production before us. Still, however, it is not devoid of amusement; and as to information, some may be gleaned amidst a very wide field of conjecture. There is a class of readers to whom such researches are extremely gratifying, and by these this book will, we doubt not, be as much relished as any other system of conjectural antiquities. We are happy also to observe, that a very numerous list of subscribers has secured to the writer a much greater portion of emolument than could have arisen from the sale of any single volume, however able and popular in such a short time. We really wish the author well, because he deserves such wishes from every friend of Church and State.

In some parts of this work our author shews he can reason logically. Indeed his introductory essay is very satisfactory, and proves him well acquainted with the history of civil society. There he takes his views from unquestionable facts and documents. But when a writer becom

becomes an historian upon etymologies, and attempts to prove events from a slight resemblance of names, he perplexes himself in a labyrinth of conjecture, and conveys no solid knowledge to his readers.

From his name we conceive Mr. Davies to be either a Welshman or of Welsh extraction; and we can perceive the prepossessions of a Welshman in one great purpose of his book. The genealogical scope of the work is to prove that the Celtæ are sprung from the first born of Gomer, the first born of Japheth, the first born of Noah. Of the Celts, by his account, there were two branches, of which the Welsh were the eldest. *Ergo*, the Welsh are the lineal representatives of Noah, and consequently of Adam; and this is a piece of genealogical elucidation that must be extremely pleasing to our worthy countrymen, the Cambro Britons. As Foote's Cadwallader says, "*Peter, fetch me the pedigree.*"

*Godwin's Life and Age of Chaucer.*

(Continued from p. 350)

**I**N the XVIIIth chapter, Mr. Godwin discusses the questions whether Chaucer studied at Paris and the Inner Temple. Leland says that Chaucer, "after leaving Oxford, spent several years in France, and acquired much applause by his literary exercises in that country." On this assertion of Leland Mr. Tyrwhitt lays no stress; but our author thinks otherwise: and, as it was usual for Englishmen, at that period, to resort to the University of Paris to finish their education, he supposes it probable that Chaucer may have studied there some time during the truce between the rival monarchs, from Sep. 1347 to June 1355. Our poet is supposed to have been bred to the bar. Leland affirms that he "frequented the Courts of Justice in London, and the Colleges of the Lawyers;" and Speght says, "Not many years since, Master Buckley did see a record in the same house," the Inner Temple, "where Geoffrey Chaucer was fined two shillings for beating a Franciscane Fryar in Fleete-streete." With regard to the validity of this last evidence, Mr. G. we think, is unreasonably sceptical. It is certainly, however, of no great importance: but the mention of it powerfully impels us to point out the conscientious care with which it appears that those judges of literature, the Edinburgh Reviewers, peruse the authors whom they pretend to criticize. "While Mr. Godwin," they say, "was thus poring upon a millstone, and proclaiming his discoveries to the world, we are surprized that he has omitted the famous tradition, that Chaucer, while in the Temple, was fined two shillings for beating a Franciscan Friar in Fleet-street." They then go on, in their usual merry mood, to tell us what advantages Mr. G. might have reaped from this tradition. It would have suggested the history of Fleet-street, and of Fleet-ditch, and of the Fleet-prison, and of Fleta the law-book, and of the Fleet or Royal Navy. The *fine* might have introduced a history of the silver coinage, with an abridgment of the Temple records. "It is probable," they sagaciously

ciously add, "that one or both parties were in liquor. If so, when, how, or with what liquor did they become intoxicated? Above all, the scuffle, and the drubbing itself, would have led to many a learned dissertation. To illustrate the nature of the beating, Mr. G. might have described—

Your *souse*, your *wherit* and your *doust*,  
Tugs on the hair, your *bob o' the lips*, your *thump*, &c.

All which knowledge is unfortunately lost to the world, perhaps through the ill-considered interference of Mr. Phillips the publisher." We will not insult the good sense of our readers by asking them whether they consider this nonsense as criticism. But we would seriously advise the Edinburgh Reviewers, before they venture, for the future, to give unlimited scope either to their spleen or to their merriment, at least *to read* the books which they profess to analyse. For so far is Mr. G. from having, as these directors of the public taste affirm, *omitted* the tradition with regard to which they are so witty, that he has accurately given us the authority on which it is founded, and taken some pains to prove that it is not entitled to much credit.

Our author gives a curious and instructive view of law in the 14th century, as divided into the Civil, the Canon, the Feudal, and the principles of the English Constitution; of early writers on English law; of the modes of pleading; of the venality of the administration of justice, and of the attempts to reform it. As his observations on the feudal laws are uncommonly excellent, we are happy to lay them before our readers.

"The feudal law was a system not inferior in nice correspondence of complicated parts, and the harmony of a whole, to any invention of man in society. It is now the main key for explaining the different codes of civil policy prevailing in almost every country in Europe; and it was still more interesting in the time of Chaucer, as few of its provisions were as yet completely abrogated. It is principally to the feudal system that we owe the distinguishing features of modern, as contrasted with ancient Europe, that we belong more to our families and less to the state, that we are more of men and less of machines. The great chain of subordination in the feudal law has generated among and entailed upon us a continual respect to the combinations and affections which bind man to man, and neighbour to neighbour. We are no longer broken down into one level, and into one mass, under the unsympathizing and insensible government of institutions and edicts; but live in unforced intercourse one with another, and consult much oftener the dictates of feeling, and promptings of disposition, than the inventions of legislators. The consequence of this is, that we remark and treasure a thousand little sentiments and emotions, which the ancients deemed below or foreign to their consideration; and our characters, cherished by the warmth of a less artificial mode of society, unfold a variety of minuter lineaments and features, which, under other circumstances in man, have been blighted and destroyed. The feudal system was the nurse of chivalry, and the parent of romance; and out of these have sprung the principle of modern honour in the best sense of that term, the generosity of disinterested adventure,

adventure, and the more persevering and successful cultivation of the private affections." (Pp. 360, 361.)

Our author indulges himself with some visionary conjectures of no sort of value on the occurrences which may be supposed to have happened to Chaucer when practising as a lawyer. "*Perhaps* Chaucer, in the course of his legal life, saved a thief from the gallows, and gave him a new chance of becoming a decent and useful member of society, &c." This is, surely, most egregious trifling. If Chaucer practised as a well-employed lawyer, what happens to other men of that description must have happened to him. But Mr. G.'s reflections on the *natural tendency* of the lawyer's profession are worse than trifling: they are false and unjust. "It has," he alleges, "an unhappy effect upon the human understanding and temper. The poet, whose judgment should be clear, whose feelings should be uniform and sound, whose sense should be alive to every impression, and hardened to none, who is the legislator of generations, and the moral instructor of the world, ought never to have been a practising lawyer, or ought speedily to have quitted so dangerous an engagement." (P. 37c.) Is Mr. G. yet to learn that no men have ever surpassed practising lawyers either in sound intellectual exertions, or in transcendent moral honesty and worth?

The year 1258 introduced Chaucer to court, at the age of 30, under the patronage of our magnificent Edward III. who placed him in the immediate service of his third and favourite son, John of Gaunt, and assigned him a respectable habitation at Woodstock, close by the royal residence. Mr. Godwin argues with sufficient force, but with still too little respect, in opposition to Tyrwhitt, that Chaucer owed this promotion to his reputation as a man of letters and a poet, to the value of which qualifications Mr. Tyrwhitt, we think, most unreasonably supposes Edward to have been, in a great degree, insensible. For,

"As to our princes of the Plantagenet race," our author justly observes, "whatever vices we may impute to them, and whatever calamities may be traced to their system of policy, they may challenge a comparison with any dynasty in the history of the world, in the patronage of poets and learned men. Even our weaker princes, Henry III. and Richard II. if they were not distinguished for their patronage of letters, were yet munificent in their encouragement of the arts, and in that way contributed to the refinement and progress of the human race.—It was not till the unhappy contention of the rival houses of York and Lancaster, equally hostile to the favourable influences both of letters and of humanity, that the court of London ceased to be, in the measure which could reasonably be expected, the abode of the muses." (Pp. 394, 395.)

Of the court of London under Edward III. our author gives a fine and interesting picture. A prominent figure is Philippa of Hainault, whom Edward married when he was about fifteen. The character of this accomplished woman is drawn with equal judgment and feeling. She was, indeed, in every respect, entitled to be regarded as a pattern to

to her sex. But, as our author remarks, the prejudices of chivalry were calculated to produce the most auspicious effects on women of high station and birth. As it was the custom to adore them, they were naturally stimulated to acquire those merits which might do them credit in the eyes of their worshippers. A woman of rank, in those times, was proud; but her pride was the pride of graceful condescension, of humanity and of virtue. She never became masculine or coarse; but she was capable of great and heroic efforts when occasion called for it. Of this Mr. Godwin gives an illustration, which we quote with peculiar pleasure, as another proof of the melioration of his sentiments with regard to women and the sacred duties of marriage. “The Countess of Salisbury, to whom we are probably indebted for the distinguishing symbol which marks the order of the Garter, and who, I hope, was not, in a gross sense, the mistress of Edward III. since she was the wife of the most zealous and faithful of his servants, but who was certainly, according to the modes and refinements of chivalry, his ostensible mistress, is recorded for her gallant defence of the Castle of Werk against the Scots in the year 1341.” (P. 598.) Philippa herself is enrolled in the catalogue of heroines. When her husband was absent in the campaign of Cressy, she attended the army which was raised to oppose the invasion of King David Bruce; and, when they arrived in sight of the enemy near Neville’s Cross, she rode through the ranks encouraging the men: nor could she be persuaded to leave the field till the armies were on the point of engaging.

In his XXth Mr. G. enters on the juvenile history of John of Gaunt, successively Earl of Richmond, Duke of Lancaster, and titular King of Castile. And here he gives us a pleasing sketch of the preparatory education by which, in those days of high and honourable sentiment, a young man of rank was trained to deserve the honour of knighthood. One of the favourite lessons instilled into him was, in the technical language of the times, “the love of God and of the ladies.” A true votary of knighthood entered on no adventure without previous devotion and prayer. He regarded God and the saints with those feelings which are naturally excited by the contemplation of invisible and immaculate natures. To the spirit of his profession he must have been grossly recreant, if he thought of the female sex with any thing like rude familiarity or disrespect. He was taught to consider them as the judges of his conduct; and to reckon among his most sacred duties to relieve their distresses and avenge their wrongs. “It is,” says our author, “the remnant of this sentiment which has given to the intercourse of the sexes, from the days of chivalry to the present time, a refinement, and a spirit of sanctity and honour, wholly unknown to the ancient world.” (P. 411.)

Among the cold-hearted votaries of modern Jacobinism it has been the fashion to laugh at the principles of chivalry: but, in all its institutions, there is something so noble, generous, and great, that it carries to a mind of a right contexture an irresistible charm.



“One of the essential principles of chivalry was, that no office was sordid that was performed in aid of a worthy object. It was the pride of the candidate for knighthood to attend upon his superiors, and perform for them the most menial services. The dignity of the person assisted and raised the employment, and the generous spirit with which it was discharged, gave it lustre and grace.” (p. 414.) Surely “there is,” as our author adds, “an exquisite beauty in offices like these, not the growth of servitude, not tendered with unwillingness and constraint, but the spontaneous acts of reverence and affection, performed by a servant; of a mind not less noble and free than that of his honoured and illustrious master. The same spirit ran through all the habits and practices of chivalry. The daughters of the distinguished families of ancient times were taught an attendance upon the persons of the knights, not less humble and deferential than that of the equires. They disarmed them *from* [after] the battle, or *from* [after] the fatigue of their military exercise, washed the dust and sweat from their brows, and were instructed with a soft and gentle hand to assist the wounded, and relieve and alluage the anguish of their wounds.” (P. 415.)

On the 19th of May, 1359, the Earl of Richmond, then 19 years of age, was married to the princess Blanche, eldest daughter and co-heiress of Henry Duke of Lancaster, who, after the king's sons was first prince of the blood, being grandson of Edmund surnamed Crouchback, younger brother to Edward II. On this great occasion a solemn tournament was held in London, the particulars of which are strikingly characteristic of the age of Edward III. The challengers were the mayor, the sheriffs, and aldermen, who undertook to defend the field, for three days, against all comers.

“Accordingly, at the time appointed, twenty-four combatants appeared, clad in complete armour, and bearing on their shields and surcoats the arms of the city of London. A variety of opponents presented themselves; but the city-combatants came off from every one of their contentions with the highest degree of credit and honour. The kings of France and Scotland, and many of the French nobility, who had been taken prisoners at the battle of Poitiers, were among the witnesses of the spectacle. The citizens, says the historian” Hollinshed, “contemplated with the highest satisfaction this scene of their triumph; but were ravished with joy when they discovered that Edward III. under the character of the mayor, and his four eldest sons, together with nineteen great barons of England, personating the sheriffs and aldermen, had done them the honour to fight under their cognizance.” (P. 458.)

Chaucer's first production, as far as can now be ascertained, after he entered into the service of the court, is entitled “The Parliament of Birds.” The subject of it is the suit of John of Gaunt to the Princess Blanche; and the date of its composition, therefore, obviously falls on the year 1358. Of this poem our author has given, as usual, a masterly analysis, accompanied with much good criticism and taste. The poem is marked by a great pregnancy of fancy and felicity of language. It is written in what was called Rythm royal, the same kind of stanza as that of the Troilus and Creseide. The following is a beautiful specimen, which reminds us of a similar passage in Shakespeare,



speare, although it must be confessed that the imitator has, in this instance, greatly surpassed his original.

“The werrē hunter sleping in his bedde,  
The wodde ayen his mind goeth anone;  
The judge dremeth how his plees be spedde;  
The carter dremeth how his cartes gone;  
The riche of gold; the knight fight with his sone [foes];  
The sicke ymette [dreams] he drinketh of the tonne [tun];  
The lover mette [dreams] he hath his ladie wonne.”

There is something unnatural, however, in the allegorical plan of this poem. The heroine of it is a female eagle, perched upon the hand of the goddess Nature. Three pretenders to her good graces are introduced, all of whom Chaucer treats with respect. They are all eagles; though the balance is forcibly made to lean in favour of the royal eagle, the Earl of Richmond, whose suit is deferred indeed for a year, but with every prospect of final success. Such a poem must necessarily be deficient in interest; for, as Mr. G. judiciously observes, “we feel no sympathies for the *amours* [loves] of his male and female eagles.” (P. 443.)

Mr. G. in his XXIIId chapter, analyses another production of the poet, intituled “Chaucer’s Dream,” which he thinks may be regarded as an *épithalamium* on the marriage of Richmond and Blanche. The contexture of this poem is peculiarly wild, though perfectly in unison with the taste which then prevailed. But we cannot afford to descend to particulars. The last chapter of this volume treats of the grand invasion of France 1359, on the refusal of the Dauphin and his council to accede to the terms which had been stipulated between Edward and his royal prisoner King John. In this expedition both Chaucer and his patron Richmond were engaged. The mighty preparations on the part of England produced little effect; and the war was terminated in 1360, by the peace of Bretigni, when Chaucer, as it would appear, renounced the profession of arms. In the year 1361, Henry Duke of Lancaster, father-in-law to Richmond, died of the plague; and, about twelve months after, died, without issue, Maud, Duchess of Bavaria, co-heiress with the Lady Blanche. By these two unexpected demises, the patron of Chaucer became the richest subject of England. He had estates in eighteen English counties, besides several in the principality of Wales. He had many princely manor-houses and castles, of which those of Pontefract, Bolingbroke, Kenilworth, and Leicester, have been celebrated by all our antiquarians. His principal town residence was the palace of the Savoy, first erected by Peter of Savoy, uncle to the consort of Henry III. and entirely rebuilt by the father of Blanche, when it was pronounced by Knighton, the contemporary historian, to have had “none in the realm, to be compared with it in beauty and stateliness.”

When John of Gaunt entered on this immense inheritance, he had just completed his 22d year. Edward III. was in his 50th, which he

he determined to celebrate as a year of jubilee. Accordingly, on the 13th of Nov. 1362, which was his birth-day, he issued edicts for the enlargement of all debtors and prisoners, for the restoration of such of his subjects as were in a state of banishment, and for the abolition of the French language in all law-cases, pleadings, and contracts within the realm. He likewise, in full parliament, solemnly conferred on Lionel of Antwerp, his second son, the title of Duke of Clarence, and on John of Gaunt, his third, the title of Duke of Lancaster. This highest title of nobility had never before been conferred in England, except, by the same sovereign, on his eldest son, the Black Prince, and on Henry of Lancaster, the father-in-law of John of Gaunt.

“The style of John of Gaunt was now Duke of Lancaster, and Earl of Richmond, Lincoln, and Derby : and he claimed, as Earl of Leicester, the office of hereditary Seneschal, or Steward, of England ; as Duke of Lancaster, to bear the great sword, called *Curtana*, before the kings of England at their coronation ; and, as Earl of Lincoln, to be the grand carver at the dinner given on that occasion.” (P. 473.)

The three first chapters of Mr. G's. second volume are exceedingly curious, and by those who delight in the investigation of the literature and history of the middle ages, will be read with the utmost avidity. They all three relate to the famous “*Roman de la Rose*,” the most eminent poetical composition which, previous to the “*Commedia*” of Dante, existed in any of the modern languages of Europe. The *Roman de la Rose*, which may justly be regarded as the progenitor of all that is most admirable in the effusions of modern poetry, is a work consisting of more than 22,000 lines, the joint production of two French writers of the 13th century, William de Lorris, and John de Meun. It was, probably, during the interval of peace which followed the treaty of Bretigni, that Chaucer engaged in the arduous task of exhibiting this celebrated work in an English dress ; a task, by which he conferred the highest honour, not only on himself, but also on the language and literature of his country.

Of this celebrated work it is observable that Petrarch speaks with contempt : but this circumstance can occasion little surprize. Petrarch, as our author remarks, regarded, like a true Italian, every literary production with pedantic fastidiousness which was ultramontane. Besides, he understood the *Roman de la Rose* no better than Voltaire understood Shakespeare. He confesses, however, that the whole nation of France, with the learned University of Paris at its head, thought very differently from himself. The last editor of this poem (Amst. 1735.) affirms that, although it had been many times printed before, yet the number of manuscripts greatly exceeded the number of printed copies : a singular proof of the esteem in which it was held. There has been some dispute with regard to the share which each of its authors had in the work. But the Amsterdam editor gives it as his opinion that W. de Lorris wrote 11,135 verses, or about half of the poem.

poem. This opinion he founds on the authority of a passage in that part of the poem, where the God of Love is introduced as prophesying that here W. de Lorris shall rest from his labour, and J. de Meun take up the pen.

It will hardly be supposed that a poem, the reputation of which was so lasting and extensive, is destitute of great intrinsic merit, though we must not expect to find it accommodated to modern ideas. A story, which exhibits the difficulties attendant on the passion of love, under the emblem of obstacles opposed to the plucking of a rose, appears to a reader of the present day, ill chosen and ridiculous. We cannot interest ourselves in the success of a hero of whom this is to be the grand achievement. After various efforts he succeeds so far as to kiss the rose; but is instantly overwhelmed with a sense of his own temerity, and resigns himself to despair. Jealousy builds a wall, well flanked with bastions, and strongly garrisoned, to defend the rose from farther violation. On the other hand, the God of Love summons his baronage to co-operate with the adventurous hero. After a hard campaign, and a variety of stratagems, the rose is plucked; and at the same moment the dawn appears, the poet awakes, and finds the whole a dream. The garrison of jealousy, as well as the army of love, is entirely made up of allegorical personages.

“We have not only Danger, and Shame, and Chastity, and Reason, but still thinner and more impalpable personages, such as Wicked-tongue, Well-healing, False-semlant, and Kind-welcoming. What a miserable figure,” our author justly adds, “do such agents make in poetical narration, when compared with Venus and Mars, and Hercules and Apollo, and Hygeia and Hebe, with all their attributes and almost tangible reality, the deities of classical mythology.” (P. 7.)

The language of the *Roman de la Rose* is very crude and unpolished, nor is the want of a delicate choice of words its greatest fault. One of the most eminent marks of distinction between poetry and prose is, Mr. G. observes, the concentration of the meaning. But this was a secret unknown to the versifiers of the 12th and 13th centuries. Their favourite measure was nearly that of Hudibras; a measure which perpetually tempts the poet to carry forward the sense from verse to verse, and from page to page, without coming to a conclusion. “There are many passages in the *Roman de la Rose* expanding themselves through successive pages, which are distinguished, by rhyme and measure alone, from the laxest and most flagging prose.” Yet, compared with the romances of chivalry which preceded it, this poem presents the most striking improvements. It has the genuine character of human life, and exhibits, in many respects, a finished picture of the manners of individuals in private society, as they existed in the 13th century. The discourses and episodes are, in this view, uncommonly interesting and rich.

The season of the action is the month of May, which is exquisitely described. The author dreams that early in the morning he walks

out to enjoy the freshness of the odours, when his path conducts him along a river, and brings him at length to the garden of Mirth, the wall of which is, on the outside, painted with the figures of such passions and abstract qualities as are most opposite to Mirth. Of these figures ten are particularly described, which are Hate, Felony, Covetousness (or the desire of accumulation), Avarice (or extreme reluctance to spend), Envy, Sorrow, Old Age, Hypocrisy, and Poverty: nor is it easy to conceive any thing more animated and impressive than most of these descriptions. The "jargonizing" of a thousand birds, from the inside of the garden, excites, in the poet, a vehement desire to enter it, but the wall he finds impossible *to be scaled*. At length he discovers a wicket, which is characteristically opened by Idleness. He hastens into the presence of Mirth, who is engaged, with others, in singing and dancing. The persons of the dancers are copiously described. Mirth has for his partner Gladness; Love is coupled with Beauty; and after her come the ladies Riches, Bounty, Affability, Courtesy, and Idleness, with their several partners, who are partly described, but without being named. "It is not without meaning," says our author, "that Riches is represented as immediately attendant upon (or usher to) Beauty." (P. 12.)

The dance being ended, the poet resolves to traverse the garden, and observe its beauties. In this ramble he is every where secretly followed by the God of Love, attended by his armour-bearer. At last he arrives at the Fountain of Love, at the bottom of which are two curious crystals, exquisitely described. This is the very fountain into which Narcissus looked when he became enamoured of his own image; and whoever looks into it will see something in the crystals which will infallibly excite in him the passion of love. What fixes the poet's affection is a rose-tree, and particularly a half blown bud, which is now the object of his supreme desire. The God of Love espies his opportunity, and seizes his weapons. He shoots at the poet five several arrows in succession, of which the barbs remain in his heart. Love leaps upon his victim, and fastens a padlock upon his heart. The lover's passion for the idol of his affection is now complete. The God endeavours to inspire him with courage, and exhorts him cheerfully to perform the commands which Love is accustomed to impose on his vassals. The lover earnestly entreats to hear them; and then commences a discourse upon the art of love, consisting of no fewer than 800 lines.

In this part of his poem W. de Lorris has shewn his acquaintance with the works of Ovid; yet there is in it much that is truly original: and no portion of the work is better calculated to excite or gratify the reader's curiosity. In the adventures of Arthur and of Charlemagne, of the Red-cross Knights, and of the Soldans, we meet with nothing but unnatural figures, and scarcely recognize the features of our species. With W. de Lorris we, in this instance, descend at once to the level of private life, to the parlours and domestic

tic sentiments of our ancestors. In the counsels of prudence or of conduct here delivered, are laid open the most secret springs of the human mind, and those motives to action which most frequently elude even our own observation. The manners of England under the Plantagenets were, in many respects, extremely unlike our known: yet human nature is still the same. It is still man, with a little variety of garb, with the same frailties and the same perfections. When the men of former times are shewn to us as W. de Lorris has shewn them, the sacred awe with which we contemplate the airy shadows of the departed vanishes from our bosoms, and our ancestors become to us living, moving, and real men.

“On the whole,” says Mr. G. “it may safely be affirmed, that the first 2950 verses of W. de Lorris may challenge a comparison with most of the happiest effusions of the genius of poetry: they exhibit an admirable variety of talent; and it will be found difficult to pronounce, from the perusal, whether the author excels most in the richness of his descriptive powers, in the spirit and force of his allegorical paintings, or in the acuteness and exactness of his observations upon life and manners.” (P. 17.)

The instructions of the God of Love to his vassal are so curious and important, that our ingenious author has given them entire in the Appendix to this volume.

That part of the *Roman de la Rose* which was written by John de Meun is extremely miscellaneous, and, though not destitute of merit, has much less of poetical spirit than what was written by his predecessor. Many classical stories are interspersed, but with little regard to propriety of place. One of the warriors of the God of Love is False-Semblant, the offspring of Guile, begotten upon Hypocrisy. From the introduction of this personage J. de Meun takes occasion, in more than 1000 verses, to pour forth his spleen against the mendicant friars. False Semblant is made to give an account of himself to his commander; and in this account the poet has interwoven a biting satire on religious imposture. He digresses into the history of William de St. Amour, a distinguished adversary of the mendicant friars, and into that of all the principal controversies occasioned by the institution and proceedings of these societies. Of this history our author presents his readers with a well digested and well written view. Our limits will not permit us to extract, or even to abridge it; but those who have recourse to the work itself will find this part of it replete with much information and amusement.

Another curious portion of the *Roman de la Rose* is a set of instructions on the subject of love, delivered by an old woman, in a discourse considerably longer than that of False-Semblant on religious imposture. Kind-Welcoming (in the French *Bel Accueil*), one of the favourers of the Hero of the Rose, is seized by Jealousy, and confined in a tower. The old woman, who is one of Jealousy's porters,



porters, is prevailed with by Largeſſe and Courteſy, a deputation from the baronage of Love, to releaſe the priſoner; and previous to his diſmiſſal ſhe addreſſes to him the diſcourſe in queſtion. It is, as our author remarks, ſufficiently remarkable that, though the old woman's inſtructions are delivered to a youth, they are almoſt excluſively calculated for her own ſex: a proof either that this diſcourſe is only a tranſlation of ſome other ſatire already popular, or that the author had written it for a different occaſion, and inſerted it, with little attention to propriety, in the preſent work.

“The diſcourſe of the old woman,” ſays Mr. G. may be conſidered as almoſt a complete code of female libertinism; and it is not a little extraordinary, that the very age in which the ſyſtem of modern gallantry was perfected, and in which men learned to regard the gentler ſex with a diſtance and awe, that borrowed its [their] language from the phraſes of Divine worſhip, ſhould be diſtinguiſhed for depravity and licentiousneſs of manners. The tales which Boccacio, La Fontaine, Voltaire, and others, have conſecrated and immortalized with all the graces of humour and ſtyle, were the offſpring of this period; and theſe tales are known not to be characterized by any feature more than by the ſalaciousneſs of their deſcriptions, and the relaxation of their morals.” (P. 34.)

The diſcourſe of J. de Meun's old woman is conſtructed on a plan ſufficiently ingenious. She had been, in her time, the very model of libertinism; but now ſhe is ugly, infirm, and poor. She is, therefore, deſirous of inſtructing young women how to take ſuch revenge on the hated male ſex as ſhe is incapable of taking herſelf. She had received, in her youth, an infinity of preſents from men who loved her; but ſhe thoughtleſſly ſquandered them on one who did not love her, though ſhe doated on him. This favourite, it ſeems, was diſtinguiſhed for every vice; ingratitude, lechery, gluttony, and gaming. He, conſequently, diſſipated the treaſures of his miſtreſs as faſt as ſhe ſupplied them. Stung with the recollection of her miſconduct, the leſſon which ſhe inculcates moſt earneſtly is rapaciousneſs. She conjures her pupils to guard againſt the ſentiment of love; but in their ex-tortions to be inceſſant and boundleſs. A woman ſhould encourage many lovers at once, and lay her ſnares for all. She ſhould reſemble a wolf who deſtroys a whole ſheep-fold before he takes time to gratify his appetite. The old woman then proceeds to point out the modes of manufacturing artificial beauty, and inveighs, with great animation, againſt chaſtity, which ſhe treats as the bittereſt ſpecies of ſlavery, and as altogether contrary to the law of our nature. Thoſe who live under ſuch unnatural reſtraints ſhe compares to a bird confined in a cage, and ſtruggling for liberty, in a ſimile which the poet expands with great vigour and felicity of imagination.

The diſcourſe of J. de Meun's old woman has been imitated, as far as relates to thoſe parts of it which comprize the maxims and praiſe of rapaciousneſs, by Regnier, a poet of no mean merit in the reign of Henry IV. of France, in his 13th Satire, intituled *Macette, ou l'Hypocriſie deconcertée*. But Regnier has introduced his leſſons of  
libertinism



libertinism with perfect propriety as to time and place, avoiding, in this respect, the awkward management of J. de Meun. He feigns that a beautiful and innocent girl, to whom he payed his addresses, is visited by a lean and sanctified devotee of her own sex, whose manners and person bear all the marks of religious austerity; and into this person's mouth he puts the licentious principles of J. de Meun. At her arrival the poet is present; but finding that the prattle of the ladies is not likely soon to have an end, takes occasion to withdraw. Prompted, however, by curiosity, he conceals himself, and hears the lessons of the grey-headed hypocrite, who, among other topics, does not fail to paint, in the blackest colours, the character of the poet. During the whole discourse her jealous eye is wandering over every part of the room, and at last discovers the poet in his hiding place. This discovery puts an abrupt close to her harangue, and she takes a hasty leave.

The discourse of the old woman is not to be found in Chaucer's "*Romaunt of the Rose*," which contains, indeed, only 7698 verses; while the original consisted of 22,734. Our author, however, thinks it probable that Chaucer translated the whole. No fewer, he says, than 5883 verses are wanting in the middle of Chaucer's work, beside various errors and transpositions; and the causes, he thinks, which have deprived us of so large a portion of Chaucer's translation may easily be conceived to have occasioned the total loss of the latter half of it. We conclude this subject with the following pertinent and sensible observations.

"The translation of the *Romance of the Rose* was of the utmost importance to Chaucer's grand project of effecting a complete coalition and incorporation of the language of his native country, and the language of poetry. The *Romance of the Rose* was the great modern poem, which had made its appearance at so early a period. Its popularity was high, and its merit as yet undisputed. It was written in the language which, even to this time, was the language of the Court of London. Unless it were translated into our native tongue, every lover of poetical sentiment, and poetical fiction, might be expected to learn French, that he might read it; and having first savoured the choicest beauties of poetry in that language, it would be difficult, if not impossible, to effect a divorce between two things which had been so early and so strongly associated in his mind. We may, therefore, picture to ourselves Chaucer as entering upon this task with a concentrated mind, 'long meditating and beginning late,' and having anxiously watched for a period of leisure accommodated to so large an undertaking. It must probably have occupied a space of two or three years at least, and Chaucer must be supposed to have regarded the completion of it as a principal epoch in the youthful engagements of his life. When he had finished it, he no doubt congratulated himself as having effected one principal step toward making the native language of England the genuine and familiar vehicle of poetical fancies, and of rich and many-coloured fiction, to the ears of his countrymen." (P. 42, 43.)

Mr. G.'s XXVIIth chapter gives an account of the settlement, at Bourdeaux, of that accomplished character the Black Prince, as feudatory lord of Aquitaine; of his generous expedition into Spain for the restoration of Peter the Cruel to the throne of Castile; of the battle of Najara, in which the usurper Henry of Transtamare was completely defeated; of the subsequent villainous perfidy of Peter, by which the English army was reduced to a state of the most deplorable distress; and the Black Prince himself contracted a malady that, after nearly nine years of progressive decay, brought that consummate hero to his grave. In the time of this unfortunate expedition into Spain the first notice of Chaucer occurs in our records. On June 20th, 1367, he obtained a pension of 20 marks for life, or till the King should otherwise provide for him.

Our author here enters into a curious discussion, with pertinent illustrations, of the value of this pension. According to Fleetwood's *Chronicon Preciosum*, from 1353 to 1421, a pound of silver was coined into 25 shillings, and began, in 1603, to be coined into 62, as at present. He, therefore, who, from 1353 to 1421, received a mark (13s. 4d.) of that time, received a quantity of silver equivalent to 33 of our present shillings nearly. By Sir George Shuckburgh Evelyn's Table, in the *Philosophical Transactions* for 1798, exhibiting the prices of various necessaries of life from 1050, it appears that these prices were to the average prices at the end of the last century as 77 to 562. Combining these two ratios together, we find that the money at Chaucer's day was about 18 times the value of money of the same denomination in our own. The amount, then, of Chaucer's pension will be properly represented to our minds by an income of 240l. a year. (P. 62.)

In 1369 the war was renewed between France and England. Though this year was distinguished by no great military loss, it was marked by two signal domestic calamities, the death of Queen Philippa and of the Duchess Blanche. On occasion of the loss sustained by his patron, Chaucer produced an *epicedium*, or funeral poem, called "The Booke of the Duchesse." This poem is analyzed with our author's usual discernment and good taste; but we cannot afford room to insert his observations. Mr. G. concludes from it that the poet was yet unmarried, and that he had courted the lady who was afterwards his wife for more than ten years. This lady's name was Philippa, the daughter and co-heiress of Payne de Rouet, or Roet, a native of Hainault, and king at arms for the province of Guienne. She had been DOMICELLA, or maid of honour, to the Queen, and, probably, so long deferred granting his suit from reluctance to quit the service of her royal mistress. We may naturally infer, Mr. G. thinks, that their marriage took place as soon after the death of the Queen as the general laws of decorum, and the ideas of female delicacy would allow. He presumes that it could not have been later than 1370, when Chaucer was 42 years of age.

The name of Chaucer's wife's sister was Catherine, who was attached

tached to the person of the Duchefs Blanche, and afterwards became the governess of her daughters. The father of these ladies was probably not rich, but he was a knight, and a man of honour. His daughters must have been highly accomplished. By the younger our poet was progenitor of the Earl of Lincoln, who was, by Richard the Third, declared presumptive heir to the crown of England. The fortune of the elder sister, who is famous by the name of Catherine Swinford, was extraordinary. She was first the wife of Sir Hugh Swinford; then the mistress, and at last the wife of John of Gaunt, by whom she was great-grandmother to Margaret Countess of Richmond, the mother of Henry VII. and, consequently, ancestress to all the sovereigns who, since the year 1485, have sat on the English throne.

Soon after the retreat of the Black Prince from Spain, the celebrated Du Guesclin replaced the crown of Castile on the head of the Bastard of Transamare, who having taken his brother Peter prisoner, assassinated him with his own hand. Peter left behind him two Princesses, who remained in Aquitaine, as hostages or guests, from the time when their father, accompanied by the Black Prince, set out for the purpose of recovering his kingdom. In 1371, the broken state of the Black Prince's health obliged him to take a final leave of Aquitaine, where he left the Duke of Lancaster his lieutenant. The Duke, partly actuated, we may suppose, by pity for these distressed Princesses, and partly, it is probable, by sentiments of ambition, took with him his brother, Edmund of Langley, Earl of Cambridge, and waited on them in their retirement. The consequence was a double marriage; and shortly after the Duke of Lancaster, in right of his wife, assumed the title of KING OF CASTILLE.

The Duke of Lancaster, it is to be observed, is one of our author's favourite characters; but his conduct, on this occasion, is censured with much, and we think with very undeserved severity. Mr. G. condemns it as both *impolitic* and *immoral*. Its immorality we cannot, we confess, perceive. On the contrary we deem it strictly defensible, and certainly much more so than some other actions of Gaunt, which Mr. G. commends. The Princess, as Mr. G. allows, was "LEGITIMATE heir to the throne of Castille." (P. 107.) The claim of Gaunt was therefore well founded, and, by consequence, NOT IMMORAL. Of its policy Mr. G. seems to judge from the event; John of Gaunt never obtained possession of Castille, and therefore his attempts to obtain it were impolitic. But as Gaunt was honourable, brave, and humane, Mr. G. we presume, will be ready to admit that, if he had succeeded, his success would have been equally creditable and happy for the people of Castille. With some sentiments here expressed by our author we heartily concur. "Government," he says, "is a topic of complicated and delicate texture. No consent, as some theorists, have idly imagined, gives birth to its institution; yet it depends most intimately upon the temper, the prejudices, and the opinions of those for the benefit of whom it ought to be

be conducted." (P. 109.) Than these principles nothing, we conceive, can be more sound. But our ingenious author thus proceeds: "What was the Duke of Lancaster to the Spanish nation? The majority of them scarcely knew of his existence; or, if they did, felt as much inclination to be governed by an emissary from the Grand Lama of Tartary, as by him." Of the truth of this assertion we are by no means convinced. Mr. G. we are sure, could not *know* it to be true: nor is it, indeed, consistent with what he himself affirms to have been, at a subsequent period, at least, the disposition of a great part of the kingdom. "A considerable portion of the Castilians," says Mr. G. "regarded the title of his (Gaunt's) consort, the legitimate heir to the throne of that kingdom, as sacred." (P. 494.) This, indeed, is spoken of them in 1386, fifteen years after Gaunt's marriage, when he undertook an expedition to Spain to contend for the kingdom, to which he laid claim. But it does not appear to us that the people of Castille, considered as a nation, ever willingly and cordially submitted to the government of Transtamare. The following is as strange a sentence as we have ever read. "*This generous people, with a prejudice congenial to the human mind, preferred for their sovereign a bastard and a regicide, born among them, and descended from the race of their kings, to the most gallant and blameless prince on earth, of whom they had no knowledge, and who could not enter into their peculiarities.*" (P. 109.) If this was really the case, the Castilians of that day greatly resembled the French of this; and we certainly think that, as far as they themselves were concerned, John of Gaunt was worse than idly employed when he attempted to deliver them from such a yoke. But we see not with what propriety our author, on that account, calls them *generous*; nor can we, at all, agree with him in thinking that, "in this great crisis of the life of John of Gaunt, he evinced the most essential deficiencies of character." (Ibid.) In short, we are sorry to be obliged to say, that this whole *tirade* (as our author would speak) seems intended as a philippic against hereditary monarchy, and as a kind of compromise with our author's former friends.

(To be continued.)

*Modern Literature: a Novel, in Three Volumes.* By Robert Bisset, L. L. D. Pp. 978. Longman and Rees. 1804.

**I**N his Preface, Dr. Bisset has bestowed more pains than the subject was worth, in deprecating any application of the characters which appear in his work to particular individuals. A novel writer must take nature for his guide, and his materials must be drawn from observations on real life. If his pictures display the hand of a master, the resemblance will be easily recognized; and the pleasure of *application* is not one of the least which the reader derives from the perusal of the book. It is, therefore, impolitic to forewarn him that the characters to be exhibited are all the creatures of fiction; such

such warning damps the ardour, represses the curiosity, and destroys the interest, which it is the business of the author to rouse, to stimulate, and to increase. Nor is it more necessary than it is politic. The novel writer's motto should be, "*Qui capit ille facit*," and this should be his only answer to any wounded profligate, or officious fool, who, seeing his own vices, or his own folly faithfully portrayed, chuses to conclude that he sat for the picture himself. We perceive, however, that this excess of caution, in our author, arose from the application or misapplication of various characters in his first novel, "*Douglas, or the Highlander*;" which was reviewed in our fifth volume. Yet he was not to learn that the *galled* jade will wince.

The subject of the present work, as our readers will perceive, from its title, opens a rich and capacious field for observation, animadversion, and comment, into which the Doctor occasionally takes an extensive range. His hero, a young man of respectable family but small fortune, is destined to rise to eminence by the labours of his pen; and hence an opportunity is afforded of introducing him to literary characters, and to their employers; and of explaining their different qualifications and pursuits. But though this be the leading feature of the novel, it is not rendered so prominent as to mar the interest of the story, which is skilfully preserved by probable incidents, as to prevent the exhibition of other characters, which are copied from nature, and are ably drawn.

"One kind of system," says the author, in his preface, "of which the most numerous portion cannot be called literary, but that has an extensive influence on certain departments of the literature of the times, I have not failed to consider, that is Methodism, especially itinerant. There have been very able men, and, I believe, also, worthy men, among Methodists; and I doubt not, but there are more able, and many good men, partially tinged with that theory. Having the utmost respect for such disciples of any Christian sect, I, nevertheless, can plainly see, not only the tendency, but result, of certain theological doctrines, which not all, but many of, the Methodists profess to admit. Visionaries of that class (or if not visionaries, what is much worse, hypocrites) profess to follow different guides from reason, conscience, and genuine Christianity, interpreted by reason, and the tenor of the Scriptures, and applied by conscience. To the implicit votaries of faith, without works, I object, because to the implicit votaries of faith without works, reason and conscience, obviously, and the Scriptures expressly, object; and because experience demonstrates, that this chimera is not only mad, but mischievous. I farther censure a practice frequent among that sect, of grossly ignorant men, circulating through the country, and pretending to instruct mankind. This is the most dangerous, because not merely an adventure of an individual vagabond, foolish or frantic, but connected with a principle diffused through many of the sect, that there still exists among these brethren, a divine inspiration, which every sound theologian knows to have ceased in the early ages of the Christian dispensation. Ignorant vendors of nonsense or mischief I have not spared: I have represented an itinerant clown, a preacher of Methodism, in those circumstances which reason may easily connect with *such* doctrines and talents; and which ~~experience~~



experience has woefully shewn to be closely connected with such doctrines and talents."

Speaking again of methodistical missionaries, in a subsequent part of the work, he says,

"First, unhinging moral principles by the all-sufficiency of faith, and the usefulness of virtuous conduct, they open the way for the uncontrolled dominion of passion: secondly, inflaming the heart with a fanatical enthusiasm, they facilitate enthusiasms of other kinds; and as the pastors have an absolute influence over the minds of their votaries, itinerant preachers, either spontaneous or missionary, are in the country deemed more effectual and successful ministers of sedition and profligacy than packmen, strolling players, gypsies, or any other fraternity of vagabonds."

There is, unhappily, but too much truth in this observation; and we are glad to find that in another novel, which the author has in great forwardness, he means to treat the subject of Methodism more at large. We recommend him carefully to consult Bishop Lavington's book on the enthusiasm of Methodism, &c. and Mr. Polwhele's recent publications on the same subject; all of which will supply him with many useful materials.

In his animadversions on the lower class of novel-writers, male and female, whose light and whose heavy productions encumber the shelves of our circulating libraries, and constitute one of the principal studies of the beaux and belles, who in the summer exchange the smoke of London for the breeze of the sea, our author is sufficiently severe. These are followed by some brief but forcible remarks on a class of writers who sprung up about thirty years ago.

"About this time a new species of writings began to make its appearance in works of fancy, and professed imitation of life and manners. Le Sage and Fielding had carried the exhibition of human nature and passions, the manners and characters of the times, to a degree of perfection that has not been equalled, and scarcely could be surpassed. Miss Burney, pursuing the same track, but possessing greater originality of genius, introduced an extensive variety, not resembling Fielding in detail, but like him, copying from life—excelling in strength of delineation and in humour of colouring. Less comprehensive in range, but acute in observation, picturesque in description, interesting in tale, impressive in character, and pathetic in incident, situation, and feeling. Charlotte Smith headed a different species of just representers of conduct, character, and passion. From the strong, but somewhat coarse and faroical satire of a Roderick and honest Strap, to the delicate tenderness of Adelina, Emeline, and Godolphin, the various classes of the comic epopee, appear to have been exemplified by masterly writers, all adhering to existing or probable archetypes. The *Recess* and *Emma Corbet*, verging to the province of Melpomene rather than Thalia, are still imitations of probability. Genius, ardent after novelty, will sometimes leave an old road, not because it may not lead it to its journey's end, but because it is old. There was at this time a great disposition to literary innovation, that shewing itself on subjects of serious reasoning, religion, morality, and politics, was also manifest in works of amusement.

Conception



Conception far out-went actual existence and experience. The object of ingenuity appeared to be to enchain and petrify by astonishment more than to allure by pleasure, impel by profit, or guide by wisdom. There was a very prevalent disposition to question established truths, and to transcend admitted probabilities; and while serious pretenders to philosophy proposed new principles and rules for governing social and political man, literary dispensers of amusement also chalked out a new system of tales and exhibitions, and instead of the probable, frequently substituted the marvellous. Some persons of great genius began, and others followed this style of writing. The *Eloise* of Rousseau rendered it very popular on the continent. It glided along all the excentricities and easy extravagance of the French ingenuity, and was dragged through all the studied wildness of German labour. Genius relieved the marvellous by the probable, introduced its fanciful beings in circumstances which, diminishing or overpowering the incredible, gave full force to the appearance; while pains-taking dulness never failed to introduce such adjuncts and appendages as broke the spell, and shewed the improbable absurdity. Shakespeare could manage a ghost; but if he introduced a ghost, he brought such a being discovering a foul and unnatural murder, not amusing himself with a tune on an organ. This new style of writing, or old romance revived, generated or regenerated in France or Switzerland, received its clothing from the literary tailors of Germany; and a ponderous garb it was containing the heavy armour and escutcheons, and heraldic blazonry of the feudal times, and the motley patch-work of modern illuminism. It obtained, from its uncouth enormity, the name of the *Gigantesque*. If dexterity or skill happened, at any time, to betake themselves to this species of exhibition, they excited a horror and amazement, which, for a time, might suspend the faculties of the reader, but the gross improbability soon dispelled the peception; but it was reserved for English genius so to temper the marvellous with the probable, and so to mingle both with the pleasing and pathetic, as to hurry on the reader wherever the writer chose. Such were the reflections of our hero, when the '*Romance of the Forest*' was first sent for his critical examination. The able and inventive author chusing a different tract from a Burney and a Smith, and accommodating herself to the growing taste for the gigantesque, admitted it with the modifications of judgment in her scenery and machinery, but did not chuse it as the ground-work of her story. The actual tale is natural, and during the age and manners which she describes, is probable. No object is actually presented which was not within the compass of known existence at the time. The impressions, though arising from imaginary beings, were natural in the characters and state of mind represented. An innocent and inexperienced girl, dejected with the consciousness of her destitute situation, conceiving herself the victim of villany and treachery, where she for a time had experienced protection, torn from the man that she loved, and apprehensive of violence from the man that she hated, in a vast and desolate edifice, which she had recently discovered to be the scene of murder, bearing noises at the still hour of midnight, is perfectly consonant to nature. in apprehending a visitation from the apparitions of the dead. The fears which disturb the marquis, and drive him from the abbey, the scene of conscious murder, is perfectly consonant to the feelings of enormous guilt. La Motte, vacillating between the depravity of habitual indulgence ripened into profligacy, and the remains of honourable and virtuous feelings, by temporary impulse driven to a crime, but by the remnants of humanity held from

from hardened atrocity, is a character at once natural and instructive, and very forcibly portrays the proclivity of pleasurable vice. The passions, characters, and manners, are in this production natural, striking, and impressive; the fable in its principal constituents, sufficiently probable to interest the reader in the fortunes of the actors; the descriptions of external nature, perhaps too exuberant; but it is the exuberance of genius prompted by taste and sensibility, exquisitely susceptible of the beauties of nature; she cannot restrain her fancy from expatiating on subjects which have afforded to herself so delightful sensations and images. Her marvellous is not improbable. Such were the critical reflections of our hero on his examination of this novel, together with the taste of the times, when it made its appearance. He predicted, however, that attempted imitation, by inferior genius, would inundate the public with monstrous fictions, bearing no resemblance to any thing that ever existed in any age or country, and, as it afterwards appeared, he was not mistaken in his prophecies.

This is sound and able criticism. To trace the hero of a novel through his "hair-breadth 'scapes," and varied adventures, is a task which a Reviewer cannot be expected to perform. All he can do is to select some detached passages as specimens of the author's sentiments and style, and to give a general character of the work itself. An excursion to Brighton affords an opportunity for describing the amusements of that place of fashionable resort; of reprobating some indecent practices which prevail there in the article of bathing; and of exposing the indelicacy of modern dress. A trip to Bath supplies a similar occasion for the discussion of similar topics. And as much has been said of quacks *out* of the church, it is but fair to exhibit the portrait of a quack *in* the church, which attracts the attention of our hero (Hamilton) during his visit to Bath.

"Do you know that clergyman," said Hamilton, "that is walking between two ladies on the opposite side of the room?"—"Very well, he is one of our most popular preachers, a very different practitioner in his profession from Blunderbuss, and perfectly skilled in hitting the prevailing taste. The professional excellencies of our great theatrical performers are so extremely impressive, that bold adventurers in divinity, seeing the efficacy of tone and gesture in this stage, *have undertaken to dramatize the pulpit*; and this is one of the most successful actors. He has a fine voice, both as to tone and cadence, and thereby pleases such fashionable hearers as judge of sermons upon the principle of the opera. He has graceful attitudes, and therefore is pleasing to church-going connoisseurs in dancing; he has fine action, the see-saw of hands, with his right the touch of the heart, at once displaying his feeling and his diamond ring; he cries at the proper place, that is, where the gap in the sentence requires such a supplement. These movements are extremely delightful to such theatrical connoisseurs as regard, in the pulpit, stage-trick more than the real exhibition of nature, truth, and sense. He is, besides, famed for elocution, and delivers common place remark with such a degree of impressiveness, as to pass, with the bulk of hearers, for the profoundest wisdom, and most energetic eloquence. He thereby delights the many votaries of spouting, and frequenters of debating societies. Such a delicacy is so very efficacious as, in a great degree, to supersede the necessity of genius, learning, and eloquence; even elegant composition is not requisite

requisite: indeed, how can one compose without materials: all that is requisite in the language, is the musical melody of the several periods, without any disposition, or connection, or adjustment of parts to the whole. There are other ingredients in his discourses that are extremely suitable to the prevailing taste, the whine of sentiment, and the vagaries of description, which are peculiarly pleasing to the novel-reading class of church-goers. You have the 'tender ties of affection, delicious endearments, sweet reciprocations of love,' all as animated as in the tales of Derwent Priory, Sir Harry Clarendon, or any other effusion of the Gallimatia press. Besides his hair, so skilfully matted and baked, his white cambric handkerchief, and his opera-glasses, announcing a beau, naturally attract the regard of the belles. Your popular preachers are moreover men of stature, and the same figures that are in request in the pulpit, are chiefly ought to stand behind a carriage, and would also have been choice acquisitions to Serjeant Kite; and he that is born to be six feet high, is born to be a great man. With so many qualifications, you may depend on it, Mr. Gillyflower, the clerical harlequin before us, would outstrip in favour a Horseley, a Watson, a Blair.'—'I can hardly think that,' said our hero.—'Cannot you,' replied Manchester: 'pray whether is Belvidera and Lady Randolph, or Mother Shipton and General Jackoo, most highly prized?'

That such *Gillyflowers* are occasionally to be seen in our churches it would be folly to deny, though it be wisdom to lament. But, at the same time, it is but justice to add, that the wonder is, that, in a body so numerous, so few are to be seen, and not that so many are to be found. It is not, indeed, every mind that can draw the line between languid insipidity and coxcombical affectation; between vapid coldness and boisterous vehemence. We are free to admit that the eloquence of the pulpit is not sufficiently an object of study with our clerical students; the fault lies with our Universities; and we cannot but think that our professors of divinity would employ their time much better, and in a manner more consistent with their character and destination, in devising and applying a remedy to this growing evil, which is highly mischievous in its effects, than in superintending printing-presses or bible-warehouses. That a man, who has passed the first forty or fifty years of his life in a cloister, and who has no knowledge of the world but what he has acquired from books, should be rude in his manners, cold in his conceptions, and frigid in his delivery, is no more a subject of surprize than that the unfortunate nuns of France, whom the revolutionary banditti turned loose upon the world, should be strangers to the language and habits of fashionable life. But the defect of which we complain is in the education itself. No pains are taken to render our clerical students acquainted either with the principles or the practice of pulpit eloquence, and that such knowledge is not of consequence, no one, we suspect, will be rash enough to contend.

Returning to *Literary Quacks*, our author gives a just description of one of those beings who are employed, by the proprietors of our

diurnal prints, to direct the taste, and to inform the judgment, of the public.

“ The generosity of the English, notwithstanding the distinguishing good sense of the nation, renders them peculiarly liable to imposture. Hence arises a temptation to quacks of every kind, and numbers of that species arise that know no more of what they profess, than Drs. Solomon and Brodum know of medicine; the coal-heaving teacher of methodism knows of morality and religion; or the missionary jugglers, who pester Scotland, and endeavour to sow discord, do of the gospel of peace; or the hymn manufacturers for the Evangelical Magazine, know of sense and poetry; or Dr. Dicky Scribble of the many and every subject which he undertakes to handle. In literature, quackery is not less common than in vending either pills or methodistical exhortations. A shopkeeper or mechanic finds his craft not answer his purpose, he takes to the literary line, begins with collecting the lower branches of intelligence for newspapers, enquires whose horse ran away in Hyde Park, what chaise was damaged by a stage-coach on the road between Kentish-town and Mother Redcap's, what drunken bricklayer fought with a drunken blacksmith near the Jew's Harp. These articles reviewed and respelt by the editor, constitute the first step of the literary novitiate. Next he scrapes acquaintance with footmen; when grand dinners, routes, balls, or assemblies are bestowed, he attends in the halls, takes a list of the company, and in his report informs the public, among many distinguished personages of both sexes, *we* particularly noticed the following, &c. &c. Going from place to place, our *scholar* may, in the course of an evening, acquire a great variety of such *learning*. This is a more advanced post, but there are higher in store; he is next promoted to be nomenclator of the persons who resort to court. He makes acquaintance with the yeomen of the guards, they, on *proper* application, repeat to him the names; on the stairs he enlarges his acquaintance with footmen, and is able to pick up anecdotes of families; he learns who and who are together, and becomes such an adept in composition as to dress out a bit of scandal. He is able to fetch and carry for Blackball, and, besides his periodical labours, can venture a little in the anecdote way. Having become well acquainted with fashionable faces, he is next sent to the theatres, and by reading the newspaper criticisms becomes something of a critic himself. To extend his views of dramatic literature, he betakes himself to the Garrick's Head, and becomes a humble listener of the players, afterwards retails their jokes as his own; there he forms his estimate of dramatic poetry, studies the dramatic censor, and becomes a theatrical critic. Perhaps now he may rise to be a parliamentary reporter, and if he do, of course he becomes a political philosopher and a statesman; and in those days when debating societies were in vogue, he was also an orator, or we still may be, if admissible, to public meetings, especially those in which dinner and wine precede deliberation and eloquence. Now he undertakes political essays, or even pamphlets; behold our journeyman, without any learning, human or divine, set up for an author, and many are such members of the republic of letters.”

Rising on the scale of authors, Dr. B. describes those of higher pretensions, and of higher attainments; and introduces his hero to writers who flourished, or rather who wrote, at the commencement of the French Revolution. This part of the work is valuable, as it

is stored with judicious observations, useful reflections, and acute criticism. In support of this opinion, we shall extract two or three passages. After noticing the predisposing causes which ensured to Paine's *Rights of Man* an extensive circulation, he thus proceeds:—

“Many were dabblers in what they supposed metaphysics, for whom Paine provided his distinctions and definitions, in such a way as to give them a notion, that when they were repeating his words, they were pouring forth philosophy. He bestowed on them, with a liberal hand, his *imperscriptible rights, organization, general will, attaint upon principles*, and many other phrases, from which his votaries thought themselves as much instructed, as the under grave-digger in Hamlet supposed himself from the learned distinctions of the upper. To a man who should estimate the probable reception of opinions, solely by their truths, it would appear extremely wonderful how so nonsensical jargon came ever to have any currency. Recollection of history, however, and attention to mankind, prevents surprise, that even Paine's declamations were applauded. History, indeed, and even the history of our own country, shews us, that Tom Paine, extravagant as he is, is far from being new. Our hero remarked, that there was a wonderful resemblance between Tom Paine and John Cade; Jack maintained the same doctrine of equality and rank, and as he could not raise himself to the level of men of merit and abilities, his next best expedient was to pull them down to his level. Shakespeare, who so thoroughly knew the human mind in all its vagaries, describes John Cade, John Holland, George Bevis, &c. as speaking not only the sentiments, but almost the very language which Paine has since used. Says Paine, “All men are equal; all artificial distinctions, such as rank, title, and corporate bodies, are contrary to natural equality, and the rights of man!” Hear we John Holland and George Bevis.

“*Holland.* Well, I say, 'twas never a merry world in England since gentlemen came up.

“*Bevis.* O miserable age! Virtue is not regarded in handicraftsmen.

“*Holland.* The nobility think scorn to go in leather aprons.

“*Bevis.* Nay more, the King's council are no good workmen.

“*Holland.* True, and yet it is said—labour in thy vocation: which is as much as to say, let the magistrates be labouring men, *and therefore shall we be magistrates.*”

“We may observe a vast similitude of policy between John Cade himself and Tom Paine. Says Paine, ‘Down with your lords and commons, and kings and bishops, destroy them all: pull down your universities, and cathedrals, and corporations; down, down with them all!’ Cade had long before anticipated the same exhortations. ‘Go, (says he,) and set London-bridge on fire; and, if you can, burn down the tower too.—Go, some, and pull down the Savoy; others to the Inns of Court; down with them all.—Burn all the records of the realms; *my mouth shall be the Parliament of England, and henceforward all things shall be in common.*’

“The arguments of Tom Paine were totally inapplicable, not only to this, but to any existing society. The proposed experiment could not be tried but among savages; and among them equality could not long be preserved. The strong, the courageous, active, and enterprising, would have the means of subsistence, accommodation, and security, in a greater degree, than the feeble, the timid, the inert, and indolent. This absurdity easily



escaped detection by the class of readers among whom the work was most studiously circulated. When John Cade proposed that the conduit should run with claret for the first year after his subversion of the existing government, John Holland and George Bevis were not struck with the impossibility of the proposal being put in execution, but delighted with the idea that they might now drink wine, and be as great as lords. 'Be brave, then,' says Cade, 'for your Captain is brave, and vows REFORMATION. There shall be, in England, seven halfpenny loaves sold for a penny; the three-hoop'd pot shall have two hoops; and I will make it felony to drink small-beer! All the realm shall be in common, and in Cheapside shall my palfrey go to graze. And when I am king, as king I will be—(All. God save your majesty!)—there shall be no money; ALL shall eat and drink on my score; and I will apparel them ALL in one livery, that they may agree like brothers, and worship me their lord.' Cade's admirers were, no doubt, delighted at the thought of having meat, drink, and raiment, at free cost, and in their joy forgot to enquire how Cade was to have means of so extensive beneficence. As Paine, as well as Cade, *vowed reformation*, every one's fancy framed reforms in what particularly concerned himself: the journeyman shoemaker found that hitherto his wages were in proportion to his work; through Tom Paine he expected great wages with very small work. The amateurs of gin and whisky expected, that through Tom Paine the revenue would be abolished, and they would have their favourite beverage at less cost. The division of property, too, many of them expected would not only lessen their work, and increase their favourite enjoyments, but enable them to live and revel without working at all. In short, weakness, and ignorance of understanding, vanity, pride, love of idleness, and luxury, and the hope of plunder, concurred with the active and incessant endeavours of democratic underlings, in rendering so extravagant, impudent, absurd, and mischievous, a publication palatable among numbers of the lower ranks. Discontent, malignant hatred of a government in which they themselves were not promoted according to their fancied merits, made others encourage the writings and principles of Paine, however much they might have despised his illiterature and sophistry."

It may not be inapposite to remark here, that, during the late Election for Middlesex, Sir Francis Burdett was represented by his friends, and, we believe, by himself, as an enemy to *all taxation*; of course it must be meant that if his plans succeeded, "The revenue would be abolished;" the Baronet, therefore, must not be surprized at finding himself placed in the same circle with Thomas Paine, and John Cade. These reflections are followed by some judicious remarks on other publications of the day, of similar tendency; among these is the *Analytical Review*, which issued from the same contaminated press as the *Rights of Man*, and to the annihilation of which we had the satisfaction of contributing most materially. Of the *Godwinian Philosophy* our author presents us with a brief but masterly analysis, which we should be happy, did our limits allow us, to lay before our readers. But, this being impracticable, we can only extract the concluding reflections, earnestly recommending the whole passage, which occupies no inconsiderable portion of the last volume, to the attentive perusal of every description of readers:—

"Such



“Such doctrines and lessons made a very deep impression on the inferior votaries of literature. The ingenuity of the author rendered absurdity plausible in his theories, and poison palatable in his inculcations. The perfectibility of man to be consummated by a political justice, which should overthrow religion, government, property, marriage, good faith, patriotism, and all the relative duties of society, was rung in an infinite number of changes. The spirit of St. Leon was diffused through books, and pamphlets, and periodical publications. It met us at the theatre, or popt on us in the form of novels. Catching as it went the follies of its various bearers, it babbled in sporting clubs, howled from the tribune, or by its importunate prattle disturbed the tranquillity of private companies. So pernicious it is to common sense, reason, truth, virtue, order, and religion, when men of genius and learning employ their pens in spreading nonsense, absurdity, and falsehood; vice, disorder, and irreligion. If a writer of this sort were to take a cool and dispassionate view of the talents he has received, and the acts which he has done, the amount might probably be, nature has bestowed on him a mind competent to the acquisition of valuable and deep knowledge. Instruction and assiduity operating on these gifts of nature, have enabled him to communicate his conceptions, thoughts, and discoveries, agreeably, forcibly, and impressively. What has he done? He exhorted men and women to avoid the first link of a rational community, marriage, and to mingle with promiscuous intercourse, according to temporary impulse, and after the fashion of beasts. Respecting their offspring, the next gem of civil society, he exhorted them to descend below beasts, which have a care for their young. He instigated parents to disregard their children, and children their parents; he carried his proscription of natural affection through the relation of brother and sister. Lest this attempt to prevent the formation of a family, and so to arrest society in its first stage, should prove unsuccessful, he attacked it in more advanced progress, and endeavoured to destroy faith between man and man, to proscribe adherence to promises, to annihilate property, one of the great cements of society, and to banish religion, the grand security of human happiness. His practical lessons teach, that the restraints on unmarried women are not conducive to the welfare of society; that chastity is not a virtue, and concubinage a vice; that women are not likely to be better members of society, domestic, civil, and political, for being continent than prostitutes. He set up an immoral and impious model for the sex, and if all women were to follow the example of his heroine, universal profligacy and irreligion would ensue. As far, therefore, as the literary authority and power of these writings reach, they tend to increase debauchery and impiety. He has written a metaphysical work, of which the theoretical propositions are chimerical, absurd, and totally irreconcilable to human nature, as known to us by experience and induction, the only guides to just intellectual and moral speculation; and the practical doctrines, inculcated by precept and example, lead to the most unwise and immoral conduct, and to consequences that will unhinge all domestic, social, civil, political, and religious society. Such will a fair and impartial review of his literary efforts present to St. Leon the use and improvement of his talents and acquirements. That he intended such consequences, I by no means assert. I think it probable he did not. I should rather impute his work to an understanding so perverted by a favourite hypothesis, as to be unable, however acute and ingenious on other subjects, to distinguish truth whenever that hypothesis was concerned. We have no reason to suppose that St. Leon,

who is in private life said not to be unamiable, would be guilty of such gratuitous wickedness, as to be intentionally a strenuous promoter of the most destructive profligacy. But whatever his intentions may have been, the tendency is the same.

“Equally absurd is the physical as the moral and political philosophy of the singular St. Leon. What opinion can we entertain of a man who seriously thinks that, at some future period, the necessity of sleep to an animal may cease, who has even asserted that death may be postponed at pleasure; who maintains that inanimate nature may move without any animate cause, and even move to certain definite and beneficial purposes; that a plough may till the ground without any direction from men, and aid from horses, or any other animals; who, by confounding the qualities and operations of matter and mind, would afford pretexts for an inference, that the universe may exist and be directed in its present system and order without the guidance of an intelligent cause; who has employed his ingenuity in endeavouring to establish atheism. Whatever may be St. Leon’s private habits of life, however temperate in pleasurable indulgence, or fair and equitable in his transactions of business, his doctrines tend to disseminate profligacy and iniquity; and as his works are read in a much wider circle than his conduct is seen or known, the mischief of his precepts and exhortations is infinitely greater than the benefit of his example and practice. The author of the “Political Justice,” and the biographical vindication of concubinage, from his agreeable and persuasive manner, has spread a great quantity of poison, against which feeble is the antidote to be found in the private life and conversation of St. Leon.

“That singular theorist no doubt possesses genius; subtle indeed rather than solid and vigorous, fanciful and refining without being profound. Such a man generally steers out of the walk of common sense and views, both the natural and moral world, through some other medium than plain observation and experience.

“The eccentric movements of St. Leon, have done all the evil that his powers and sphere would admit. It is true, he has not done nearly so much evil as Rousseau, because though resembling the father of false morals and politics, in deviation from common sense, impressive as St. Leon is, he is far, very far beneath the author of *Eloisa*, in force and fertility of invention; in extent of views, and in the fascination of eloquence. The whole of his sceptical compositions, (that is the chief part of his writings) have not done nearly so much evil as the few essays of Hume, for promoting pyrrhonism and infidelity; because acute and subtle as St. Leon is, he is much farther beneath Hume in depth of philosophy and powers of reasoning, than beneath Rousseau in creative fancy and persuasive eloquence; and twenty pages of Hume could effect more towards any purpose he chose, than a thousand pages of St. Leon; and St. Leon’s chief work is a mere expatiation on a principle of Hume, carried to greater extravagance than Hume himself ever attempted; but as St. Leon has imitated Hume, in attempting to sap the foundations of morality and religion, let him remember that such writings constitute but a small part of Hume’s literary labours; and that he has left one work of unusual magnitude replete with sound wisdom, and (with certain exceptions) one of the most beneficial to mankind, that graced the eighteenth century. Meaning no sneering insult to St. Leon, I shall not affect to compare him to Hume, but immeasurably below that philosopher, as this ingenious sciolist may be, he is certainly a writer of very considerable efficiency.

efficiency. As he has hitherto employed his talents for the detriment of mankind, let him for once try to exert them for the benefit of mankind. A very interesting tale he has told to disparage fair fame, and high consideration in the community; to vindicate thieves and robbers; and to inculcate that the inmates of jails for crimes, are more virtuous than the most eminent characters in civil and political society; and that penal laws are an intolerable grievance to freemen: in short, to confound all distinctions between reputation and infamy, virtue and vice, innocence and guilt. Let him endeavour to write a tale of equal interest, to exhibit the necessary connection between crimes and punishment, to promote obedience to the laws; and to advance virtue and religion. The attempt might be at first awkward, but perseverance and practice would soon render it easier; and St. Leon's powers are fully adequate to the task of impressing sense and utility, as well as absurdity and mischief."

From the specimens which we have exhibited, our readers will no doubt have perceived, that "*Modern Literature*" is not to be classed among the ordinary novels of the day. It is indeed a work calculated not only to amuse but to instruct. The story is interesting, the incidents are natural, and the characters well-supported. What the reflections and observations are with which it abounds, it is needless to state, after the copious extracts which we have made. It certainly will not detract from the reputation which the author has acquired and deserved; and, if he would learn to *unbend* somewhat more than he does, his novels would become as attractive as they are instructive.

One word, at parting; we were surprised at finding Dr. B. adopting the vile custom of the quacks whom he so properly ridicules, in the use of the French substantive *promenade*, which means neither more nor less than a *walk*; and the new-coined verb, *to promenade*, which is neither French nor English. In the name of common sense, let not men of real learning and talents thus contribute to deprave our taste and to corrupt our language.

*Letters written during a Tour through South Wales, in the Year 1803, and at other Times; containing Views of the History, Antiquities, and Customs of that Part of the Principality; and interspersed with Observations on its Scenery, Agriculture, Botany, Mineralogy, Trade and Manufactures.* By the Rev. J. Evans, B. A. &c. 8v. Pp. 450. 8s. Baldwins. 1804.

THE first production of this very able and intelligent Tourist, containing an interesting description of *North Wales*, was reviewed in one of our former volumes \*; and we were happy to find that Mr. Evans had been persuaded to complete his account of the Principality, by undertaking the Tour of South Wales. The volume before us is superior in merit to its predecessor; because, unmixed with those objectionable remarks which we there found it our duty to reprove; it may, indeed, be considered as more peculiarly interesting to the Antiquarian and the Botanist, but it is written in a style so correct and

\* See Anti-Jacobin Review, Vol. VII. p. 402.

agreeable, and contains so many pertinent and sensible observations, on the manners and the customs of the *True Britons*, that it cannot fail to be perused with pleasure and profit by the general reader. The author takes occasion, in some parts of his book, to correct the errors of preceding writers; and it is much to be wished that all *truly scientific* travellers would follow the same practice, that the public might not be misled, as it very frequently is, by the accounts of Tourists who never quit their homes, and who supply the want of knowledge, by the fertility of their imagination. Thus in the following passage, he corrects the blunder of Camden, in confounding *Sengennith Castle*, on the banks of the Taafe, with the Castle of *Caerphyli*; and exposes another mistake of Mr. Daines Barrington:—

“The error committed by Camden, and other great antiquarians, of confounding this with that of *Caerphyli*, arose from this circumstance, that after the dilapidation of this, the other took the name of *Sengennith*; because standing in the *Cantref* bearing this name. Hence the authority of the ever faithful, though obscure historian, *Caradoc of Llancarvan*, has been often questioned, and a slur cast upon his invaluable pages of British history.

“Had the Honourable *Daines Barrington* attended to the information he gives, and been better acquainted with the country on which he treats, he would never have asserted, that if any castles were built by the Welsh before the reign of *Edward I.* they could have been little more than fortifications of *sods*. He mentions the castles built at an earlier period by the Normans and Flemings, and was it not probable, that the Welsh, if they possessed none before, would endeavour to raise fortifications to oppose the inroads of these marauding foreigners? Had he been acquainted with the different styles of architecture, and written from actual observation, he would have found that the Welsh not only had fortifications of *sods*, but *castles*, admirably situated, ingeniously built, and as ably defended. This was one seated on a lofty hill above the river, near the road leading from *Caerdiff* to *Brecknock*. On the north and west it is defended by the steep escarpment of the elevated spot on which it stands, and the deep ravine through which flows the *Lesser Taafe*; and on the south and east sides by a deep excavation cut in the native rocks; a mode of defence peculiar to Roman and British fortifications. The building appears irregular, approaching to a pentagonal shape. Some walls, intersecting each other at right angles, form the advanced works without the trench. The whole covered about an acre of ground. Beneath the ruins, almost buried, is a large circular Gothic room, about thirty feet in diameter, adorned with twelve flat arches, in which were placed the doors and windows; the roof is supported by an umbilical pillar, similar to the Chapter-house at *Morgam*. From this circumstance it has been supposed of Norman origin. But the question appears yet undecided, what style was peculiar to the Normans; and whether what is usually so called, was not of much earlier date than the time of the Conqueror. (*Vide Essays on Architecture.*) However, at the period this castle was repaired, for it appears to have been built before, there was an intercourse between the Normans and Welsh, therefore, would probably adopt some of their improvements, if not employ their artizans, in such alterations and repairs.”

We have afterwards an interesting account of *Caerphyli Castle*, the ruins

ruins of which, Mr. Evans assures us, "more resemble the remains of a city, than a single edifice." His view of this magnificent structure, from its erection to its present state of dilapidation, draws from him these judicious reflections :

"Such are the changes of this transitory state. This castle that has witnessed its lords living in regal splendour, exercising the most despotic power, paid the most abject submission, and basking in the sunshine of fortune ; has again seen them suddenly cast down from their envied elevation, and experiencing the sad reverse of their former greatness ; their conduct loaded with reproach, and their persons with execration, retiring under the strength of its walls for refuge from the persecution of those very persons who recently were desirous of their friendship, and lavish in their adulation. It has seen a monarch, the son and heir of him whose ambition it was to subjugate Wales, and by whose prowess it was annexed to the crown of England—a monarch who ascended the throne crowned with the laurels and the victories of his father, now flying to the very people so outrageously injured for protection ! persecuted by his enemies, and betrayed by his friends. And this proud and long important fortress, after thus for ages being the theatre of no common scenes, now itself sunk into insignificance, and witnessing its own decay. A few goats browsing on the bushes that vegetate in the crevices of its walls, served to point out its desertion—

‘ Thus do these ivied-mantled ruins,  
Like hoary-headed age, nod o’er their own decay.’

"My friend, the histories of castles, towns, and nations ; the history of man, are nothing but the records of human calamities, the registers of human woes. These, however, we shall find are generally provoked by vices, and tend to the growth of virtue. Trials are calculated to invigorate the mind, previously weakened by inactivity and ease ; and by a forcible appeal to the heart, they assert the power, while they fan the flame of religion, fast extinguishing in the sensuality of prosperity and peace. The convulsions of nature and the enormities of man, the war of elements and the subversion of states, are admirably directed by the controuling power and influence of Providence, for the great purpose of supporting the moral interests of the world, and impressing the mind with the truths of the Gospel."

The same Christian spirit will be traced in the following remarks on a church-yard near Lord Vernon's park, at *Briton Ferry* ; a spirit so opposite to that which marks the productions of the *philosophical Tourists* of the present day :

"To the south of the park, embosomed in a native grove, stands a small neat church of *Llansawel*. Nothing could exceed the emotions of awe and veneration excited in my mind by the air of seclusion and solemnity, apparent in this sequestered place. For it is, without exception, the most desirable cemetery I ever beheld. Inclosed so as to prevent the rude tread of brutal or unhallowed feet, and undisturbed by the premature intrusion of the unfeeling sexton, the sacred ashes of the silent dead may here in rest repose. For here that posthumous respect is paid to the bodies of departed friends, consistent with the exalted hope we entertain of their being raised again, crowned with glory, and reanimated by their former inhabitants ; only purified and exalted to a state agreeing with their *high and heavenly descent*.  
Few



Few costly monuments bedeck this truly elegant depositary of the dead; but a number of plain stones with neat inscriptions, mark the interment of departed worth; or bespeak the affection of surviving friends. Every grave is circumscribed with the most careful exactness, and *Flora's gifts* are taught to thrive within the neat inclosures. Fond fancy in her decorations has assumed a variety of forms; but all are appropriate, all are strictly chaste. I feel myself among the dead! My mind is become in unison with the place. I reflect on the past, I ruminate on the *present*; and the *future* seems as though it were present with me. I appear rivetted to the spot, and my heart seems more than ever disposed to profit by the impressive lessons these funereal emblems around me, are calculated to furnish."

The author's visit to *Milford Haven* gives rise to some observations on the necessity of fortifying that important station, which, at a time when we have so inveterate, and so enterprising an enemy to encounter, seem entitled to particular attention.

"But the importance of Milford to this realm, and the serious consequences of its loss, have not been sufficiently considered, or more would have been done for its defence. It is the opinion of men of the first military talents, that in case the French were ever to invade Great Britain, they would commence by a descent on the coast of Cardigan or Pembroke; endeavour to throw the country into an alarm, and in the interim to secure by redoubts the haven of Milford: or if they attempted to dismember Ireland, as lately they have done, they cannot hope of success while we have a navy, but by securing to themselves this harbour. According to the well-known proverb, though ancient, true,

‘He that England will win,  
Must with Ireland begin.’

The Haven once occupied, they would soon put the town and castle of Pembroke in a state of defence, and we have seen what an important post this was during the long contests between the English and the Welsh. The soil about the Haven is fertile, yielding abundance of corn, and the creeks afford a constant supply of fish, objects of importance as a supply for an invading army; and it stands well for receiving fresh supplies from the north of France. And when it is further considered, that there are in this county eighteen castles, many of which at an easy rate might be repaired and put in a state fit for formidable defence, with numerous ramparts of earth and ditches thrown up on almost inaccessible heights, forming impregnable places, were they once to get footing it would require a powerful force effectually to dislodge them. In possession of this Haven they would soon be masters of the seas, so as to harass our trade in the St. George's and Bristol Channels; and be able to commit perpetual depredations on our western shores. It is also situate *within seven hours sail of Waterford and Wexford*; and though our navy should still continue to be superior at sea, yet here they would find a secure retreat from storms and defeat, as no land forces would be able to expel them. These and many more weighty considerations were submitted to the Lords of the Admiralty, by the principal gentlemen of this county, so early as the reign of Elizabeth, and often since; but the precarious state of Ireland during the American war, and the dangerous state of it in the late horrid rebellion; and the yet determined views of our inveterate enemy France to alienate this portion of the British empire, place these considerations



considerations in a much stronger point of view, and afford additional reasons for constituting this the *third*, if not the *first* of our naval stations. Had this been made a rendezvous for a few sail of the line and frigates during the late unhappy disturbances in that miserable country, the French army under General Humbert, would never have been able to have made good a landing, nor in all human probability to have escaped the vigilance and zeal evinced by our brave admirals and captains on that memorable occasion. In consequence of the remonstrances to the admiralty above-mentioned, a surveyor and engineer by the name of *Ivy*, was sent down to make observations on the capability and plan of defence, and give in his reports; but his stay was short, and his survey soon ended. There is a place now called the *Ivy Tower*, the residence of a Mr. Williams, where report says the voluptuous surveyor found a magnet of greater attraction than any prospect of distant fame; and an object of much more valued importance to himself, than any which could be afforded by the future security of the harbour of Milford.

"In the year 1759, an act passed the house for erecting fortifications in the interior part of the Haven, as Peterchurch, West Lanyon, and Neyland; not, it is said, for preventing the enemy's ships from entering the Haven, but to secure the inward harbour, and to provide against distresses similar to those experienced at Cherbourg and St. Maloes during the war preceding the last two. Ten thousand pounds were expended on the port of Neyland alone, which to this hour remains unfinished. This expensive chain of fortifications has incurred much censure and ridicule, from their position at the bottom or further end of an extensive bay or haven, while the principal points remain undefended. When the job was accomplished, the notion of their importance vanished, and the works have since been neglected, and remain only to shew the imbecility of the contriver, and the absurdity of the plan.

"Positions for annoyance or defence were perhaps never better understood in this kingdom than they were centuries ago; and the scite of a castle at Nangle would have pointed out, *if the situation itself had not*, that spot as the first to an engineer. Indeed it did not escape the eye of the vigilant administration of Elizabeth. During the threatened invasion by the Spanish Armada, two forts were erected on the two points of Nangle and Dale, as may be seen in old Speed's maps; but it does not appear they were ever completely finished, owing probably to the abundant security and confidence derived from the total overthrow of that formidable expedition by the prowess of our navy. The situation, however, was well chosen, since a vessel by being obliged by these forts to bring to, before she is well in the mouth of the haven, may either drive ashore on the rocks and be lost, or at least by this means be unable to gain the harbour. A small fort also might be erected on the *Stack*, and another on *Sandy Haven Point*, which would command the entrance of the haven; and not be liable to any objection from the prejudice that they would injure our own shipping. Floating batteries also might ride in safety below those points. Of the necessity of defending an outer as well as inner harbour, the affair of Toulon is a sufficient reason and exemplification. With regard to the importance of this haven, its different roads and creeks, and suggested improvements, I must refer you to a very judicious and interesting work." (Lewis Morris's Survey of the Coasts and Harbours of Wales.)

Agriculture appears to be very little understood in the greater part of

of South Wales; and the rooted prejudices of the farmer combine, with other incidental circumstances, to prevent the adoption of that mode of cultivation which would be highly beneficial, and to induce an obstinate perseverance in a system that impoverishes the land, and consequently the farmer. The evils arising from hence, and the fatal causes and consequences of the numerous emigrations which have ensued, are strongly and ably depicted by Mr. Evans; but, unfortunately, the passages are too long for citation. The very interesting account of the *Castle of Ragland* we are compelled to omit for the same reason. In his *geological observations* the author displays the same correctness of judgment, and soundness of principle, as in his discussion of other topics.

“The Theory of Buffon, which has been modified by Hutton, supposes that mountains, islands, &c. have been formed by the expansive force of subterraneous fires, assisted from above by an enormous incredible force of compression; and the illustration is taken from solitary facts, such as the existence of lava, and other volcanic productions, thinly scattered over the surface of the earth, and the appearance of a new island called Lipari. But both the inclination and nature of the strata oppose to such a theory the most formidable objections. The strata would, under the idea of elevation from expansive fires, have been lifted in all directions, forming endless angles with each other, and never assuming any thing like uniformity of bearing or inclination. Whereas the reverse is the fact. Much less should we, as we do, frequently meet with extensive strata in the plane of the horizon. Besides, if such a heat once generally existed, the marine exuvia would have been amorphous, reduced to lime; the soft argillaceous strata would have been indurated; those of *jetunse*, or quartz, semi-vitrified; the coal an alkali; and the lime a calx. The extreme scarcity of volcanic productions renders it highly improbable, and if they had been sufficiently numerous to effect the work, the earth, instead of what it is, would have been one grand *slag*; stratum super stratum, as we at present discover in the vicinity of Vesuvius and *Ætna*. And further, on this hypothesis it is necessary to call in an *incredible imaginary power into existence, to produce effects, which the operation of visible and allowed causes, daily experience shews* is inadequate to accomplish. How much more natural and easy the Mosaic account therefore, that the windows of heaven were opened, the fountains of the great deep broken up; and by a suspension of the general laws of nature, whether of levity, and gravity, or repulsion and compression, the waters covered the whole earth; and by the appointment of the same laws they again resumed their wonted limits.

“It is too common, I know, to prefer the speculations of philosophers \* to

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\* These vain and ridiculous attempts to undermine the truth of Revelation, bring to my recollection a reverie of the great astronomer Dr. Halley. After puzzling himself to no useful purpose about the variations of the needle, and drawing up tables of the *variations of the variations*, he turned his attention to devise a Theory of the Earth. Having assumed the untenable principle, that the sea owes its saltness to the saline matter washed down by

to the testimony of the scriptures; and the reveries of such men as Buffon and Hutton to the writings of Moses. But it should be remembered, that Buffon was the pliant disciple of Voltaire, a professed atheist; that Hutton laboured to demonstrate the eternity of the world; and the Hebrew legislator was influenced by Divine Inspiration.

"It is no subject of wonder to the Christian, that the pride and arrogance so natural to man should affect the closet self-sufficient philosopher, and induce him to propagate his impious speculations, which not only tend to dishonour God, and annihilate a belief in his existence, but to dissolve the bonds of social order, and thus rob us of the sweetest endearments of human society! Nay, after endeavouring to deprive us of our birth-right, the parental protection of the Deity, the unspeakable love of his incarnate Son, the assistance and comfort of the Holy Spirit, and the hope of our inestimable inheritance, What do they offer us in return for such concession? Nothing. You must not wonder, therefore, if I turn, not only with disgust, but with horror, from such philosophers, who, though palpably convicted of inability, are ever labouring to enlist our reason under the banners of scepticism; though continually beaten, yet are as constantly rallying, and with their old objections often refuted, and new vamped, again attacking the impregnable fortresses of truth\*. And finding, as I do, the appearances of nature correspond with the sacred narrative, I leave such vain and groundless reveries, and remain an adherent to the divine philosophy. To act otherwise, would be to place my high regard for Evidence at stake, involve in uncertainty my brightest views, and drown my inestimable hope in the dark abyss of despair."

On the subject of inclosures the author combats a too-prevailing opinion, founded on a false notion of philanthropy, with much reason and great good sense.

"The observation, that cottagers would be greatly injured by a general inclosure of the waste lands, is made for want of attending to the state of the case: the supposed advantage is, that of keeping a cow, or a few sheep; but it has been clearly proved, if a cottager would place his cow to some neighbouring farm to tack, even at three shillings per week, the extra profit would amount to more than the whole of such a cow kept upon the starving waste.

"Sheep, from being subject to the worrying of dogs, contagion from other flocks, and the various diseases arising from want, are almost always a losing speculation. But too often the cottager substitutes a hog for the cow, or sheep; this enables him to attend the distant fairs and revels, which otherwise he would be unable to do. Thus idleness and profligacy are pro-

by rains, and conveyed by rivers, &c. he then labours to prove, that as the sea loses its waters by evaporation, it must gradually become saltier. And then concludes, if the increment for any given time could be ascertained, it would give a theorem for the age of the world, which he supposes *much older than the Mosaic account.*

\* Vid. Woodward, Jones, Colcot, Whitehurst, Williams, De Luc, and Kirwan; especially in his *Geological Essays*, and his learned observations on the proofs of the Huttonian Theory. (*Memoirs R. I. A. V. viii.*)  
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duced by this supposed advantage; and the most abject penury the consequence of this boasted privilege. And it will be found, with very few exceptions, that the labouring poor in the vicinity of large commons are more necessitous than those residing in an inclosed country.

“ Commons may be traced to the darkest æra of society; and the barbarous relics of the feudal system still remain, while land exists with such a tenure, and in such a state.”

Our own experience enables us to vouch for the justice of these remarks. Mr. E. tells us, that the waste lands of Wales amount to 150,000 acres, which might, by enclosure, be rendered productive in various ways.—After noticing the superstitious credulity of the Welsh; Mr. E. proceeds thus:—

“ A spirit directly opposite to this has, however, of late years occupied the bosom of the Welsh. *A misguided and excessive zeal in matters of religion.* If superstition fears, enthusiasm presumes too much; and the danger from presumption is greater than from fear. The one is consistent with humility, the other is constantly accompanied by pride. Standing on the ground where Christianity was planted, at a very early period, and which had for ages been the theatre for the display of truth in greater purity than in many other places, we could not but lament to see the present humiliating state of the church and the ravages made in the flock of Christ. Methodism, as it is vulgarly termed, wears a very different aspect in the southern to what it does in the northern part of the principality. It does not, however, consist in heresy, but in fanaticism; not so much in perverse, or unscriptural doctrines, as a disorderly zeal for the propagation of truth; which produces irregularity, confusion, and many evil works.

“ There are many sects of what are considered regular dissenters from the established church, which had their rise in the reigns of James and Charles; and especially during the Protectorate of Cromwel. And these are often confounded with the modern seceders. Indeed the churches are very generally neglected, and what is termed the dissenting interest makes rapid strides over this part of the principality; for the result of these secessions generally, after the ebullitions of opposition have subsided, is an accumulation of numbers on the side of dissent. Few, even if self-convicted of the impropriety of their conduct in departing, seldom return to acknowledge their error in the bosom of the church. Some powerful causes must have operated to occasion such a serious dereliction. The love of novelty, or the pride of distinction are inadequate to account for such numbers breaking off their adherence to antiquity, and rising superior to the most inveterate prejudices and confirmed habits. The probable causes are many, and some which we shall here pass over, are best known to the parties at issue; but others are too obvious not to be distinctly seen.

“ The poverty of the church stands forward as a distinguishing cause. The livings are chiefly vicarages, and, owing to the unjust rapacity of the 8th Henry, are so small, as to render pluralities necessary to procure incumbency. The inconsiderable sums which can be allowed to assistants, or stipendiary curates, occasions a greater plurality in curacies than in livings: nor is it unfrequent for a clergyman to have four or five different churches to serve on the same day. How the solemn service of our liturgy must, from necessity, be performed, may be better conceived than expressed; especially when it is recollected, that several miles are to be rode or walked over during

during the same period. This extraordinary labour, and so ill rewarded, deters men of education, of talent, and piety, from engaging in the service. Others, therefore, from among the lowest of the people, and destitute of education), at least such as is necessary to understand divinity, and properly explain it to others) 'are necessarily admitted into holy orders; many of whom, by the lowness of their manners, too often throw obstacles in the way of truth, and degrade their ministry. Is it matter of surprise then, if the people, finding their pastors as illiterate as themselves, should be inclined to follow others with more pretensions to piety, and at least equal claims to human learning? and that the semblance of religion, to allow no more, should have more influence than apparent indifference. Hence has arisen a conduct directly opposite to the formerly well received maxim, 'Na di-fanco y beryglawr.' 'Do not vilify your parish priest.'

"The remedy is, to ameliorate the situation of the parochial clergy, encourage men of learning and respectability to undertake the duties of the church. The labourer is worthy of his hire; and when persons are deemed qualified to fill the most important station, as it respects this or a future world, the least which might be expected should be, to protect them from the most poignant of all sufferings, *genteel poverty*, and the consequent contempt brought forth upon them and religion, from their inability to move with decent propriety in the conspicuous sphere in which they are placed. The wise and religious part of the clergy, of which there are a goodly number, I doubt not would disclaim earthly honours, they would forego earthly advantages, for the great cause they espouse and love. But when many of them have spent their patrimony in an education to qualify them for the priesthood; and when admitted, are by law restricted from every means of supporting a wife and family, but what arises from the miserable, the *taunting pittance*, even of what is called a tolerable living, or a good curacy; they request the state either to remove these restrictions, and give them at least the privileges of dissenters, or make a moderate provision for their necessary support, place them above the temptations of want, and allow them some small comforts, in return for their pastoral care, and their public advice. A decent provision for a regular and orderly minister has been ever considered by enlightened nations as an essential point in a rational policy. And if any church ever had a right to such a provision, surely it is that pure and apostolic one established in this kingdom. The claim is urgent, the necessity strong; it not only solicits, but demands the most immediate attention: for there is no class of society so oppressed by imperious circumstances, as those which the barbarism of the times invidiously styles the Inferior Clergy, alias those who bear the heat and burthen of the day; and who perform the principal service in the church of Christ. Their duty is arduous, their situation degrading. The case of dissenting ministers is a desirable one in this respect, when compared with that of men possessed of the enviable emoluments of tythes, and professedly fostered in the bosom of the state. At the close of the late ruinous and tremendous war, it might have been expected from *gratitude*, that the legislature would have paid some respect to the wants of the clergy. When Europe was convulsed by internal division, and discord overturned states; rebellion trampled upon crowns, and anarchy erected her standard; when various trains were laid, and their numerous explosions shook this kingdom to its very centre; what preserved it on its base? Under Providence, the wisdom, the learning, the abilities, the piety, the patriotism, and loyalty of the clergy. By their exhortations, conversation,



conversation, and example, they stemmed the torrent of innovation; and by their persevering resistance put to flight the dæmon of division. Their unshaken loyalty, I repeat, was, *Deo juvante*, the preservation of our country. Even under the pressure of want, when the allurements of wealth and power were held out, not one was to be found that relinquished his duty of inculcating *submission*; not one, that, awed by menaces, or seduced by rewards, would forego preaching the sin and folly of *insubordination*. How have they been rewarded? They are left with the satisfaction of seeing the blessings of unanimity restored to their country, while their own minds are harassed by penury, and their peace destroyed by the incessant demands, made still more urgent by their increasing necessity.—*Sed talia me meminisse luget.*"

This is a melancholy picture of the situation of the Welsh Clergy; and most heartily do we wish that an efficacious remedy may be speedily applied to the evil. But there is a second cause of schism noticed by Mr. E. which is imputable solely to the clergy themselves, who, we are told, "neglect to preach the doctrines of the Gospel," and substitute in their place, "lessons taken from the Heathen schools of Greece and Rome." This is a very serious charge; and we trust that the Clergy who are the objects of it will henceforth refrain from a practice so inconsistent with their duty, and so pregnant with pernicious consequences to the cause of religious truth. With the principle of the author's closing observations on *toleration* we heartily concur; though, while we remember that "The weapons of this world are not *carnal* but *spiritual*," we cannot forget the exhortation to *fight the good fight of faith*.

*Letters written by the late Earl of Chatham to his Nephew, Thomas Pitt, Esq. (afterwards Lord Camelford), when at Cambridge. Third Edition. 12mo. Pp. 134. Payne. 1804.*

IT will be easily conceived that any book written by the *Earl of Chatham*, and edited by *Lord Grenville*, would be read with avidity, and therefore our readers will not be surprized that the little volume before us should already have run through two editions. It is dedicated, with peculiar propriety, to Mr. Pitt, in the following words.

" *Droghmore, December 3, 1803.*

" My dear Sir,

" When you expressed to me your entire concurrence in my wish to print the following letters, you were not apprized that this address would accompany them. By you it will, I trust, be received as a testimony of affectionate friendship. To others the propriety will be obvious, of inscribing with your name a publication in which Lord Chatham teaches how great talents may most successfully be cultivated, and to what objects they may most honourably be directed.

" *GRENVILLE.*"

To us, indeed, the propriety is most obvious, as obvious as the propriety



priety of illustrating theory by practice; but why, instead of this barren, though just, talent of *affectionate friendship*, did not Lord Grenville prove the sincerity of his professions, by affording to his friend that assistance and co-operation which, by the command of his sovereign, he so earnestly solicited? Why, when unfettered by engagements, as he himself acknowledged, did he not appropriate his talents and his influence to the support of an administration formed upon the same principles as that which his Lordship so long and so ably defended, and of which he was one of the most distinguished members? But we beg pardon of our readers for this involuntary digression, and quitting our series of interrogatories, which would lead us into a wide field of political discussion, return to the Letters of Lord Chatham, and to the Editor's Preface.

"The following correspondence," says Lord Grenville, "imperfect as it is, (and who will not lament that many more such letters are not preserved?) exhibits a great orator, statesman, and patriot, in one of the most interesting relations of private society. Not, as in the cabinet or the senate, enforcing, by a rigorous and commanding eloquence, those councils to which his country owed her pre-eminence and glory, but implanting with parental kindness, into the minds of an ingenuous youth, seeds of wisdom and virtue, which ripened into full maturity in the character of a most accomplished man, directing him to the acquisition of knowledge, as the best instrument of action; teaching him by the cultivation of his reason to strengthen and establish in his heart those principles of moral rectitude which were congenial to it, and, above all, exhorting him to regulate the whole conduct of his life by the predominant influence of gratitude and obedience to God, the only sure ground-work of every human duty."

This is a just character of these Letters, which certainly reflect great honour on their noble author, and place his religious principles, as well as his taste and understanding, in a very favourable point of view. Lord Grenville's remarks on Lord Bolingbroke's works are equally just.

"Some early impressions had prepossessed Lord Chatham's mind with a much more favourable opinion of the political writings of Lord Bolingbroke, than he might himself have retained on a more impartial re-consideration. To a reader of the present day, the 'Remarks on the History of England' would probably appear but ill intitled to the praises which are in these letters so liberally bestowed upon them. For himself, at least, the editor may be allowed to say, that their style is, in his judgment, declamatory, diffuse, and involved; deficient both in eloquence and in precision, and little calculated to satisfy a taste formed, as Lord Chatham's was, on the purest models of classic simplicity. Their matter he thinks more substantially defective; the observations which they contain display no depth of thought, or extent of knowledge; their reasoning is, for the most part, trite and superficial, while on the accuracy with which the facts themselves are represented no reliance can safely be placed. The principles and character of their author, Lord Chatham himself condemns, with just reprobation.

tion. And when, in addition to this general censure, he admits, that in these writings the truth of history is occasionally warped, and its application distorted, for party purposes, what farther notice can be wanted of the caution with which such a book must always be regarded."

This is all true; but why should such a book be read at all by a young man grounding himself in historical facts, and in the elements of political knowledge? We wish his lordship had extended his comments to Locke's *Principles of Government*, which we consider to be as dangerous for a student, as the flimsy theories of Bolingbroke. They are more specious; their fallacy is not so easily detected; but they are radically defective, and form most mischievous guides for youth. Of Clarendon's character and conduct Lord Grenville appears to have formed very accurate notions; but his remarks on the *perfidy* of the unhappy and murdered Charles, have more of severity than of truth in them. Not so his observations on the ungrateful conduct of our second Charles to Lord Clarendon; that monarch is justly styled "unfeeling, corrupt and profligate;" and the indignation which his lordship expresses at the *corruption* and *profligacy* of that sovereign, affords a full proof that should it ever be his lordship's unhappy fate to live under the reign of a *corrupt* and *profligate* prince, he never will become the base instrument of the corruption and profligacy of his master, but recall him to a just sense of his duty, with the same manly firmness with which he will support his throne, whenever assailed by foreign enemies, or by domestic traitors. Had his lordship, for instance, been in the cabinet of Charles II. when the king's strumpet was made a dutchess, he would have solemnly protested against so scandalous and profligate a degradation of the British nobility.

At the close of the preface, we read, with surprize, the following passage.

"I call that," says Milton, "a complete and generous education which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and war."

Now it is evident that all these offices may be so performed without any belief in, or knowledge of, Christianity; for it will not be denied that they have been so performed by heathens and infidels at various times. It may, indeed, be said, that a man is not *fit* to perform those offices with propriety, whose mind is not well stored with religious principles; but if a man without religion *has* so performed them, his fitness cannot be questioned. An education, therefore, agreeably to this dictum, may be complete without religion. Yet, adds Lord Grenville, "this is the purpose to which *all knowledge is subordinate, the best of all intellectual and all moral excellence*. It is the end to which the lessons of Lord Chatham are uniformly directed." This assertion we most formally contradict, for Lord Chatham's lessons, as displayed in these letters, are directed to a much nobler end, to make his nephew a good man, and a good Christian, by teaching him that religion is the only solid foundation of all knowledge, and the only  
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sure guide of human action. Indeed the position, as it now stands, without explanation, is paradoxical and absurd; and we much wonder how it could escape from so intelligent a mind as that of Lord Grenville.

Having said so much of the editor's preface, we shall extract a short passage or two from the letters themselves, in confirmation of the opinion which we have given of them.

"I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn—I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God you can never be so towards man; the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise: *ingratum qui dixerit omnia dixit*. If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those [which] he daily receives at the hands of his never-failing almighty friend. Remember thy creator in the days of thy youth, is big with the deepest wisdom: the fear of the Lord is the beginning of wisdom; and an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge (*or of Brighton*) allow it or not; nay, I must add of this religious wisdom, her ways are ways of pleasantness, and all her paths are peace, whatever your young gentlemen of pleasure think of a *whore and a bottle*, a tainted health, and a battered constitution. Hold fast, therefore, by this sheet-anchor of happiness, religion; you will often want it in times of most danger, the storms and tempests of life. Cherish true religion as precious as you will fly with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence toward God and man; not subtle speculative opinions, but an active vital principle of faith."

The *end* of this salutary advice, and of these wise admonitions, is certainly not to qualify his nephew to perform the offices of war, but to perform the duties of Christianity. Lord Chatham's observations on the Thesis, *Omne solum forti Patria est*, which bears a near affinity to the modern doctrine of universal philanthropy, are replete with judgment and wisdom.

"How dangerous is it to trust frail corrupt man with such an aphorism! What fatal casuistry is it big with? How many a villain might, and has, masked himself in [with] the sayings of ancient and illustrious exiles, while he was, in fact, dissolving all the nearest and dearest ties that hold societies together, and spurning at all laws, divine and human! How easy the transition from this political to more impious ecclesiastical aphorisms! If all soils are alike to the brave and virtuous, so may all churches and modes of worship [be]; that is, all will be equally neglected and violated. Instead of every soil being his country, he will have no one [soil] for his country; he will be the forlorn outcast of mankind. Such was the late Bolingbroke, of impious memory."

It will not be supposed that any thing more than an *outline* of a system of education could be given in so small a compass. But it is a masterly outline, traced by a superior hand. 'Tis indeed wonderful to see with what facility the great mind of Lord Chatham could stoop to discuss these important trifles on the conduct of youth, which contribute so essentially to form the perfect gentleman. His lessons of *politeness*, as far as they go, set those of Lord Chesterfield at a contemptible distance. In a word, these letters will be read with interest and advantage: and it is much to be wished, for the benefit of the rising generation, that all our youth had such a parental monitor, with will and ability so to form his judgment, and so to guide his mind to happiness and truth.

*The Revolutionary Plutarch: exhibiting the most distinguished Characters, Literary, Military, and Political, in the recent Annals of the French Republic. The greater Part from the original information of a Gentleman resident at Paris. A New Edition, corrected and much enlarged. 3 vols. 12mo. Murray. 1804.*

OF the two first volumes of this interesting work we gave a full account in one of our former Numbers\*; and we are not in the least surprised, that the public curiosity, which it was so well calculated to excite, should have so soon rendered the publication of a new edition necessary. The author has, judiciously we think, now cited his authorities, which gives to his book a greater degree of authenticity than it possessed before; and he has added another volume, containing biographical sketches of the Duke D'ENGHIEN; LOUIS XVIII.; the royalist General George; Generals Berthier, Menou, Murat, Rochambeau, and Boyer; of the Consul Cambacères; of the Judges Regnier and Thuriot; of the Police-director, Real; of the infamous traitor and spy, Mchée de la Touche; of the notorious regicide, Garat; of the poet, Fontanes; and of the poetaster, Chenier. The account of this motley group is interpersed with a variety of curious anecdotes, and will serve to convey a knowledge of many revolutionary characters, now figuring at the *imperial* court of France, to those who have paid little or no attention to passing events; while it will aid the recollection of others who have carefully marked the occurrences of the revolution, but whose minds, encumbered, as it were, with the vast variety of crimes which it has engendered, have been unable to retain the impression of each particular event, or of each particular character.

In the first of these sketches, a trait is recorded of the late amiable and gallant Duke D'ENGHIEN, which is worthy of being preserved. When the Prussian monarch had resolved upon the memorable and

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\* See ANTI-JACOBIN REVIEW, Vol. XVII, p. 184.

most disgraceful retreat from Champagne, on the first invasion of France, at the beginning of the late war,

“ General Clairfayt supplicated the King of Prussia, in the name of royalty, to abjure so fatal a resolution. On being informed, in reply, *that it was no longer prudent to persevere*, his Royal Highness requested that the Austrians and French emigrants alone might be permitted to march against and attack the enemy; but this favour was also denied. What an indifferent opinion of modern kings must a prince form, aged twenty, with a mind as noble and disinterested as his character was elevated, when his royal relative returned with this refusal! A nobleman who had then the honour of being by his side, assured the author, ‘ that his Highness’s first emotion was, to lay his hand on his sword, and to propose forcing the Prussians to do their duty as allies, or to chastise them as traitors; to vanquish them, or to perish in the attempt.’ This ardour, though praiseworthy, was repressed by the Duke of Bourbon, who rightly observed, ‘ that it was more generous to forgive, than to return evil for evil; that treachery, as well as cruelty, carried its own punishment with it; that the transactions of kings as well as of individuals are recorded by contemporaries, and judged of by posterity; that he whose conduct bid defiance to both was unworthy their vengeance, and deserved only their compassion; and finally, *that the errors of kings must always, by true royalists, be ascribed to the advice of ignorant or corrupt counsellors.*”

The spirit of the son, and the wisdom of the father, were here equally conspicuous. Another anecdote, equally honourable to the Duke D’ENGHIEN, we extract with pleasure.

“ The author has, from undoubted authority, an anecdote worthy to be related, as displaying the generous heart of the Duke of Enghien. It occurred at Liege, in the latter part of October 1792; but the benefactor was unknown until 1796. Having saved four of his horses from the republican or Prussian robbers in Champagne, his Highness ordered a trusty servant to dispose of them. They had been bought for, and were worth three hundred Louis d’ors, but ninety only were obtained for them. Among the many other suffering emigrants then at Liege, was the family of the Marquis de M——t, who near Stenay had seen two of his sons and his brother-in-law cut to pieces before his face, and who, after being wounded, was made a prisoner, and as such guillotined by the republicans. His widow, with two young daughters and two infant sons, unacquainted with the cruel fate of persons so near and dear to her, had prepared with the last Louis d’or she possessed, a small feast for their return, expecting them with an anxiety more easily imagined than expressed. The Duke of Enghien sent his servant to her dressed like a French dragoon, who presented her, as from her husband, ninety Louis d’ors, intimating that this money was destined to carry her to Holland, to join the Marquis, who, after the disasters of the campaign, had retired to that country, where the servant was to accompany her, who said, that the letter which the Marquis gave him for his lady was torn to pieces in his retreat, for fear of being evidence against him if taken by the republicans. Arrived in Holland, he said that he heard from friends, that her husband had found means with his sons and relative to return to France, and was enabled to remit her, through secret channels, a yearly sum of one hundred Louis d’ors, though not  
F 3 daring



daring to write to her, for fear of exposing himself. For four years the Duke regularly sent this sum; and it was not until the death of the servant at Hamburgh, in 1796, that the Marchioness knew she was a widow, and had to mourn two sons and a brother; but, at the same time, that she owed her own and her children's existence to the most liberal and delicate of benefactors, who, in an age of dissipation, had made humanity the first of his pleasures."

Such was the man whose murder was, by the base usurper of the Gallic throne, deemed an essential preliminary to his own elevation to the imperial dignity!

*George Cadoudal*, better known by the name of *George*, one of the most active and enterprising generals of the royalists, was the son of a wealthy miller in Morbihan, who, having destined him for the church, gave him a good education. When the revolution began, in 1788, he was only eighteen years of age, and had but just left college, where he had imbibed such principles as made him resolute in preserving his allegiance to his sovereign, and in adhering to the religion of his ancestors. After Buonaparté's usurpation of the consulate, George entered into a capitulation with General Brune, by which he agreed to disband his troops, on the express condition, "that they should not be punished for having been in arms; that they and their countrymen should be exempted from military conscriptions for ten years; and indemnified for the losses which they had sustained by the diets, taken of their country by the republicans during the civil wars." But every one of these conditions having been treacherously violated by the Corsican tyrant, George justly deemed himself released from the contract which he entered into, and resumed his magnanimous efforts for the restoration of royalty. His unhappy end is but too well known.

General Murat, who has the honour to belong to the imperial family of France, by his marriage with the Corsican's sister, was the son of a water-carrier at Paris, who was compelled to leave that capital for some crime which he had committed, and retired to the mountains of Dauphiny, where he joined a gang of smugglers, and where his hopeful offspring was born. It appears, however, that he was afterwards connected with a band of thieves, and, being apprehended, was condemned and broken on the wheel at Valence, in May 1769. His son became an errand boy to the theatre at Lyons, and afterwards an actor; but being hissed from the stage, he enlisted as a private in a regiment of cavalry, in which capacity he continued till the beginning of the revolution, when he was made a corporal in the national guards by La Fayette. In June 1792, when the murderous rabble of Paris attacked the palace of their sovereign, he was heard to exclaim, "*Louis, tu es un traître, il nous faut ta tête;*" and when Madame ELIZABETH reproached the villain for thus daring to insult "the most patriotic of kings," the wretch impudently replied, "*Tais-toi coquine, autrement je te coupe en deux.*" These patriotic sallies has brewed his promotion; for the very next day the brewer, *Santerre*, made him his aide-de-camp; and he was actively employed, in the work of rebellion,



rebellion, in the 10th of August. He afterwards headed the troops who superintended the massacres at the prisons of Paris, in September 1792; and is said to have ordered the head of the Princesse de Lamballe to be carried to the queen, and to have had a wig made of her hair, which he cut off after she was killed. For these heroic exploits *Marat* raised him to the rank of a colonel, and he had the *honour* of commanding the troops who conveyed their virtuous monarch from his last prison to the scaffold.

When his worthy patron *Marat* was killed by the fair enthusiast, *Charlotte Corday*, Murat sent the following curious letter to the Jacobin Club:

“ BROTHERS AND FRIENDS,

“ Chance made my name nearly the same with that of the ever-regretted martyr of equality, *Marat*; *fellow-feeling* made me his admirer, before conviction made me his worshipper, or patriotism his follower, defender, and mourner. Others have offered perfumes upon the altar of this their country's god of liberty; others have composed hymns to the glory of this *the best and first* of French republicans; others, again, have placed his bust by the side of the immortal Gracchus, Publicola, and Brutus!

“ A soldier who possesses nothing but his love of liberty and his valour, his enthusiasm, *sans-culottism* and his sword, can neither build altars, nor carve statues, neither sing apotheoses nor write deifications: but he can do more—he can *immolate himself*. If an hecatomb of the carcasses of *Marat's* friends had been decreed, upon its summit before this day should have been placed my corpse. It is neither ambition to shine with borrowed colours, nor presumption to think that millions of *sans-culottes* are not as good patriots as myself. It is neither meant as a reproach to the luke-warm zeal of others, nor as a praise of that ardour, which almost consumes me, and forces me to desire to *eternalize* the name of *Marat*. No! I am much above those petty and selfish considerations. I am a *sans-culotte* by birth as well as *Marat*; my father died a victim to the tyranny of kings, as he did to the treachery of kingly aristocracy. I am married to a *sans culotte* woman, now in a situation to give citizens to the republic. Let my progeny immortalize the memory of *Marat*, by permitting me to change only one letter in my name. I promise you, brothers and friends, upon the faith of a jacobin mountaineer, that, should I observe any aristocratical inclination in my children, another Brutus, I shall be their executioner! Accept, therefore, this patriotic offer from your devoted fellow *sans-culotte*.—The jacobins for ever! The mountain for ever! The guillotine for ever! Health and fraternity,

(Signed) *MARAT ci-devant MURAT.*”

The patriotic offer was declined, on a suggestion, that such a *distinction* would be incompatible with republican equality. As to the promise at the close of the letter, it would be inhuman to call on the brother-in-law of his imperial majesty to fulfil it. The husband of a princess of the blood-royal cannot be expected to fulfil the promises of a *sans-culottes*, or to become a Brutus for the sake of preserving his consistency.

Regnier, the present grand judge of France, is the son of a waggoner

goner in Lorraine; he was educated by charity, and bred to the bar, where he had little practice. He, too, was a great admirer of Marat, as the following anecdote will demonstrate:

“ In ‘ *Les Annales du Terrorisme*,’ page 93, is a letter from Regnier to the republican hero, Maximilian Robespierre, dated Nancy, April 2, 1794, in which he says: ‘ I too worship Marat, and kneel before the goddess of reason. I too adore the sublime principles of the Mountain. I too have dispatched 62 noble aristocrats, and 86 aristocratical priests for the scaffold. I too have arrested 496 suspected persons, and demanded the heads of 942 lukewarm patriots or federalists, who have refused from my hands *the diadem of republican patriotism—the red cap!* I too have ordered all our sittings to begin with *Sanctè Marat! ora pro nobis;* and to finish with ‘ *The Mountain for ever!*’ &c. &c. In ‘ *Recueil d’Anecdotes*,’ page 33, he is PROVED ‘ to have murdered two hundred persons, amongst others, an old blind man, aged eighty-four; and a young lady, *Mademoiselle de Fresnoy*, aged thirteen, whom he violated before he ordered her to be guillotined; and to have appropriated upwards of two millions of livres of national property, in his sequestrations of the estates and effects of emigrants.’ This is an authentic, though only a slight sketch of the *patriotic* transactions of the Consular Grand Judge during the reign of terror. But his revolutionary consistency was no greater than his revolutionary humanity. Prudhomme in his General History mentions, ‘ That no sooner was Robespierre dead, and the Jacobins and Sans-culottes out of fashion, than Regnier exchanged the dress of a *Septembrizer* for that of a *Muscadin*, and of the prayers to Marat were made hymns to royalty, from August 1794, to February 1795, he never went out of his house but with a white cockade in his pocket, while he wore a tri-coloured one in his hat.”

In a note, the author gives an extract from a French paper, which contains a curious account of the Corsican usurper’s *Legion of Honour*, the summary of which we shall lay before our readers.

“ According to the official matriculation-book (*matricule*,) 969 citizens were elected by the First Consul Members of the Legion of Honour up to the first Nivose (December 22). A revolutionary *amateur*, envious, no doubt, at not being one among them, has published *insidiously* the revolutionary merits of all the honourable members of the honourable Legion of Honour; and pretends that this legion consists of 82 regicides, 218 terrorists, 306 moderate jacobins, 74 notorious murderers, 20 condemned thieves before the revolution, 62 notorious and convicted plunderers since the revolution, 16 Septembrizers, 22 thieves and forgers burnt on their shoulders upon the pillory, 36 released galley-slaves, 44 drowners *en masse* 66 shooters *en masse*, and 27 incendiaries. In the whole, 969 rebels.

“ We apprehend that this account is rather exaggerated; but we know for certain, that no foreign citizen is yet a member of the Legion of Honour; and that the report of the King of P——, of the Elector of B——, and of the Ministers Flaugwitz, Lucchesini, Montgelas, and Cetto, having accepted places in this corps, is *hitherto* without foundation.—*Les Nouvelles à la Main*, Nivose, No. II. page 12.”

Our limits will not allow of any further extracts, which, indeed, is  
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the less to be regretted, as a book containing so much curious, interesting, and instructive matter, cannot fail to be generally read.

*The complete Navigator, or an easy and familiar Guide to the Theory and Practice of Navigation. with all the requisite Tables, &c.*  
By Andrew Mackay, L. L. D. F. R. S. Ed. &c. Author of the  
Theory and Practice of finding the Longitude at Sea and Land,  
&c. Price 10s. 6d. P. 217, Longman and Rees. 1804.

FROM Dr. Mackay's well-earned fame as a mathematician and astronomer, and from the specimens which he has given of his practical knowledge of nautical science, we, of course expected that a regular Treatise of Navigation from his pen would be a valuable acquisition to seamen, and the work before us fully answers our expectations. It is a clear, well digested, and masterly performance, containing, besides what is useful in other publications, much new and important matter.

The utility of correct books of navigation, and the inaccuracy of our most popular works on the subject, are thus stated by the author in his Preface:—

“The advantages of navigation to a commercial state like Great Britain, are, perhaps, superior to those of any other kind of knowledge we possess. To this we are chiefly indebted for the unrivalled extent and success of our trade and manufactures; and, above all, for the glorious pre-eminence of our Navy, the terror of our enemies, and the best bulwark of our beloved country. Every work, therefore, which professes to treat on this subject, even if its merits be not of the highest standard, has always been favourably received by the public.

“This circumstance has multiplied treatises on navigation beyond those on almost any other art or science: yet, though this be undoubtedly true, the author of the following sheets presumes to hope there is still room for great and valuable improvements in this most important study; and especially in the simplification of the practical rules, and the accuracy of the tables and calculations, so essentially necessary for the safe and successful prosecution of this hazardous employment. It is, no doubt an unpleasant and a most ungracious office to expose the faults of other writers: yet the author is compelled to say, that, in the respects above mentioned, almost all the common books on this subject are grossly deficient; and this being the case, how great must be the additional risk incurred by the mariner, while depending for his preservation upon such authors and their writings? He is well aware, however, that there are works of a very contrary description; but they are either too expensive to be purchased, or, being published in a foreign language, cannot be understood by the generality of seamen. It has, therefore, been long a favourite object with the author, who, from a very early period of life, has addicted himself almost entirely to the study of mathematics, astronomy, navigation, &c. to offer to the public a popular, low priced, practical work, in which those mistakes might be avoided, these errors rectified, and the danger, in consequence of them, to the lives and properties of so many of our brave countrymen, at least, considerably

considerably lessened, if not altogether prevented. How far he has been successful in such an undertaking, the public must determine. But, proceeding upon such motives, and exerting his best endeavours in such a cause, he thinks he has some claim to their indulgence. For, if he be able to execute what he proposes, in a way superior to others, he flatters himself that he cannot bestow a more valuable present on the British islands. To point out, however, to the public eye, that such a work is still a *desideratum* in this country, he must now take the disagreeable liberty of exposing a few of the innumerable errors of the late writers on the same subject. He cannot, indeed, expect forgiveness from all of them for so doing; yet he hopes that some will be found candid enough to acknowledge their errors, and to esteem themselves obliged to the person, whoever he may be, by whose assistance they are enabled to improve the future editions of their works. It would, indeed, be an endless, and at the same time, a troublesome and unpleasant task, to enumerate the errors with which many of those books abound, that are in most use, having, in some of them, several hundreds of errors! nay, even that number of errors in some single pages of the tables. Nor do many of the authors on navigation give a table of *errata*, not wishing to make their books appear to be in any manner imperfect, or in want of correction; and some of these books, abounding with the after-mentioned, or similar absurdities, are imposed upon the seaman, who often is not a competent judge, and also upon the teacher, as being fully sufficient for the use of both."

The Doctor proceeds next to enumerate some of those errors in the books now in use, and the number is not only surprising, but even alarming, when it is considered that life constantly depends on the correctness of those works.

The system which we are about to analyze is divided into five books, and these are subdivided into chapters. The first book contains the definitions and principles necessary as an introduction to navigation. An account of the various instruments that have been proposed to ascertain the distance run in a given time:—The description of a steering compass:—An account of the tides, with various methods of finding the time of high water at any place. The description of Gunter's Scale, with as much of geometry, and plane trigonometry as are necessary in navigation. In this book we find, among subjects which we have not met with before, a new method of finding the time of high water, in which the combined equation depending on the angular distance between the sun and the moon, and the moon's distance from the earth is taken into consideration. The tracts on geometry and trigonometry are systematically arranged. We observe here a new demonstration of the 47th proposition of the first of Euclid; and though it marks the learning and ingenuity of the author, we do not think it preferable to the old method. It is the fourth demonstration which we have seen of this same problem, but Euclid's method is not likely to be improved. Dr. Mackay's demonstration, however, has the advantage of being performed mechanically, which may recommend it to seamen, persons partial to the use of instruments.

Book the second, contains the several sailings commonly used in navigation.

navigation. The first five of these sailings, namely, *Plane, Traverse, Parallel, Middle Latitude*, and *Mercator's sailings*, are resolved by construction, calculation, inspection, and by Gunter's scale. The other sailings being less used, are, therefore, only resolved by the first two of these methods. To this second book are added various methods of constructing both plane and Mercator's charts.

In this book there is a great display of practical knowledge, particularly in the windward and current sailing, and in the construction and use of sea charts.

The third book contains the description, rectification, and manner of using Hadley's quadrant and sextant, together with the method of finding the latitude and longitude of a ship at sea, and the variation of the compass from observation.

The excellence of this book consists chiefly in the very clear description given of nautical instruments. In other respects the illustrations seem rather concise, especially on the lunar observations; but this is a subject of such extent, that the student is referred to the author's work on the longitude, and which certainly ought to be in the hands of every seaman.

In the fourth book is an account of a sea journal, with precepts for performing the same, exemplified in a journal proper for a long voyage.

This journal seems to be taken from real occurrences, and the plan and arrangement are judicious. Here, as well as in the other parts of the work, the author displays an accurate knowledge of the mechanical operations of navigation as well as the scientific.

The fifth book contains—The application of trigonometry to the mensuration of heights and distances—The manner of surveying coasts and harbours illustrated by an example—An account of the winds—On predicting the weather.

This book is replete with useful and interesting matter, the methods of surveying coasts, and of taking bearings and soundings, are laid down according to the most improved practice. The rules for predicting the windy weather are also well selected, and if such predictions have been always deemed interesting to the husbandman, how much more important must they be to the mariner, where, not only property, but life may depend on timely foresight and precaution; for, though natural astrology be not an infallible science, yet there are many certain prognostics and indications of rain, storms, &c.

Book sixth contains the tables, which are more extensive than in any other book upon navigation; with an explanation prefixed.

With respect to the correctness of the tables we cannot speak with certainty, as such knowledge can be only obtained by trial and experience. They appear, however, well selected and arranged, and the explanations are very clear, though concise. Indeed the Doctor possesses the talent in an eminent degree, of expressing himself with perspicuity and precision.

We cannot conclude, without again repeating our decided opinion  
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of the great and uncommon merit of the present work. This publication, and that on the longitude, by the same author, form the most correct and practical system of navigation and nautical science hitherto published in this country; they may be considered, not only of individual utility, but of national importance.

## POLITICS.

*The Speech of Lord Minto, in the House of Peers, June 6, 1803, on certain Resolutions of Censure on the Conduct of his Majesty's Ministers, moved by Earl Fitzwilliam. To which is added, his Lordship's Speech at a general Meeting of the County of Roxburgh, held at Jedburgh, 15th August, 1803, on moving an Address to his Majesty: ordered by the Meeting to be printed, and circulated in the County. 8vo. Pp. 199. Budd.*

"THE justification of the war," says Lord Minto, "has, I think, in general, been placed on narrower ground than I approve. I do not mean that the most limited and contracted view of the argument has not been sufficient to warrant the conclusion; on the contrary, I should entertain no doubt on the justice and necessity of the war, if it stood singly on the question of Malta. But I am not the less anxious to assert, that when the argument is thus restricted, it is placed on a narrower basis than the case affords: and that, clear as I deem the question relative to Malta, and important as I account that great concern, I place the war on broader and higher ground, on arguments as free from doubt on the point of justice, and on objects of a far wider range and more exalted value."

This speech is one of the most eloquent that was delivered on the discussion of Lord Fitzwilliam's motion; and, for its reasoning and information, as well as for its eloquence, it merits the attention of those who wish to form a correct judgment as to the origin of the contest in which we are at present engaged.

As a popular harangue, the speech of Lord Minto, at the general meeting of the county of Roxburgh, was admirably adapted to convince his auditors of the necessity of their exertions, and to persuade them to adopt such measures as were requisite for the preservation of all that could be dear to Englishmen.

*Hints to the People of the United Kingdom, in general, and of North Britain in particular, on the present important Crisis, and some interesting collateral Subjects. By William Dickson, L. L. D. 8vo. Pp. 54. 1s. Longman and Rees.*

THIS is one of the almost innumerable list of pamphlets which the brutal threats of the Corsican have drawn from the British press; and, though it has been published several months, its contents are equally applicable to "the present important crisis," as to the moment when it was written. Dr. Dickson has scattered a considerable portion of information through his tract; his views of religion, of moral and political virtue, are highly commendable; but, in his anxious efforts to generalise the northern and southern inhabitants



inhabitants of our island, under the appellation of *Britons*, we cannot help thinking that the *North Briton* is somewhat too conspicuous. The failing, however, is not an unpardonable one; and, in other respects, his "*Hints*" are fully entitled to our commendation.

As a proof of the justness of our author's mode of thinking, we transcribe the closing passage of his pamphlet.

"Did the women of Switzerland, did the British queens, Boadicea and Elizabeth, did the ladies of Leith and Londonderry, combat or shew that they had the fortitude to combat the invaders of their country? And shall *men*, with such affecting examples before their eyes, shall BRITONS, defending their king, their laws, and their altars, shew less intrepidity in the hour of trial? Forbid it, manly courage! Forbid it, Christian fortitude! Forbid it, native British valour! which in all ages has preferred death to slavery! Yes, countrymen, we will dispute every inch of British ground with all the obstinate perseverance of British valour! Our soil shall be made the grave of our invaders. No parley, no compromise, with *such* enemies must ever be thought of: they must absolutely be destroyed in their boats, or hewed to pieces in the moment of debarkation. Or, if they should any where dare to advance from the coast, we must descend upon them like rocks from the summits of our mountains, and overwhelm them with irresistible destruction. Mercy to them would be cruelty to our country. The uplifted arm of patriotic vengeance must only be arrested by the unconditional submission of our prostrate foes. Even then, it will be a question of policy, and not of humanity, whether or not we shall spare their lives. The safety of our own people, who may fall into their hands, more than any lenity which can be due to murderers, predatory invaders, will regulate our conduct towards them.

"To arms, then, Britons! Acquit yourselves like men in this sacred cause! Go forth in the name, and humbly relying on the help of the God of your fathers, whose holy protection hath so often been as 'a wall of fire' around your church and nation, Go forth to meet the blasphemers of God, and the spoilers of nations, resolved to return victorious, or to return no more! In either case, the reward of heroic virtue awaits you: Victorious; the applause of your country, and of Europe, will salute your ears, and, dying bravely, the tears of patriots *yet unborn*, will bedew your graves, as they *now do* those of Faulkland, Hambden, and Russell, of Bruce, Graham, Gardiner, and Abercrombie."

N. B. From the discovery that patriots *yet unborn* are *active agents*, Dr. Dickson might be presumed to be a *West Briton*, *alias* an Irishman, instead of a Scotchman.

## NOVELS.

*Thaddeus of Warsaw.* By Miss Porter. 4 vols. 12mo. Second Edition. Longman and Rees.

"**T**HADDEUS of Warsaw is inscribed to Sir Sidney Smith, under the hope, that as Sir Philip Sidney did not disdain to write a romance, Sir Sidney Smith will nor refuse to read one. Sir Philip Sidney consigned his excellent work to the affection of a sister. I confide my feeble attempt to

to the urbanity of the brave : to the man of taste, of feeling, and of candour ; to him whose clemency will bestow that indulgence on the author which his judgment might have denied to the book ; to him of whom future ages will speak with honour, and the present times, boast as their glory ! To Sir Sidney Smith I submit this humble tribute of the highest respect which can be offered by a Briton, or animate the heart of his most obedient and obliged servant, the author."

The above is the dedication to the romance which is now lying before us. What analogy our readers may be able to trace between Sir Philip Sidney's *not disdaining to write a romance*, and Sir Sidney Smith's *not refusing to read one*, is a point which we shall not presume to determine.

Prefaces are not *always* read ; but we think it requisite to state, that the preface to *Thaddeus of Warsaw* ought to be read, as it will there be seen, that the author *intended* that romance as an imitation of the manner of Richardson ; that she wished to pourtray a character which prosperity could not intoxicate, nor adversity depress ; and that, consequently, she chose magnanimity as the subject of her story. We entertain but a mean opinion of *imitations* in general, and we can safely assert, that the fame of Richardson will not be eclipsed by his present imitator. Indeed, had we not read the preface we should not have been able, with all our critical acumen, to discover the imitation.

There is nothing very striking in the plot of this romance, nor do the incidents rise very naturally out of each other ; but, in justice to its fair and most amiable author, we must admit, that the character of her hero is well drawn and ably supported, and that the morality of the piece is, as we naturally expected from a writer, whose heart and mind are the seats of every virtue, wholly unobjectionable.

*The Pride of Ancestry ; or, Who is She ? A Novel, in four Volumes.* By Mrs. Thomson, author of "the Labyrinths of Life,"—"Excessive Sensibility,"—"Fatal Follies," &c. Parsons. 1804.

THE name of Mrs. Thomson is well known to the readers of novels. Her writings are uniformly distinguished by just and probable representation of characters, her stories are natural, and the incidents flow easily from the agents, and the situations in which they are placed. The work before us will not diminish the reputation which her previous exertions acquired.—The following is a sketch of the fable.

Intelligence arrives at Holmby Lodge, the country house of Lady Eleanor Levett, that her ladyship had departed this life. The deceased was the daughter of the Earl of Clifden ; had never been married ; and, agreeably to the usual credit allowed to elderly spinsters, was by courtesy commonly called a maiden. Lady Eleanor possessed a very great fortune at her own disposal, and the news of her death occasioned among the good gossips in her family and neighborhood an anxious curiosity to know who was her heir, and while this point was uncertain the conjectures and reports were numerous. Many supposed that the fortune would be left to the young Earl of Clifden, the heir of her father's honours and entailed estate, and a distant relation. Supposition, however, was soon at an end ; all her property, real and personal, was left to a young lady whom she had privately educated in the style of an humble dependent, and who was treated as such at the boarding-school where, now in the seventeenth year of her age, she resided.

Miss

Miss Bellingham, the fortunate legatee in question, was conveyed from the school to the house which was now her own; but by the will she was not to marry before the age of twenty-one; at which period she was to open a sealed packet, which was supposed to contain an account of her origin, and her connection with the testatrix. From this will there arises a new subject of speculation; and the question is, *Who is SHE?* Many hypotheses are formed in the vicinity upon this subject, and not a few suppose that her ladyship, like many other antiquated votaries of celibacy, had committed a *faux pas* in her younger days, and that Miss Bellingham was the effect. A striking resemblance of the heiress to some of the Clifden family strengthens this supposition. Miss Bellingham is committed to the care of Dr. Jackson, rector of the parish, and Miss Moore, also an elderly maiden, who had been partly a friend to the late lady, and partly a dependent. There now opens a view of the neighbours, especially Sir Giles Allright, a wealthy citizen, who, with all the ideas and sentiments of St. Mary Axe, than resided at his villa in the country, but without leaving off business; and amidst fields and groves had his thoughts chiefly fixed on the banking house. Sir Giles is extremely well drawn, an opulent money dealer, with the contracted habits and sentiments which distinguish that class of tradesmen from the liberal and enlightened merchant. A despiser of all distinctions, but the distinction of wealth; and who, in the connections he formed with persons of rank and fashion, chiefly considered, if they were rich, how he could get them to keep cash at his house; and if embarrassed, how he was to avail himself, through assignments and mortgages. He had been knighted for his good services in presenting an address. This honour was less felt by himself than his family, three of whom were daughters, and though born and bred in the city, ever since the knighthood of papa regarded all citizens as beneath their notice; set their caps at baronets and lords, but hitherto to no purpose.

The only remaining branch of the family was the son, a young man of good dispositions, and though tinged with some fashionable follies, his defects were greatly overbalanced by his virtues. The father hearing of Miss Bellingham's fortune, advises the son to fall in love with her; but Francis soon becomes otherwise engaged. An intimacy commences between the Allrights and the young heiress. Meanwhile Lord Clifden, hearing of the will which bequeathed away from him such a property which he very much wanted, sets off from London to inquire into particulars, and to offer himself to the heiress, if he could find her origin was not disgraceful. He is, however, instructed that she is the natural daughter of Lady Eleanor by some man of the lowest rank; but *THE PRIDE OF ANCESTRY* prevented him from paying his addresses. Marry, however, his Lordship must, some lady's purse, or starve. Accordingly, he fixes on Miss Allright, to whose father his estates were mortgaged; addresses her privately, elopes with her, they are married, and after some interval, reconciled to Sir Giles. The old banker still eager to have his son married to Miss Bellingham's lands and tenements, to facilitate that object conceives a project of marrying himself Miss Moore, the governess and confidant of the heiress. All the parties remove to London, and when the season arrives, proceed from thence to Brighton. Miss Bellingham carries along with her, her favourite school-fellow Miss Archer, an extremely beautiful girl, well disposed, but giddy and volatile. Miss Bellingham is also very handsome, and in her conduct steady and prudent. Both the young ladies have many admirers. Mr. Dalling,

Dalling, a man of great fortune, offers his heart and hand to Miss Archer, and she becomes his wife. Miss Bellingham is chiefly impressed by Mr. Gower, a very handsome and accomplished gentleman, of excellent understanding, just principles, upright conduct, and amiable manners. While this passion is going on, Sir Giles brings his love to the desired conclusion. Miss Moore, who appears to have turned the age of forty, is a discreet maiden, who knows that city bankers do not offer every day to ladies of her years, and strikes the iron while it is hot. She becomes Lady Allright. But the honey-moon is less pleasant than the courtship. The knight finds that his spouse had concealed some circumstances respecting Miss Bellingham, and that he is no nearer having the young heiress for his daughter-in-law by having chosen her elderly governess for his wife.

Meanwhile, a person disputes Miss Bellingham's title to her present possessions, and claims her estates as the next lawful heir to the late lady. She is summoned to resign her estates to Mr. Jeffereys, as the husband of the deceased Lady Laura Levet, sister to Lady Eleanor. Miss Bellingham yields to this claim, much too easily. Mr. Gower, now, that she is supposed without fortune, declares his passion, and solicits her to become his wife. Before this point is determined, Mr. Jeffereys discovers that Miss Bellingham is his own daughter by Lady Laura Levet, to whom he had been secretly married, and soon after had gone to the East Indies, and was just returned. The child had been secretly entrusted to a person who had died, but not without discovering the circumstance to Lady Eleanor, aunt to the infant. Miss Bellingham, now Miss Jeffereys, therefore, was really heir to Lady Eleanor. She rewards Mr. Gower's disinterestedness with her heart, hand, and fortune.

Such are the outlines of the main story, which the genius of the author renders impressive and interesting. A considerable degree of moral effect is produced by the heroine's friend, Mrs. Dalling, whom, without vicious intentions, fashionable levity drives to the brink of vice; but she is rescued by her friend, and restored to her husband. In various descriptions there is a good deal of humour, and Mrs. Thomson is peculiarly happy in exhibiting the folly of uneducated vulgarity, because possessed of wealth, pretending to elegance and fashion. She very exactly hits the *patois* of spruce tradesmen, and the females of their families. A gala that is given by Mrs. Elderton, the lady of a rich grocer, who had a country-seat at Stoke Newington, is most ludicrously represented. The following extracts will, we trust, justify our favourable opinion of the work. The subject is the prevention of Mrs. Dalling's indiscretion through the interposition of the heroine, now Mrs. Gower. "How many a wretched female might be snatched from destruction, were there many such characters as Mrs. Gower, who, truly virtuous themselves, dared to shield from farther ruin the unfortunate and deluded of their own sex. Instead of which conduct, by continually pointing the finger of scorn towards the unhappy victims of credulity, they are driven from crime to crime, until they sink, without hope or pity, into an untimely grave." A friend of Mrs. Gower, considering the same subject, delivered the following observations on the causes of seduction, and means of prevention:

"She lamented the shocking depravity of the present times, and the ready and easy access that men of intrigue had to the society of virtuous females, after having rendered one of their own sex wretched for life, and perhaps destroyed the peace of many respectable families. She said she had

had often thought that it was to the ladies that the protection of their own sex naturally belonged; that, it did not depend on the point of a sword, or the ball of a pistol; let it be understood that a seducer, once known as such, was for ever banished from the society and parties of respectable females, and this would operate, she was persuaded, more effectually than any decree of damages in a court of law."

On the whole, this is a very entertaining and agreeable novel; and we doubt not will add to the estimation which the author attained by her former works. The means are nature, humour, and character; the end is the amusement of fancy and improvement of life.

*Leopold; or, The Bastard.* 2 vols. 12mo. Highley.

THESE volumes appear to be the sportful effusion of a mind capable of producing better things. The moral of the story is unobjectionable, for it teaches us, that "to be good is to be happy." Farther than this we cannot say that the work is deserving of any praise; but, like many of our modern farces, from one to five acts, it often excites laughter, though, not unfrequently, at the author's expence.

## MISCELLANIES.

*The Royal Penitent, a Sacred Drama.* By John Bentley. Small 8vo. Pp. 44.  
1s. Button.

JOHN BENTLEY may be a very well meaning man, for aught we know to the contrary, but we can consider his "*Sacred Drama*," which is founded on an incident in King David's life, only as one of those contemptible methodistical efforts to caricature the Holy Writings, which must ever meet with the condemnation of the truly pious. The subject is improperly chosen; its execution is miserable in the extreme.

*An Examination of the Necessity of Sunday Drilling, and of the probable Effects of that Measure on the Interests of Religion.* By the Rev Edward Cooper, Rector of Hamstall Ridware, in the County of Stafford; Chaplain to the Right Hon. the Earl of Courtown; and late Fellow of All Souls College, Oxford. Cadell and Davies. Pp. 23.

ON this subject we have before had occasion to observe, that "if we were to neglect any of those means of preservation and defence with which God has provided us, we should neglect a very material part of our duty; and even be guilty of ingratitude to our Creator, in acting as if the blessings which he has bestowed on us were not worth the trouble of preserving." We are no advocates for Sunday drilling, where it can possibly be dispensed with; but, from local circumstances, in particular parts of the country, we are induced to consider it as a work of necessity; a work of necessity which, though in itself it may violate the prescribed rest of the Sabbath, yet, because of the more comprehensive duty involved in it, may be performed without incurring the guilt of profanation.



*A Treatise on the Art of Enamel-painting on Porcelains, Metals, Glass, and Pottery's Wares; describing the Materials, Process, and Qualities of the several Kinds of Porcelains and Pottery: together with the exterior Marks of Distinction and Value of each. Also a Plan suggested for the Improvement and Extension of Enamel-painting, founded on original Discoveries, practical Experience, and critical Observation. By Samuel Fletcher. Sold by the Author, at his House, No. 15, Bury-street, B oomsbury.*

MR. FLETCHER appears to be so fully master of his subject, that we can safely venture to recommend his pamphlet to the perusal of those who feel an interest in the pursuits of which it treats. We must observe, however, that it is extremely ill written; and, in point of quantity, it is one of the dearest publications which we have met with for a long time. It contains only forty-seven loosely printed octavo pages, and the price marked in the title page is *four shillings!*

## REVIEWERS REVIEWED.

*Outlines of a Philosophy of the History of Man, &c.*

(Continued from Vol. XVIII. P. 416.)

“**H**ITHERTO, says Herder, we have considered the earth as the abode of the human species in general; and endeavoured to mark the rank that man holds among the living creatures by which it is inhabited. Having thus formed an idea of his general nature, let us proceed to contemplate the various appearances he assumes on this globular stage.”

The inquiry, which is announced in this affected style, is pursued in the sixth book, where, through seven chapters, the author describes the *organization*, internal and external, of the various inhabitants of the known world. In this detail we meet with nothing that is new, and little that is extravagant. Much of the difference that appears among men is attributed to climate, and facts are produced to support the opinion; but the author, as might have been expected, gives way occasionally to his ridiculous theory of *organic powers*. Thus, the bodies of the Greenlander and Eskimaux being shivered by cold, the vital power working from within to without, has compensated in WARM and TOUGH THICKNESS, what it COULD NOT BESTOW in aspiring height!” We shall be extremely sorry if the reader understand not this account of the matter, because we are unable to lend him the smallest assistance.

In the account of the nations of Africa, the translator might have enriched the work with various extracts from the travels of Mr. Park and others, whose writings Herder had never seen; and he would have done well to consult those books of travels themselves, which the author appears to have consulted only through the medium of some German Review. We think it would have been likewise proper to translate the pedantry of the school of KANT into common English; for it is probable that nine tenths of his readers, even with the help of the context, know not what is meant by such phrases as a *cacochymia aspect*.\*

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\* An aspect of bad humours. REV.



In the seventh book there is much common place on the effects of climate, and much nonsense about *organic* and *genetic* powers, to account for the different appearances of men, who are here again affirmed to have all sprung from the original stock. The author professes seriously to believe that a few centuries ago the Germans were all *Patagonians*, and that at one period elephants really lived wild in Siberia and North America; whilst he compares all animals, but more especially men, to *sponges* and *sparkling tinder*! In direct contradiction to the testimony of voyagers of unquestionable credit, especially of the unfortunate La Pérouse, he affirms that no savages are treacherous till corrupted by Europeans; and he talks much nonsense about the poles of the earth and the magnetic fluid being the causes of all the varieties of climate! Of the composition of the atmosphere he betrays wonderful ignorance, which, however, was more excusable in him than in his translator, who had access to many valuable works on that subject, which Herder never saw; and he speaks, in page 314, of an "imperfect perfection!"

The fourth chapter of this book commences with an exclamation perhaps unequalled in absurdity. "How must the man have been astonished, who first saw the wonders of the creation of a living being!" Did any man ever see the wonders of the *creation* of a living, or any other, being? But by *creation* our author means the *beginning of growth*, and represents men and women as creators, when performing the *humiliating* office of begetting children, which children, he says, *cry in utero*! What, in the language of Kant, he calls *genetic power* is the matter of forms; and "many a debilitated youth," he says, "must be awakened to a living natural creature in the arms of his wife!" Is there any thing *humiliating* in being awakened into a natural living creature?

In the eighth book are thrown together, without order and with very little connection, thoughts on various subjects. The book is divided, we know not why, into five chapters; in the first of which we are presented, with some common place reflections on the senses of savage and civilized man. Man, we are told, has five or *six* senses. Why not six or seven? Those who have a taste for music, as the Germans generally have, will tell our author or his translator, that the sensations of the ear are at least as different from each other as those of *feeling*. But feeling, it seems, is the sense which gives to men pre-eminence over the brute creation; and yet seeing and hearing are declared to be our noblest senses! How is this to be reconciled? Are the brutes destitute of feeling? or do men see better than the lynx, or hear better than the ass? In the preceding book we are assured that all the races of men have sprung from the same original stock; but it is here affirmed that the *cast* of Bramins has existed from the beginning of the world! Was the *cast* of Bramins the original stock? If it was, how could it be a *cast* before the formation of other casts?

In the second chapter we are favoured with Herder's reflections on *mythology*, which, in all its forms, he resolves into the worship of nature operating differently on the fancy according to climate and other physical circumstances. This is probable enough; but preserving the character of the *philosophist*, and throwing behind him that of a *divine*, he carefully refrains from employing any of the grovelling superstitions which he mentions as the foundation of an argument to prove the importance and necessity of revelation.

The third chapter treats of what the author calls the *practical understanding of man*, or, in other words, of their *various arts*, which are all, except agriculture, derived from the inferior animals. To agriculture he has indeed too

great antipathy to derive it from so honourable a source. It is the first step towards civilization and government, both of which this pious bishop seems to have abhorred.

“ While it produced arts and trades, villages and towns, government and laws, it necessarily paved the way for that **FRIGHTFUL DESPOTISM**, which, from confining every man to his field, gradually proceeded to prescribe to him what alone he should do on it, what alone he should be. The ground now ceased to belong to man, but man became the appurtenance of the ground. Soon even the consciousness (Q. remembrance?) of powers, that had been used, was lost by their disuse : the oppressed, sunk in cowardice and slavery, were led from wretchedness and want into effeminate debauchery. Hence it is, that, throughout *the whole world*, the dweller in a tent considers the inhabitant of a hut as a shackled beast of burden, as a *degenerate* and sequestered variety of the species. The former feels pleasure in the severest want, while seasoned and rewarded by freedom in act and will : on the other hand, the greatest dainties are poisons, when they benumb the mind, and deprive the frail mortal of worth and independence, the sole enjoyment of his precarious life. Imagine not, that *I seek to derogate* from the value of a mode of living, which Providence has employed as a principal instrument for leading men to civil society : for I myself eat the bread it has produced. But let justice be done to other ways of life, which, from the constitution of our earth, have been destined, equally with agriculture, to contribute to the *education* of mankind.” (P. 373.)

This language is far from obscure ; but in the next chapter the author speaks still more plainly. After assuring us, that from the grain of sand to the solar orb, every thing *strives* to remain what it is, that man is a *robber* in tearing the fruit from the tree ; a *murderer*, in killing an animal ; and the *most cruel oppressor* on the face of the earth (may not the elephant be as cruel ?), while with his *feet*, and with his *breath*, perhaps, he deprives of life innumerable multitudes of *invisible creatures*,” he proceeds thus :

“ He who maintains (that) laws are necessary, because otherwise men would live lawlessly, takes for granted what it is incumbent on him to prove. If men were not thronged together in close prisons, they would need no ventilators to purify the air ; were not their minds inflamed by artificial madness, they would not require the restraining hand of correlative art.” (P. 377.)

This is jacobinism in perfection ; after which follow some directions for the choice of a wife, and a solution of some difficulties in the history of the fair sex, which we do not remember to have seen any where else.

“ The Asiatics cannot conceive how the unbounded liberty of the women, as in Europe the seat of female empire, can subsist without exposing the men to extreme peril : with them, they are persuaded, every thing would be in a perpetual state of commotion, if these artful creatures, easily moved, and ready to attempt any thing, were not under restraint. The only reasons for many tyrannical customs are, that the women formerly brought on themselves such rigid laws by such or such an action, and the men were compelled to have recourse to them for their own peace and security. It is thus they account for the inhuman custom of burning wives with their husbands in Hindostan : the life of the husband, they say, would never have been safe, but for this dreadful remedy, which impels the wife to sacrifice herself with him : and when we read of the ardent passions of the women in those countries, the fascinating charms of the Indian dancing girls, and the cabals of the harem among the Turks and Persians, we are led to think something of  
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the kind not incredible. The men were incapable of securing from sparks the inflammable tinder, which their voluptuousness had composed; and too weak and indolent to unravel the immense reel of female capacities and contrivances, and turn them to better purposes: accordingly, as weak and voluptuous barbarians, they sought their own quiet in a barbarous manner; and subjected by force, those whose artfulness their understanding was unable to sway." (P. 383.)

Whether it occurred to our author that this account of female manners in the east might give offence to his patroness at Weimar, we shall not hazard a conjecture; but certain it is, that he writes, immediately after it, a very gallant panegyric on *the softer sex* of Europe, to which he attributes every amiable virtue. We have then a laborious detail of the rights of children to inherit the *dispositions*, manners, and professions of their parents; with the single exception of a crown!

"I shall not," says the author, "pursue this subject through the different forms of government of the male or female sovereigns of the earth. For since in all that has hitherto been said, we find no grounds to explain why one man should rule over thousands of his fellows by right of birth; why he should exact from them obedience to his will without conditions and without controul, send thousands of them to be killed without contradiction, dissipate the wealth of the state without rendering any account of it, and, besides this, lay the most oppressive taxes precisely on the poor: since we are still less capable of deducing from the original dispositions of nature, why a bold and valiant people, that is to say, thousands of worthy men and women, frequently kiss the feet of a weak creature, or worship the sceptre with which a madman tears their flesh from their bones; still less what god or demon it is, that inspires them to submit their understandings, their abilities, nay, frequently their lives, and all *the rights of men*, to the will of one, and deem it their greatest joy and happiness, that the despot should beget a future despot like himself; since all these things appear at first view the most inexplicable enigma of human nature, and happily, or unhappily, to the greater part of the earth this form of government is unknown; we cannot reckon them among the primitive, necessary, universal laws, that Nature has imposed upon mankind." (Pp. 391, 392.)

Is this one of the passages of which the perusal is, in the opinion of the translator, to contribute to the happiness and virtue of Britons? On such of them as possess any share of knowledge, and are at all capable of reflection, such an unmeaning rhapsody will produce no effect whatever; but it is well calculated to excite discontent among the ignorant vulgar, who cannot distinguish between a frightful picture of eastern despotism and the well defined prerogatives of the British monarch. But is it necessary to import discontent from Germany by translating into English the mad ravings of an apostate bishop? When the reader calls to mind that the seeds of the French revolution had begun to pullulate before the year 1784, when this philosophical history was first published, and reflects on the calumnies so often uttered against the monarchy, by representing it as "laying the most oppressive taxes precisely on the poor," he can have no doubt as to the end which Herder meant to promote when he exhibited in this light the evils of hereditary monarchy. What a pity it is that he did not live to witness and *enjoy* some of the blessings likely to result, not to France alone, but to all Europe, from the *mild* and *equal* government of the lately *elected* emperor!

In the concluding chapter of this book, of which the professed object is to

prove that happiness is *an individual good*, which may be enjoyed in every society, we meet with the same rancorous hatred of all civil institutions, all forms of government, and all artificial systems of law as in the preceding chapter. This was, indeed, what we expected; but we did not expect to meet with the following assertions in *a philosophy of the history of man*.

“Think not, sons of men, that a premature disproportionate refinement or cultivation is happiness; that the dead nomenclature of all the *sciences*, the holiday use of all the *arts*, can secure to a living being the science of life, as the feeling of happiness is not acquired from words learned by rote, or a knowledge of the arts. A head stuffed with knowledge, even of *golden knowledge* (Q. What species of knowledge is this?) *oppresses the body, straitens the breast, dims the eye, and is a morbid burden to the life of him who bears it!*” (P. 396.)

The surprize which these paradoxes excited in our minds vanished instantly when we found it to be the author's aim to persuade his readers that the enjoyments of savage life are preferable to those of civilized society, and that the savage is “a more *real being* than the philosopher!” We agree with him, however, most cordially, when he says—“The savage has room in his poor hut for every stranger, whom he receives as his brother with calm benevolence, and asks not whence he comes. **THE DELUGED HEART OF THE IDLE COSMOPOLITE IS A HUT FOR NO ONE.**” (P. 400.)

The ninth book, in five chapters, treats of the dependence of men on one another for the developement of their faculties; of language as the special means of improving men; of the invention of arts and sciences; of governments as chiefly founded on hereditary tradition; and of religion as the most ancient and sacred of all traditions. It begins with asserting the following notorious falsehood.

“Not only has the philosopher exalted human reason to an *independency on the sense and organs*, and the possession of an original simple power; but even the common man imagines, in the dream of life, that *he has become every thing that he is of himself.*” (P. 435.)

Whether this be the case in Germany the author had better opportunities of knowing than we can be supposed to possess; but we venture to affirm, with confidence, that there is not in Britain one philosopher of the British school who exalts his reasoning powers to an *independency* on his senses; nor one common man who dreams that he was not dependent on others, at least, during the periods of infancy and childhood. The confutation of this German error, therefore, which occupies the first chapter, must appear extremely impertinent to every English reader, who will be little delighted with tumid and metaphorical declamation on man's capability of improvement, and not much instructed by being told that the *principles* of the philosophy of history are called *tradition* and *organic powers*! That language is the great instrument of man's improvement in knowledge and in arts, we readily admit; but we cannot admit that by means of it our author's thinking mind is connected with the mind of the first man that ever thought, and probably of the *last*; for it is to be hoped that, before his body be resolved into its parent dust, the offspring of his organic powers—his language and his thoughts—will have sunk into oblivion. It is likewise impossible for us to believe, that it was through the medium of *language* that man first learned “from the *lamb* to appropriate the milk and the wool of the sheep to his own use; to gird himself with the leaves of trees and employ wood for fuel; or to leap on the back of the steed to be carried, and keep him that he might be carried

carried again!" Our author's preference of the savage state is here again extremely conspicuous, as well as his rooted abhorrence of hereditary monarchy; and yet the chapter on government begins well.

"The natural state of man is society; for in this he is born and brought up; to this he is led by the awakening propensities of his youth; and the most pleasing appellations of father, son, brother, sister, lover, friend, are ties of the law of nature, that exist in every primitive society of man. On these too the first governments have been founded; family regulations, without which the species could not subsist; laws that nature gave, and sufficiently limited. We call this *the first step of natural government*; it will ever remain the highest and the last." (Pp. 438, 439.)

When we had read this short paragraph, we little expected to find hereditary government immediately afterwards represented as the grossest and most unnatural usurpation on the rights of men; as having every where had its origin in savage war and luxurious effeminacy! Still less did we expect the hideous description to be closed with the following profane travesty of the words of the Son of God—"Heirs and descendants received what their progenitor took: and that *to him who has much, more is given, that he might have abundance*, requires no farther illustration; as it is the natural consequence of the abovementioned first possession of lands and men!" (P. 442.) Was it thus that the superintendant of the clergy of Weimar illustrated the Scriptures? and is it for such illustrations that he was so greatly admired, when living, by our preaching barons, and that "being dead he is yet made to speak" to the English nation?

Strange, however, as it is, the chapter which is devoted to religion, is comparatively a good one, containing many sentiments, to which, had we found them in almost any other work, we should not have hesitated to give our cordial approbation. But how the author contrived to reconcile them with his notions of cosmogony, and theories of the origin of government, we are not sufficiently illuminised to conceive. After observing that the Greenlanders and Kamtschadales, the Pestereys and Papoos, have some notions of religion, he proceeds thus:

"Now whence is the religion of these people derived? Can these poor creatures have invented their religious worship as a sort of natural theology? Certainly not; for, absorbed in labour, they invent nothing, but in all things follow the traditions of their forefathers. At the same time, they have been totally destitute of hints for their invention from external objects: for, if they learned to make bows and arrows, fishing tackle and clothing, from animals or from nature, in what beast, in what natural object, could they see religion? or from what one could they learn to worship a deity? Here, therefore, *tradition has been the propagator of their religion and sacred rites, as of their language and slight degree of civilization.*" (P. 452.)

He then shews, in a satisfactory manner enough, how a religion, pure at its origin, must have become corrupt as it passed through the channel of oral tradition; that priests were the principal corrupters of it, merely by mistaking the import of the symbols under which it was represented before the invention of alphabetical characters; that *religion alone introduced the first rudiments of civilization and sciences among all people*; and that "we may boldly affirm, from the history of all nations, the earth is indebted for the seeds of all superior degrees of cultivation to religious tradition, oral or written" (P. 456.)

These are certainly just sentiments; but, before the reader infers from them that Herder had correct notions of the origin of religion, he will do well to wait for his answers to the following queries.



"But who is the man, that will inform us, where and how the enlivening tradition of religion and humanity arose, and spread to the utmost borders of the earth, where it loses itself in the obscurest traces? Whotaught man language, which every child now learns from others, and no one discovers by his own reason? What were the first symbols men conceived, so that the first germes of civilization came to nations under the veil of cosmogony and religious stories? On what hangs the first link of the chain of our species, and its spiritual and moral formation? Let us hear what the *natural history* of the earth, and the most ancient tradition tells us on those heads."

The natural history of the earth is briefly detailed in the two first chapters of the next book; but it is needless for us to give an abstract of it, as the author has advanced hardly one opinion which he had not previously stated in his *GAZETTE OF COSMOGONY*, or in the book which we have intitled *PHYSIOLOGICAL NEWS*. Here, indeed, he says that our earth has *fashioned itself*, whereas he had there said that the *air* was the *creator* of the world; but the reader will easily perceive that the difference between the two assertions is more in sound than in sense. Speaking of the formation of man, he says, likewise, that

"His *blood* was *not* to be *water*: and therefore the *vital warmth* of *nature* must have been so far elaborated and refined, as to give it *redness*. All his vessels and fibres, and even his bony frame itself, were to be formed from the purest clay: and as the Omnipotent acts but by second causes, such causes must have previously prepared the materials for this purpose." (P. 469.)

If the Omnipotent act but by second causes, and on prepared materials, it is obvious that there has been no such thing as *creation*, in the proper sense of the word; and hence we see the reason why our author confounds creation sometimes with formation, and sometimes with the beginning of growth. But how comes it to pass that, since man's blood was not to be water, it must necessarily be *red*? and how was it made red by elaborated and refined *warmth*? Is every thing red but water? and is redness always produced by *warmth*? Leaving our author's admirers to answer these questions as they can, we proceed to the third chapter, in which he traces mankind from the various regions which they now occupy back to the residence of the original pair. This was, indeed, the professed object of his ridiculous cosmogony, and what he calls "the natural history of the earth;" but the reader will not be surprized to learn that, while he followed such a guide, he was at a loss whether to place the first pair in Asia or in the vale of Quito in Peru! Here, however, he traces the various languages of the known world; the alphabetic characters of Europe and Africa; the rudiments of science; and the most ancient forms of civil polity all up to Asia: and hence infers, that in Asia must be sought the original abode of the human race. This is by much the most valuable chapter, not only in the book, but in the first volume; but to the succeeding chapter the translator, if he had pleased, might likewise have given some value, by adding to the author's meagre account of the *Chinese*, *Hindoo*, and *Tibetan* traditions on the creation of the world, and the origin of the human species, such additional information as he might easily have extracted from the printed volumes of the Asiatic researches.

Every oriental tradition which he has mentioned, not excepting that preserved in the wellknown fragment of Sanchoniathon, the author justly treats as groundless and extravagant; but he professes a great regard for the cosmogony of Moies, because, he says, it is the same with his own! The Christian,



tian, and even the serious Jew, will probably be surprized to learn that by "the earth without form and void," the author of the book of Genesis meant "a vast rock of granite, for the most part covered with water, and on it *natural powers big with life!*" that the creation, according to Moses, was "self-accomplished, and that light was its agent!" that the operations, which hitherto he has been supposed to represent as performed in six days, he really represents as "continued without doubt for some thousands of years!" that his *Elohim* was the lamas of Tibet, which dwell on the top of the central mountain of the earth! and that by "the image of the *Elohim*," in which he says man was made, "is meant *chiefly* the erect position of the human body!"

If these discoveries surprize the divine, the following will probably surprize the philosopher. "The poles of the earth are the poles of a magnet!" "Light is elementary fire," or what is now termed caloric! "The seed of animals operates in a manner similar to light!" "Air is a thinner water!" "The formation of mountains and strata, and the excavation of valleys to the beds of rivers, incontestibly shew that the work of creation continued for some thousands of years!" "Our earth, with the elements contained in its shell, *could not be formed* otherwise than by revolutions!" "Properly speaking, only *one organic formation could appear on our planet*, which commences in the lowest of living beings, and is completed in the last and noblest work of the *Elohim*!" Such are the *facts* which the author finds in the Mosaic account of the creation of the world; after which, he says,

"If my reader be pleased with the simple notions of this ancient *tradition*, which I have presented without embellishment, *and free from all hypothesis*, let us pursue it further, after casting a single look this at picture of creation as a whole." (P. 509.)

The look which the author casts at the picture of the creation discovers to him, that Moses, a *learned Egyptian*, was a more accurate *philosopher* than the authors and collectors of the Hindoo, Tibetan, Chinese, and other Asiatic traditions; and this is all that it discovers. The inspiration of Moses is not even hinted at as a thing either probable or possible. According to this pious prelate, he teaches, as a physiologist, that in death our artificial frame dissolves into earth, water, and air, more organically united in it; but the internal economy of animal life depends on the *invisible stimulus or balsam contained in the air* (this is the breath of life), which sets in motion the more perfect circulation of the blood, nay the whole internal contest between the vital powers of our machine: and thus man actually became a moving soul through the breath of life!" (P. 507.)

The first abode of man was a garden, our author thinks the delightful vale of Cashmere. "Of all the miraculous things and romantic forms with which the stories of all Asia have abundantly stored their Paradise of the primitive world, this tradition has only two marvellous trees, a speaking serpent, and a cherub: the innumerable multitude of others the philosopher (Moses) has rejected, and these too he has introduced in a significant tale. In Paradise is one single forbidden tree; and this tree, in the persuasion of the serpent, bears the fruit of divine knowledge, for which man longs. Could he long for any thing superior? Could he be more ennobled in his fall? Compare this narrative, considered merely as an *allegory*, with the tales of other nations: it is of all the most refined and beautiful symbolical representation of what has ever been the cause of human happiness and misery." (P. 512.)

We need not say that this contemptible nonsense strikes at the very foundation of that religion of which the author was a constituted guardian; for if man was ennobled by his fall, he surely stood not in need of a rede-

We have next some edifying illustrations of the Mosaic account of the peopling of the world. "The history of the Sethites and Cainites is, at bottom, nothing more than an account of the Bedouins and Cabiles, two Arabic tribes, which still remain distinct!" Noah's flood deluged the whole of Asia, but not the rest of the globe, though we are repeatedly told that the highest regions of the earth are in Asia! Noah and his family, however, were not the only persons who were saved even in Asia; for in "Chaldea Xisuthrus escaped with his family, and a multitude of cattle escaped in a similar manner!" Is the author quite certain that Xisuthrus is not one of the names of Noah; as well as Vishnu, who is here said to have been "the rudder (why not the pilot?) of the ship that conveyed the distressed people to land?" No matter: he is confident, but on what authority he says not, that "in all the primitive mountains of the world, nations, languages, and kingdoms, were formed after the deluge, without waiting for envoys from a Chaldean family." (P. 517.) How differently did Sir William Jones view all the Asiatic traditions concerning the primitive world, when compared with the simple and sublime narrative of Moses? but that great man, though unquestionably a genius, had not been illumined by the philosophy of Kant or the theology of Eichorn! He was a mere Christian, who found, in the various oriental fictions which he examined, an obvious corruption of the Mosaic truth.

After thus ascertaining the primitive state of the world, the author proceeds to trace the origin of the most ancient nations. He details, with as much confidence as if he had been present, the progress of the first wanderers from the vale of Cashmire, or at least from some of the higher regions of Asia "southwards to the feet of the high mountains of that continent," where the first great empires were *necessarily* founded. It is thus that he introduces the reader to the philosophical history of *China, Cochinchina, Tonquin, Laos, Corea, eastern Tartary, Japan, Tibet, and Hindostan*, which occupies the eleventh book. In this history there is very little that is new, and still less that is of importance. He attributes to the Chinese a much higher antiquity than Sir William Jones, after the most accurate investigation, could allow to them; but this was a thing of course. That accomplished scholar found, in all the oriental traditions which he examined, a confirmation obscured indeed by fable, of the Mosaic account of the peopling of the world; and the superintendant of the clergy of the Duchy of Weimar was determined to exhibit the Mosaic writings as fables themselves! He, or his translator, however, might have adopted Sir William's account of the *origin* of that singular people the Chinese, and yet have remained true to their *most righteous cause*. That the empire of China was peopled by an Indian colony, we think it impossible for any candid man to doubt who has read with attention the President's memoir on the subject published in the second volume of the *Asiatic Researches*. It is true, that in the same memoir a proof, amounting almost to demonstration, is given, that if the Chinese empire was formed, it could be only in its cradle in the twelfth century before our æra; but a good workman would have omitted this part of the argument, and adopted the former, that his hypothesis might have had *some* foundation in fact. He had only to ante-date some thousands of years the code of Menu, and the migration of the Indian CHINESE, and all would have been right! No, says the author.

"The Chinese pictures of monsters and dragons, their minute care in the drawing of figures without regularity, the pleasure afforded their eyes by the disorderly assemblages of their gardens, the naked greatness and minute

nute nicety of their buildings, the vain pomp of their dress, equipage, and amusements, their lantern feasts and fireworks, their *long nails* and *cramped feet*, their barbarous train of attendants, bowings, ceremonies, distinctions, and courtesies, require a MUNGREL ORGANIZATION;" (Vol. 2, p. 3.) and what philosopher would give equal credit to Sir William Jones's facts and to Herder's noble theory of ORGANIZATION? The Chinese are undoubtedly a nation of Mungrels, "thrust into a corner, and shut up from general concourse by FATE!" (P. 14.)

We do not much approve of the introduction of *fate* into any system, but we heartily agree with the author, that this race of men, in this region, could never "become GREEKS or ROMANS! Chinese they were, and will remain: a people endowed by nature with small eyes, a short nose, a flat forehead, little beard, large eyes, and a protuberant belly:" but our philosophy does not enable us to say, whether "what their *organization* could produce it has produced, and that nothing else could be required of it!" (P. 8.)

We readily admit that Cochin-China, Tonquin, Laos, Corea, eastern Tartary, and Japan, were probably civilized by the Chinese; and that a cultivated people from this side of the globe *may* have reached America, and contributed to the cultivation of the two comparatively polished kingdoms of Mexico and Peru; but our unenlightened minds perceive neither sense nor science in the following comparison between the people of Tonquin and of China.

"The nation is less civilized; the degree of cultivation it possesses, and which supports the state; its manufactures, trade, laws, religion, knowledge, and customs, are all Chinese; only far inferior, in consequence of a more *southerly climate* and the *national character*!" (P. 18.) What produced the national character? and why is rudeness the offspring of a southerly climate? Till philosophy shall have answered these questions, it will here give no account of the civilization of Tonquin, merely by attributing to it climate and national character.

Our author assures us that the religion of Tibet must have originated in a warmer climate. He gives a horrid picture of that religion, and then *piously* compares it to Christianity!

"If there be a religion upon earth that deserves the epithets of monstrous and inconsistent, it is the religion of Tibet: and it cannot altogether be denied, that if Christianity were propagated in its most rigid doctrines and practices, it would no where appear in a *worse form* than on the Tibetan mountains"!!! (P. 26.) Is this one of the proofs found by the Monthly Reviewers, in the writings of Herder, of that author's "singular impartiality, and freedom from prejudices?"

In our author's reflections on the religion and casts of Hindostan, there is something entitled to praise, and much that calls loudly for the severest reprehension. The contempt and oppression with which the lowest cast is treated is well accounted for by the doctrine of the metempsychoses, universally received by such Hindoos as have not embraced the faith of Christ or of Mahomet; but the following sentence is an instance of this Protestant Prelate's peculiar reverence for the Scriptures of the Old Testament.—Speaking of the Bramins, he says—

"The Ganges, as their birth place, has remained the chief seat of their holy rites: though as Bramins they are not merely a religious, but a truly political tribe, resembling the orders of Lamas, Levites, Egyptian priests, &c.

&c. and have pertained to the primitive constitution of the state throughout India!!" (P. 32.) Say, ye Scotch and English divines, who boast of the honour of Herder's friendship, had the order of LEVITES the same origin with the orders of Bramins, Lamas, and Egyptian priests?

The following reflections we did not expect to meet with in a work of the class now under review; and we are surprised that, in the judgment of our Jacobin journalists, it did not counterbalance all the merits of infidelity and philosophism. Speaking of the ancient modes of education in the East, and how carefully the higher casts concealed from the lower those sciences which they considered as their own exclusive property, the author adds—

"Now, indeed, we have uselessly and detrimentally confounded, in many points, the spheres of learned and popular cultivation, and extended *this* almost to the amplitude of *that*: the ancient founders of states, who thought more like men, thought on this subject also more wisely. They placed the cultivation of the people in good morals and useful arts: for grand theories, even in philosophy and religion, they deemed the people unqualified; and such theories, therefore, they conceived useless to them." (P. 42.)

We have next the philosophic history of Babylon, Assyria, Chaldea; the Medes and Persians; the Hebrews; Phœnicia and Carthage; and the Egyptians. This subject occupies the twelfth book; and if it had been of any value it could not have occupied less than a volume. There is, however, not much that is objectionable in the superficial sketch which is here given of the history of the ancient Babylonians, Assyrians, Chaldeans, Medes, Persians, Phœnicians, and Carthaginians; whilst the reasons assigned for the greatness of the Babylonian and Assyrian empires, at a period so early, are ingenious and plausible. We think, however, that the author contradicts all the best records of antiquity when he derives the arts of the Babylonians and Assyrians from Egypt. Such an hypothesis seems, indeed, hardly reconcileable with his own account of the origin of writing in Babylon and Assyria.

"The Assyrians and Babylonians shared also in alphabetical writing; the possession of which the wandering tribes of Little Asia had reckoned among their advantages from time immemorial. I shall not here enter into the question to what people this noble invention is properly due: suffice it, that all the Aramean tribes boasted of this present of the primitive world, and held hieroglyphics in a sort of religious abomination. I cannot persuade myself, therefore, that hieroglyphics were employed by the Babylonians." (P. 60.)

But if the Babylonians never employed hieroglyphics, and ever held them in a sort of religious abomination, how could they derive their arts from Egypt at a period when we have reason to believe that the Egyptians were acquainted with no other species of writing? Nay, the Egyptians, according to our author, had no arts worthy of being learned! After talking contemptuously of their taste in architecture, and their "abhorrence of strangers," he tells us, that

"Their principal religious notions were common to several people of Upper Asia; only they were here clothed in hieroglyphics, adapted to the natural history of the country, and the character of the people. The leading features of their political constitution were familiar to other nations in a similar state of cultivation; but here they were more finished, and employed in their own manner, by a people inclosed in the beautiful valley of the Nile."

Nile." (P. 105.) But if all this be true, what could have prompted the Babylonians to conquer their own aversion from hieroglyphics so completely, as to seek from a people who clothed every thing in hieroglyphics, adverse, at the same time, hardly accessible to strangers, arts not worth the imitating, and institutions, which, if they prevailed not among themselves, were familiar to nations more sociable than the Egyptians?

The arts and sciences of ancient Egypt have often been rated too high; but our author certainly deviates towards the other extreme. For this, we doubt not, he had his reasons. The reader has already seen him depriving Moses of inspiration, and exhibiting him as a mere Egyptian philosopher; and had politics been scientifically studied in Egypt, he could not have had the confidence to maintain the hypothesis, without admitting the Mosaic law, though the child of human genius, to be yet no mean display of political science. Of this ancient and sacred code he has chosen to give a very different character.

He begins his history of the Hebrews by informing us, that though they make "a very diminutive figure," yet, "through the *will of fate* (a *will* not commonly mentioned among philosophers), "and a series of events, the *causes* of which are *easy to be traced*, they have had more influence on other nations than any people of Asia." The Old Testament consists merely of extracts from "family chronicles, interwoven with historical tales or poems!" It is entitled to somewhat more credit than the account given of the Jews "by Maneho, the Egyptian!" The author "*scruples* not, therefore, (how free from prejudices must he have been!!) to take it for his groundwork: begging the reader, at the same time, not absolutely to reject with contempt the tales of the enemies of the Hebrew nation, but merely to read them with caution!" "Thus, according to the most ancient national *stories* of the Hebrews, their progenitor passed to the Euphrates as *Sheik* of a wandering horde, and at last arrived in Palestine." "His posterity of the third generation were led into Egypt by the *singular good fortune* (singular indeed) of one of their family." From the contempt and oppression which they experienced in Egypt "they were emancipated by their future legislator, the greatest man those people ever had." He "gave them a constitution founded in the religion and mode of life of their fathers; it is true, but so *intermingled with Egyptian polity*, as on the one hand to raise them from a wandering horde to the state of a cultivated nation, yet on the other to *wean them completely from Egypt!*—All the laws of Moses evince *wonderful reflection*.—It was a profound system, by no means the production of a moment: the legislator added to it as circumstances required, and before his death bound the whole nation to the observance of its future political constitution. For forty years he exacted a strict obedience to his injunctions: perhaps so long a time was consumed by the people in the deserts of Arabia, that the first stubborn generation being dead, a people brought up to these customs might settle in the land of its father, properly qualified for their exercise!" (P. 75.)

Our author has here completely deserted his groundwork; for "the national stories of the Hebrews" give an account of their constitution, and of their wanderings in the wilderness, to which this has not the smallest resemblance. Let us contrast with the senseless theory of this Lutheran Prelate, the following remarks by the excellent and truly learned layman Mr. Bryant.

Having traced the Israelites from Egypt to Mount Sinai, made some valuable



luable observations on the giving of the law, mentioned the sending of spies into the land of Canaan, and the terror occasioned by the report of the spies, he gives\* the following authentic, and truly philosophical account of the wanderings of the Israelites.

“ The people, in consequence of the report, refused to invade the land; for they were totally unacquainted with the art of war; and the enemy seemed too strongly fenced, and in all respects too powerful. Their refusal, therefore, was well founded, if they had no trust but in their leader. A party of them did, however, attack the enemy, contrary to order, and were presently driven back. How does Moses act upon this occasion? If we consider him not as a prophet under God’s direction, but merely as a man, his behaviour is strange, and contrary to reason. He does not, after this check, make another trial, with a larger and more select body of the people; but turns from the desired land, of which he had been so long in search. And though his army is very numerous, and he might, by degrees, have brought them to a knowledge of war, he does not make to any other part of Canaan, but he turns back the contrary way, to *Sin*, which he styles *that great and terrible wilderness*, where the people had wandered, though a caravan could not subsist in it for a month. He then passes the most eastern point of the Red Sea, near Ezion Geber; and having gone round the land of Edom, he, after several painful journeyings, brings the people to the plains of Moab, near Mount Nebo. But in these wanderings, the whole of which took up near forty years, he had lost his sister Miriam, and had buried his brother Aaron in Mount Hor. And of all that numerous host which came out of Egypt, excepting two persons, he had seen every soul taken off. If we consider these operations as carried on at the direction of the Deity, we may perceive design, wisdom, and justice exemplified through the whole process. But if we do not allow this interposition of the Deity, but suppose that Moses proceeded upon his own authority, as a mere man, his behaviour is unaccountable, and contrary to experience and reason. He acted *continually* in opposition to his own peace and happiness, and to the happiness and peace of those which he conducted.”

So far is this admirable scholar from considering the law of Moses as “ evincing wonderful reflection,” or the legislator as being able, by mere political address, “ to bind the whole nation to the observance of it,” that, after a minute and accurate analysis of the system, he says—

“ I have maintained, and now, once for all, repeat it, that Moses *could not*, of himself, have carried into execution such ordinances, nor could he ever have *wished* to enforce them. This, I think, to any person acquainted with the nature of the law, is, past contradiction, manifest. For no man would voluntarily make a yoke for his own neck, nor gives and fetters for his own hands and feet; nor designedly work out trouble to himself when he could avoid it. Nobody would bind himself, his friends, and his poste-

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\* *Observations upon the Plagues inflicted upon the Egyptians:—the fourth part.* This excellent work was published before the commencement of our critical labours, and we cannot now give it a place in our Journal; but if the extracts which we have made from it shall induce one man to read it with attention, Herder’s *Philosophy of the History of Man*, fraught as it is with impious absurdities, will, accidentally, have been productive of some good.



ity, by grievous, arbitrary, and unsupportable obligations, to the purport of which he was a stranger, and from whence no apparent good could arise. Nothing, therefore, remains, but to prove that the law was given; and the internal evidence will shew plainly who was the author. The code of Moses is not like the laws of Minos, Zeleucus, or Charondas, concerning which any thing may be said, as there can be no appeal to them. Of this law we have positive proof, and experimental knowledge; for it exists at this day. It is in the hands of the Jews, acknowledged and maintained by them, and religiously observed. If, then, it exists, it must have had a beginning; and if it could not, *ab origine*, have been the work of man, it must have been appointed and authorized by God; and the immediate legislator was his substitute and servant."

The sage superintendant of the clergy of Weimar thought otherwise. It was a mere political constitution, fabricated by Moses, and fabricated with very little skill; for "it was impossible," he says, "that a nation with such a *defective* constitution, both internally and externally, should prosper in the land of Canaan." Yet the groundwork of his history—the family chronicles and the historical tales and poems, to which he refers, represent the nation as uniformly and eminently prosperous, except when it *deserted* both the *letter* and *spirit* of this so defective a constitution! It is apparent, however, that he had paid no regard to these authorities; for if he had made them his groundwork, he must have represented not *Nebuchadnezzar*, but *Senacherib*, as the spoiler who *first* laid "the feeble monarchs of Judah under a regular tribute;" and he could hardly have regretted that "no second legislator had been found among those people" capable of reforming the constitution, and rendering it "suitable to the times!"

He seems not well pleased that the first teachers of Christianity should have introduced the Old Testament into the various nations which they converted to the faith, and is very doubtful whether "the books of the Jews have benefited or injured the whole Christian world!" "Their effect," he says, "was good, so far as in them Moses made the doctrine of one God, creator of the world, the basis of all religion and philosophy, and, in many poems and precepts throughout those writings, spoke of this God with a dignity and importance, a gratitude and resignation, of which *few* examples are to be found in any other *human work*!" He regrets, however, exceedingly, that so "many great men, among whom even Newton himself is to be reckoned, should have wasted time, that might have been employed in more useful enquiries, on the Jewish chronology and the Apocalypse of St. John!" (Pp. 80, 81.)

And did this pitiful pupil of Kant really think himself qualified to correct the judgment of Newton respecting the most useful employment of his own time? or could he imagine that any man of common reflection will believe "the continuance of the Jews, dispersed as they are through all nations, as *naturally* to be explained as that of the Bramins, Persees, or *Gypsies*?" He has himself told us elsewhere, that the Bramins cannot exist out of their own country; whilst we know that the Persees *are not* scattered over the whole earth, and that the Gypsies, to whom the Jews are so respectfully compared, are not one nation, but the outcasts of many. The real cause, however, of our author's contempt of the Hebrew register, and of Newton for employing his time on Jewish chronology, will be found in the concluding chapter of this book, where it appears that the God of Moses and of Newton was not the God of Herder.

"Having

"Having now," says he, "gone over a considerable extent of human events and institutions, from the Euphrates to the Nile, from Persepolis to Carthage, let us sit down, and take a retrospective view of our journey. What is the principal law that we have observed in all the great occurrences of history? In my opinion it is this: *that every where on our earth, whatever could be has been, according to the situation of the plan, the circumstances and occasions of the times, and the native or general character of the people.* Admit active human powers, in a determinate relation to the age, and their place on the earth, and all the vicissitudes in the history of man will ensue. There kingdoms and states *crystallize* into shape; there they dissolve, and assume other forms!" (P. 107.) In other words, every thing is under the dominion of blind fate, and there is no God possessed of volition and intelligence!

Yet, what man in his senses can believe, that every where on this earth, *whatever could be has been?* that America, for instance, *could not*, at any one time, have supported more people than at that time inhabited it; that arts and sciences *could not* have travelled from Greece and Rome to the interior of Africa, as well as to the northern nations of Europe, as that the late superintendant of the clergy of Weimar *might not* have been a pious Christian as well as an impious Kantist? Our readers may possibly think that we charge him with an opinion which is not expressed in the passage that we have just quoted; for by the clause—"according to the situation and wants of the place," &c.—he seems only to say, that "things could not have been otherwise than they are or have been, *without being otherwise than they are, and have been:*" and that we should have called him a trifler rather than an Atheist. True, he seems to utter this gallimatia in the passage immediately before us; but in page 110, he says, expressly, and without any qualifying clause, "every thing that *can* exist, *exists*; every thing that *is possible* to be produced, *will be* produced; and if not to-day, yet to-morrow," and thus proves himself to have been at once an *Atheist* and a trifler.

(To be concluded in our next.)

## CORMOUL'S "EVERSION," AND THE BRITISH CRITIC.

TO THE EDITOR.

SIR,

THE advantage your work possesses over others, in subjecting our Reviewers to be reviewed, is so obvious, that I wonder it was so long neglected. The decision of Reviewers formerly was like the fiat of fate, from which there was no appeal; and authors, both high and low, and, what is nearly the same, the living and the dead, were enrolled among the immortals, or consigned to the shades, as the decision of caprice, the bias of party, or the influence of connection prevailed. "The Monthly," which, for a number of years, took the lead both in respectability and circulation, has been gravitating towards mediocrity even since the close of the last century. This Review may be said to have been declining with the Reviewers. As they have approached "that bourne, from whence" even Reviewers are not permitted to "return," sermons, and books of sombre morality, have become their favourite works, while the flights of fancy, and effusions of humour, have "come tardily off;" the latter being no longer

longer able to provoke them into laughter, nor the former to charm them into applause. The "*Critical*" appears to have reached the acme of inconsistency, whether from mere change of *principle* or *principals*, I cannot pretend to determine; sometimes acutely, temperately, and candidly, examining the merits of the works before them; at others, extolling the most execrable, or decrying the most excellent; now cavilling with the boldness of sentiment, or quibbling with the fashion of style. The "*British Critic*" appears hitherto to have steered a medium between the cool and deliberate d—n—n of the one, and the irregular but intemperate commendation of the other. But when a man is to stand or fall, where obstinate, glaring, physical truth, is for or against him, it is childish and petulant to dismiss him, as you would a raw novel writer, or a deranged theorist. The calm and dispassionate pursuit of science ought to exempt a man from the little passions of criticism, and he who had studied the secret laws of nature would meet a rival as a man desirous of removing his own errors or correcting those of others, would adopt his opinions with all the ardour of obligation, or refute them with the confidence of truth. To me it little boots it whether the earth goes round the sun, or the sun round the earth; while I am warmed by his beams I shall never fall out with his motions. The principles of gravitation, the fall of bodies, and the theory of the tides, are the principal objects of our author's enquiries. Whether the *sea* is really influenced by the moon, or *he* who believes it; that is, which of the two is the *lunatic*, I will not pretend to determine; but by that fair orb, which poets and lovers for time immemorial have sworn by, it is disgraceful and contemptible to discuss the subject any otherwise than as gentlemen and scholars. The fall of bodies is within the reach of actual experiment, and any one who can drop a stone, and observe the strokes of a pendulum, making the given deductions for the return of sound and the resistance of the air, may determine between the squares of the times and Mr. Cormoul's. The principle of gravitation is so intricate and remote in its nature, and applies to so large a portion of human science, that any attempt to unravel its mystery, or simplify its action, is highly commendable and interesting. All that our author has advanced is, as he observes, either true or false; surely, then, it would have been more worthy of the "*British Critic*" to have given us, as gentlemen and philosophers, the *pro* or the *con*, rather than have styled the result of a man's labours "*strange nonsense*," which it was neither "*necessary*," nor "*in their power*," to lay before their readers, &c. &c. It is to the daring eye of enquiry that we are indebted for all that is rational in our morals, or consistent in our philosophy; and to discourage the probing hand of curiosity has a most mischievous effect on the public mind, and is only justifiable when the affectation of enquiry, is used as a mask to cover the sinister designs of political adventurers, or the revolutionary schemes of mock philosophers: but to be acid and contemptuous in science and matter of fact, is adding the most petulant conceit to the most profound ignorance.

The close of Mr. Cormoul's volume is of a political nature, of which they have not deigned to take any notice; whether from its not clashing with their own opinions, or from an idea that it was unworthy their attention, I will not presume to determine. Some account of the politics of this volume you may expect for some future number.

I am, Mr. Editor,

With much respect, your's,

A.

## MISCELLANEOUS.

*Correspondence between Lords Redefdale and Fingal, &c.**(Continued from P. 436.)*

**I**N the late letters of Lord Clarendon, viceroy of Ireland in James II.'s reign, the reader will find the sanguinary designs and practices of the Irish Papists against the Protestants, and their determination to extirpate them, and to make Ireland independent of England; and it is most certain, that they have evinced the same views, in every reign, for 300 years past. What infatuation then can possess the English government, to sanction a superstition which has uniformly shewed a decided hostility to the Protestant state; and particularly as the illustrious house of Brunswick, which has produced a line of amiable monarchs, was invited to sit upon the throne, for the express purpose of maintaining the established religion, and which they are bound to do by their coronation oath.

It would exceed the compass of my design, to set forth the loyal addresses of the Roman Catholic laity, and the exhortations of their clergy, from the beginning of the year 1792, when a treasonable conspiracy was formed, to its explosion, in open rebellion, in the year 1798, which appeared in the public prints; however, I cannot omit the following notable instances.

The Catholic committee dissolved themselves, on the 15th of July, 1793, after having obtained a full and complete participation of the constitution, except a right to sit in parliament, and an admission to a few confidential offices in the higher departments of the state; but previous to their dissolution, they voted loyal addresses to the king and the viceroy; and they entered into various resolutions, strongly indicative of their fidelity to the government. They also resolved "that notwithstanding the earnest endeavours, and frequent exhortations, of the general and sub-committees; it appears, that many of the lower orders of Catholics have persisted in associating with those deluded people called *Defenders*, we take this opportunity again, to repeat, what we have so often, collectively and individually, endeavoured to impress on their minds, our utmost detestation and abhorrence, of such illegal and criminal proceedings; and we once more call on these unhappy men, if such yet remain, by every thing dear to them, to us, and to posterity, to desist from such unwarrantable acts of violence." And yet it was unquestionably proved, by the report of the secret committee of the House of Lords, published soon after, that the Catholic Committee had encouraged, abetted, and protected the Defenders, in the year 1792.

On the 3d of January, 1793, Dr. O'Reilly, the titular primate, eighteen parish priests, and sixty-one laymen, all papists, assembled at Castlebellingham, in the county of Louth; and entered into strong resolutions against the Defenders, in which they exhorted all persons of their communion to abstain from their combinations and unwarrantable practices; and they published them in the Dublin Journal. But many of the laymen, who signed these resolutions, were afterwards hanged, transported, whipped, or pardoned, and some fled from justice, for having been deeply and actively concerned with the Defenders. Mr. Patrick Byrne, of Castletown, a man of fortune, who subscribed these resolutions, conscious of his guilt, sometime after disappeared.

Is it possible, that the ecclesiastics who attended that assembly, did not know of the criminality of their flock?

It is observable, that many parts of the kingdom were desolated that year by the Defenders.

In the county of Wexford alone their addresses were numerous, and were fraught with the most fervent assurances of loyalty, a few months before the insurrection, for the purpose of lulling the government, and preventing the introduction of troops into it, because they expected that the French would make a descent there; and the better to avert the suspicion of the magistrates, the popish multitude, headed by their priests, took oaths of allegiance at the foot of their respective altars.

In the like manner, and for the same purpose, the clergy and laity in the diocese of Killala took oaths of allegiance, at their respective altars, having certain intelligence that the French, under Humbert, would make an invasion there, and it produced the desired effect of preventing any troops from being introduced into it\*.

And in both instances those very priests and their flocks, in violation of their oaths, proceeded with unrelenting rage to butcher the Protestants, and to destroy their property, when the rebellion broke out.

In the year 1798, the insurrection took place in the metropolis, and the adjacent country, on the night of the 23d of May, and a notice appeared in the Dublin Journal, on the morning of the 24th, “to Roman Catholics, that an address to the Lord Lieutenant, intended to be immediately presented, and containing a declaration of political principles applicable to the times, lay at certain houses for signature”; and it stated, “that all signatures must be given in on, or before, Saturday, 26th May.”

It was entitled, “The Address of the Roman Catholics of Ireland.”

The names of twenty-eight titular bishops, and a great number of the Roman Catholic laity, were subscribed to it: though many of them lived above a hundred miles from the metropolis, and most of them so far from it, that they could not possibly have known its contents, or even that it was in contemplation; and yet scarcely two days were allowed for subscribing it.

As the popish laity are obliged to impart to their clergy, in confession, the inmost secrets of their hearts, under the pain of eternal damnation, the bishops, and all the inferior ecclesiastics, must have been fully informed of the origin and progress of the conspiracy, six years before, and of the insurrection which had been meditated; and yet they did not communicate it to

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\* The taking of oaths of allegiance, by members of the Romish church, during the conspiracy, is well described in Hudibras.

“ For breaking of an oath and lying,  
Is but a kind of self denying,  
A saint-like virtue, and from hence  
Some have broke oaths by providence,  
Some, to the glory of the Lord,  
Perjur’d themselves, and broke their word,  
And this the constant rule and practice,  
Of all our late apostles acts is,  
Was not the cause at first begun  
With perjury, and carried on?  
Was there an oath the godly took,  
But in due time and place they broke.”



government†. Can it be supposed then, that their addresses, or that the various exhortations delivered from the altar, previous, and subsequent to the explosion were sincere. It may be said, that the articles of their religion made it impossible for them to disclose what was imparted to in confession; but without mentioning the names of the persons who revealed the conspiracy, they might have informed government of the impending danger. The following observation of Cardinal Bellarmine, a doctor of high reputation in the Romish church, proves, that their doctrine, that it is the height of impiety to break the seal of confession, is a cloak of iniquity, and that it was invented as a device to promote the interests of Popery. "If treason be known to a priest in confession, he may give notice of it to a pious and Catholic prince, but not to a heretic."

All this reasoning applies to the exhortation of Doctor Troy, to which Lord Fingal alludes, and which was not published till after the 23d of July, 1803. Can the reader believe, that the Doctor was not apprised of the insurrection before it took place, when it was some months in contemplation? In that exhortation the Doctor made some sarcastic observations on the Reformation, which is the foundation of our excellent constitution, and the source of England's greatness and glory. This challenge, held out for controversy with the members of the Established Church by Dr. Troy, was not refused; for he was ably answered, and refuted, by an anonymous writer, under the signature of Crito, in a series of letters, published in the Dublin Journal, in which there appeared much learning, great force of reasoning, and acuteness of observation.

On the morning of the 24th of July, 1803, and at an early hour, exhortations, all of the same tenour, were read in many Popish chapels in the diocese of Dublin, by Dr. Troy's orders. The reader must be convinced, by the following moral evidence, that they were composed and delivered, at the respective chapels in which they were pronounced, previous to the insurrection and massacre. There was no allusion to that dreadful event in any of them, and the distance of some of the chapels in which they were read, from the metropolis, was so great, that it was physically impossible they could have been framed and sent to them subsequent to it.

Many respectable persons, who lived to an extreme old age, have assured the writer of these pages, that they observed, that loyal exhortations, delivered in the Popish chapels in Ireland, were uniformly an indication of some dangerous design against the Protestant state. Considering this, and that the Popish multitude are imbued with a fanatical hatred against a Protestant state, and their Protestant fellow subjects, by their clergy, as soon as they have any intellectual perception, we must agree with Lord Redesdale, that all these exhortations are given to the wind.

Though a little out of order, I cannot omit the following proofs of that fanatical and sanguinary disposition which the Popish multitude imbibe from their priests in their infancy, and which grows with their growth, and strengthens with their strength. On Saturday the 17th of February, 1798, the following advertisement was found stuck against the wall of St. Mary's church, in Dublin.

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† We can not be surprized at this, as on the explosion of the rebellion it appeared, that the popish clergy had been privy to, and had taken an active part in the business.



**" Liberty! Erin go braugh!" \***

**" You Protestant heretics! Take notice, that mass will commence in this church by the first of May next; your blood shall flow, and your souls shall be sent to the devil your grandfathers."**

Soon after the French landed at Killala, in the year 1798, the following advertisement was posted on many churches in the county of Westmeath, in which, and the adjacent counties, the mass of the Papists were in a state of insurrection.

**" Take notice,"**

**" Heretical usurpers, that the brave slaves of this island will no longer live in bondage. The die is cast. Our deliverers are come, and the brute† who held the iron rod of despotic tyranny is expiring, and no longer shall govern four millions. The old holy religion shall be re-established in this house, and the earth shall be no longer burdened with bloody heretics, who, under the pretence of rebellion, which they themselves have raised, mean to massacre us."**

**" The fleur de lis, and harp we will display,"**

**" While tyrant heretics shall moulder in to clay,"**

**Revenge! Revenge! Revenge!**

Two copies of the following paper were posted on St. Werburgh's church in Dublin, the 7th of August, 1803; and the insurrection and massacre took place there the 23d of July preceding.

**" Catholic virtue."**

**" We acknowledge, that there now does exist among the people, throughout this, their country, a determination to possess themselves, and to transfer to their posterity, their ancient rights and properties; namely the estates, lands and church livings, which the abominable scum of England have from time to time plundered them of; and which are now applied to heretical uses, in order to abolish Catholic faith. But let a wicked government beware how they tamper with the religion of the people. Orange divines,\* and their followers, are ripe, and 'tis high time to squeeze them."**

What makes the Romish Church so dangerous to civil states, is the absolute dominion which it claims and exercises over its members, how respectable soever; which, connected with its intolerant and persecuting doctrines towards those who are not so, induced the civil magistrate to impose penal restrictions on them.

Mr. Locke, in his Essay on Toleration, observes. " Another more secret evil, but more dangerous to the common wealth, is, when men arrogate to themselves, and to those of their own sect, some peculiar prerogative, covered over with a specious shew of deceitful words, but in effect opposite to the civil right of the community. What else do they mean, who teach that faith is not to be kept with heretics? Their meaning, forsooth,

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**\* In English, Ireland for ever!**

**† This alludes to our gracious Sovereign, in whose reign, and by whose interference, the bulk of the penal laws were repealed.**

**\* Orange divines mean Protestant clergymen: the application of it in this manner proves, that Orangemen and Protestants were synonymous.**

is, that the privilege of breaking faith belongs unto themselves; for they declare all that are not of their communion to be heretics, or at least they may declare them so, whensoever they think fit. What can be their meaning of asserting, *that kings excommunicated forfeit their crowns and kingdoms?* It is evident that they thereby arrogate to themselves the power of deposing kings; because they challenge the power of excommunication as the peculiar right of their hierarchy. That dominion is founded in grace is also an assertion, by which those that maintain it do plainly lay claim to the possession of all things, and profess themselves to be the truly pious and faithful. These, therefore, and the like, who attribute unto the faithful, religious, and orthodox, that is, in plain terms, unto themselves, any peculiar privilege or power, above other mortals in civil concerns; or who, upon pretence of religion, do challenge any manner of authority over such as are not associated with them in their ecclesiastical communion: I say these have no right to be tolerated by the magistrate, as neither those that will not own, and teach, the duty of tolerating all men in matters of religion. For what do all these and the like doctrines signify, but that *these men may, and are ready, upon any occasion, to seize the government, and possess themselves of the estates and fortunes of their fellow subjects, and that they only ask leave to be tolerated by the magistrate, so long, until they find themselves strong enough to effect it.*† Again, that Church can have no right to be tolerated by the magistrate which is constituted upon such a bottom, that all those who enter it do thereby, ipso facto, *deliver themselves up to the protection and service of another prince.* For by this means the magistrate would give way to the settling of a foreign jurisdiction in his own country, and suffer his own people to be listed, as it were, for soldiers against his own government."

It is to be lamented that Lord Fingal, in the course of his correspondence with Lord Redefdale, consigned his conscience and his understanding to the direction of his sacerdotal guides; for otherwise is it to be supposed, that a nobleman, endued with a nice sense of honour, could be led to sanction, and subscribe to, such bold assertions, which are uniformly repugnant to historic truth and recent experience. In the same manner, the most august personages, at all times, have been obliged to yield implicitly to the dictates of the priesthood, by which they have committed the grossest perjuries, inconsistencies, and prevarications.

Nothing evinces so strongly the dangerous and unbounded influence of the Romish clergy, as the following historical fact. When Pope Gregory VIIth, in the eleventh century, excommunicated Henry IVth, Emperor of Germany, and made his subjects to rise in rebellion against him, on the score of religion, bigotry had so far extinguished reason and natural affection in the Empress Agnes his mother, the Duchess Beatrix his aunt, and the Countess Matilda his cousin-german, that they joined the party of this haughty prelate, to deprive that amiable prince of his throne, and they even contributed money, and levied troops for that purpose,

Owing to their influence, John Huss was burned at Constance, in direct violation of the Emperor's safe conduct; and Luther would have met the same fate at Worms but that Charles V. was too firm. At the instance of the clergy, Philip III. was led to banish the Moors from Spain,

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† This is the doctrine of Bellarmine, mentioned in page 28.

and Lewis XIV. the Protestants from France, which materially injured those kingdoms.

Queen Mary gave her subjects the strongest assurances, by an open declaration in council, that she would permit them to pursue any such religion as their conscience should dictate; and yet, when firmly established on her throne, she promoted the burning of her Protestant subjects, at the instance of the Popish clergy, merely on account of their religion; and the law for burning heretics was re-enacted.

James II. on his accession, gave the most solemn assurances that he would maintain the established government in Church and State; and yet, in direct violation thereof, and of his coronation oath, by which he swore to maintain it, he began to pursue arbitrary measures, and to subvert the Protestant religion, for which he lost his crown. In his memorials, framed at St. Germain's after his abdication, under the direction of Popish priests, by whom he was surrounded and influenced, he declared, "that the justice and moderation of his government had been such, that he had never, since his accession to the crown, given any reason of complaint." He says, that his desire for calling a free Parliament was, "that he may have the best opportunity of undeceiving his people, and shewing the sincerity of those protestations he had often made, of preserving the liberties and properties of his subjects, and *the Protestant religion, more especially the Church of England, as by law established.*" He says, "that the charges made against him were calumnies and stories, and that it was now time for them (his subjects) to open their eyes, when they were reduced to slavery;" alluding to the glorious revolution, by which the constitution was unquestionably ascertained and confirmed. Though he had lodged the government of Ireland in the hands of Papists exclusively, had dismissed the Protestants, and had given his assent to a bill for attainting every person in that kingdom of the established Church seized of landed property, his inconsistency and duplicity were such, that he declared in that memorial, "that in Ireland the defence of his Protestant subjects, and of the Protestant religion, had been his special care." "Whensoever," he says, "the nation's eyes shall be opened, to see how they have been imposed upon by the specious pretences of religion and property, and that being sensible of the ill condition they are in, they shall be brought to such a temper, that a legal Parliament may be called; then he will return, and even venture his life to redeem them from the slavery they are fallen under, *and to settle liberty of conscience.*"†

In his declaration, dated Dublin Castle, May 8th 1689, and addressed "to all his subjects in the kingdom of England," (which was so replete with falsehoods and inconsistencies, that it was ordered, by a vote of the British House of Commons, to be burnt by the common hangman), he says, "that nothing but his own inclinations to justice could prevail with him to such a proceeding, as that of *his care of his Protestant subjects in Ireland*; and hopes his Protestant subjects in England (as he called them) will make a judgment of *what they may expect.*"‡ Thus this infatuated monarch was led, by the advice of his ghostly advisers, to violate his oath and his honour, and to forfeit his crown.

\* State Trials, Vol. III. p. 727.

† Ibid. p. 726.

‡ Ibid. Vol. ii. p. 68.

Sigismund, King of Sweden, in whom Popish bigotry had extinguished all principle and shame, lost his dominions by attempting, in violation of his coronation oath, to introduce the Romish superstition into them, and in the year 1607, the Duke of Sudermania, his uncle, as Charles IX. was placed on the throne. When the Emperor and the Roman Catholic Princes of Germany concluded the peace of Westphalia, in the year 1648, with the Protestant Princes, after a bloody war of 30 years, they mutually bound each other to its observance by a solemn oath; on which the Pope published a bull, declaring it to be null and void, as *no oath could bind any of his sectaries to heretics.*

A decretal of Gregory XI. is couched in the following words: "Those who are bound by any compact, *however strongly confirmed*, to persons manifestly fallen into heresy, shall know that they are absolved from the duty of fidelity, homage, and all obedience."

In the preliminaries of the treaty of Utrecht, between the Emperor and Lewis XIV. it was agreed, that the Protestants of Germany should enjoy the same privileges which had been granted to them by the treaty of Westphalia; on which the Pope wrote to the Emperor an epistle, in which he declared the treaty to be null and void, though it had been ratified and secured *by an oath.* This epistle is found among the briefs and epistles of Clement XI. Vol. II. p. 179.

The people of England, at an early period, were so convinced of the great and dangerous influence of Popish priests on the moral and political principles of their sovereigns, that the Privy Council, in the reign of Richard II. ordered his confessor, in that monarch's presence, not to enter the court but on the four grand festivals.\*

During the progress of the rebellion of 1641, Cardinal Pamfilio, by the Pope's orders, wrote to Rinuncini, his holiness's nuncio in Ireland, "that the Holy See never would, by any positive act, approve the civil allegiance which Catholics pay to an heretical prince."† Lord Fingal intimates that the mass of the people are discontented, because they are not admitted to a full participation of the constitution; and deprecates the idea of its arising from the tenets of their religion. In answer to this Lord Redefale says, "that he cannot believe that the lower orders of the people of Ireland, amongst whom the ferment principally prevails, have any anxiety on the subject, except as it may be raised in their minds by others, and that the difference arises from the different temper given to their minds by their instructors, who teach them a confined charity, viz. that the followers of the See of Rome are exclusively members of the Church of Christ, and that the appellation of heathen is by them applied to every Protestant."

I shall now produce some indubitable proofs of the truth of what Lord Redefale asserts. Dr. M'Nevin, a Papist, one of the Directory, and the most active and most intelligent leader of the conspiracy which exploded in rebellion in 1798, declared in his examination upon oath, before the secret committee of the House of Lords, that "the mass of the people in the provinces of Leinster, Munster, and Connaught, care not the value of this pen, or the drop of ink which it contains, for Parliamentary Reform,

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\* Cotton's Abridgement, page 196.

† Leland, vol. iii. book v. page 292.

or Catholic Emancipation." Mr. Emmett, another leader, declared upon oath, before the same committee, that "the people do not care a feather for Catholic Emancipation; neither did they care for Parliamentary Reform, till it was explained to them as leading to other objects."

To what can we impute the material difference between the morals of the multitude in England and Ireland, but to the religious instruction which they receive? For a mechanic or peasant in the former differs as much from one in the latter, as a house dog does from a wolf.

The following facts would alone convince us of this.

The Popish clergy constantly circulate among their flocks little books, which contain the most pestilent doctrines, and engender in them an uncharitable aversion, a cruel and unrelenting spirit of persecution against Protestants, and a deep-rooted disaffection to the state, which have manifested themselves in many rebellions which have disgraced Ireland for above 200 years. To enumerate them would exceed the limits of my design; but they are annually printed in Dublin; and great numbers of them are gratuitously given by the Popish clergy to the multitude.

The following extracts from the latter part of the text of Sir Richard Musgrave's history of the Irish Rebellion, will afford the reader some idea of the malignant tendency of such publications.

"One of them, entitled, 'Fifty Reasons, why the holy Roman Catholic religion ought to be preferred to all the sects in Christendom,' is printed by Wogan and Cross in Bridge-street; and it is annually disseminated among the lower class of people by their priests. Every page of this wretched volume of fiction is replete with falsehood, and bitter invectives against the established religion, and cannot fail of making the the lower class of people rebels to a Protestant state. I give the following extracts from it:

'Protestants cannot name so much as one person of sanctity that was of their religion. Page 36. Our adversaries will confess that during the first five ages there was no other religion' (meaning the Popish) 'to which nations were converted.' Page 38.

'There is little or no instruction to be found among them' (Protestants) 'upon points of morality, or the observance of God's commandments; but every thing is allowed to the desires and concupiscence of depraved nature.'

'Their parsons varnish over the dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them.' Pages 96 and 97.

'They' (Protestant ministers) 'are not priests, since they have not power to consecrate in the Eucharist, nor to forgive sins, which is yet the main office of priestly dignity.' Page 80.

'Heretics themselves confess, that Roman Catholics may be saved; whereas these maintain there is no salvation for such as are out of the Roman Catholic Church. What madness then were it for any man not to go over to the Roman Catholics, who may be saved in the judgment of their adversaries!' Pages 17 and 90

"Every person endued with reason must recoil, on reading a treatise on the Scapular, a pitiful piece of superstitious nonsense, which is constantly perused by the besotted wretches who are in that holy order; and they are very numerous.

"Another piece of gross superstition and impiety published by the same booksellers



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 Clement XI. Vol. II. p. 179.

The people of England, at a  
 great and dangerous influence  
 principles of their sovereign.  
 Richard II. ordered his conf-  
 the court but on the four g-

During the progress of  
 the Pope's orders, wrote  
 "that the Holy See  
 allegiance which Ca-  
 intimates that the  
 not admitted to  
 the idea of its ar-  
 Lord Redefdale  
 people of Ir-

Hulley's Pastoral Letter is a striking proof of this.  
 some idea of this from an oath found on board the Gladi-  
 be Irish traitors in the fleet bound each other, in the year  
 into Brest, "and afterwards to kill all Protestants."  
 also on a trial on board the Caesar, that Michael Butler, as-  
 are, that there ought to be a Catholic government in Ire-  
 otestants should be expelled from it; and that he should  
 e (swan) in English blood."

must we entertain of their loyal exhortations delivered  
 hen they secretly infuse into their flocks such dangerous

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 mes it then that they differ so much from them in point of

ure, in the speech which he made in the year 1793, on the  
 hem the elective franchise, and other important privileges;  
 laid,



*Indulgence between Lord Redefdale and Fingal, &c.* 107

a state of as perfect civil liberty as any other def-  
 subjects. Their characters, their persons, and their  
 by the same laws which protect the characters, the  
 of Protestants; for as to the complaint made by  
 personal estates are liable to discovery, it is alto-  
 and they know it.

the people of England are most egregiously  
 Roman Catholics. This cannot be a mat-  
 of writers employed by them at this  
 situation; and they are paid out of a  
 re, for the purpose of advancing the  
 intended by a secret committee,

London, who co-operate with  
 s II. and James II. They  
 any provincial prints in

and induce them to  
 priat;" particularly as they

no more concerned in inditing the

than the pen with which he transcribed

oed by his spiritual guides, who, with un-

helitated to assert the most direct falsehoods,

vious truths. Hence we may infer, that such

a laity, as commit their conscience and their under-

ection of their ghostly advisers, will run a risk of violating

and of committing the grossest inconsistencies.

were led to believe, that the encomiastic letters of a person of Lord

gh rank,

"Would purchase them a good opinion

A buy men's voices to command their deeds."

SHAKESPEARE.

But they may injure his veracity, without vindicating in the smallest de-  
 gree their own reputation.

It is certain, that no kind of satire is so severe, as that of praising a per-  
 son extravagantly for virtues and good qualities, when he is noted for the  
 reverse.

"He does me double wrong,  
 That wounds me with the flattery of his tongue."

SHAKESPEARE.

Lord Bacon observes, "Some men are praised maliciously to their hurt,  
 pessimum genus inimicorum laudantium; intomuch, as it was a proverb  
 amongst the Grecians, that he that was praised to his hurt, should have a *push*  
 rise upon his nose; as we may say, that a blister will rise upon his tongue  
 that tells a lie. Solomon saith, *he that praiseth his friend aloud, rising early, it*  
*shall be no better than a curse.* Too much magnifying of man or matter, doth  
 irritate contradiction, and procure envy and scorn."

Some of the Roman Catholic nobility and gentry have made a practice,  
 for some years past, of assuring government of the loyalty and peaceable  
 deportment

deportment of their brethren, provided they obtained certain favours; but the conceding these favours has uniformly made them more discontented and turbulent than before. This has been regularly the case ever since Parliament began to repeal the penal laws. Such promises indicate that they have an influence over the Roman Catholic body; if they really possess it, why did they not exert it to prevent those treasonable combinations and insurrections which have disgraced Ireland above twenty years past. If they do not enjoy it, they must be conscious, that their assurances will only tend to deceive and impose on government.

The following incident, among others which I could adduce, proves, that the very few of the Roman Catholic nobility and gentry now remaining in Ireland, have no influence whatsoever over their own body, that the Popish clergy maintain an unbounded sway over them, and that they will sacrifice every consideration to the advancement of their own, on the ruins of the Protestant church.

The late Lords Fingal and Kenmare were members of the Catholic committee, composed of representatives elected in every district in Ireland. As that body shewed strong symptoms of turbulence and disaffection in the beginning of the year 1792, when the plan of the rebellion which broke out in 1793 was formed, these noble personages were insulted and treated with singular obloquy, in the debates of that treasonable assembly, and in some public prints engaged in their service, because they endeavoured to restrain their excesses, and to keep them within the bounds of moderation. Parochial meetings were also held in many parts of the kingdom, in which addresses were voted to that body, severely reflecting on the noble Lords, and recommending their expulsion. At length, they, after being compelled to withdraw from it, declared without reserve, to many respectable persons now living, that they should be sorry to see their fellow religionists put on the same footing with Protestants, that they had obtained a sufficient degree of civil liberty, and that granting them more would most certainly encourage them to proceed to those excesses which took place in the 17th century, when they had the full benefit of the constitution, and that it would produce a conflict, which must ultimately be decided by the sword.

The late Earl of Clare, in his speech on the Popish question, in 1793, observed,

“ I cannot pass by the scurrilous and abominable calumnies, bestowed in the last session of Parliament, by the men who now govern the Catholics of Ireland, on Lord Kenmare and Lord Fingal, for no other reason, but that they declined to join *these worthy personages* in bearding the Parliament, and desired to submit their merits only to the wisdom and liberality of the legislature.”

This affords a salutary warning to Lord Fingal, and proves, that, though he may render the Roman Catholic body (imperiously governed by the priesthood) the most important services; instead of being thanked, he will be censured, condemned, and rejected as a false brother,\* should he hesitate in the smallest degree to comply with their wishes, in the fullest extent, how unreasonable soever.

The public must be sensible of the great presumption of Dr. Coppinger, in publishing in the English and Irish newspapers his letter to Lord Redef-

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\* All such Roman Catholics as did not enter cordially into the rebellion, were called false brothers, and condemned to death.

dale, and the answer to it; and the more so, as his Lordship did not make any direct allusion to him.

From the following facts we must be convinced, that his exhortations to loyalty *are given to the wind*. In the presence of Lord Loftus, the Mayor of Youghall, and Dr. Rogers, he was charged with, and did not deny his having given out, that he was informed and believed, that the Protestants, as Orangemen,\* were to murder all the Roman Catholics, in the year 1798, and that from motives of fear, on that ground, he slept out of his house four or five nights. In consequence of this, the deluded people having taken the alarm, remained some nights concealed in the ditches.

During this interview, he shewed the strongest symptoms of perturbation, and he refused to answer some other questions which were put to him, till, as he said, he had consulted his confessor, a mean priest, who suddenly left Youghall, and has not since returned to it. He soon after left the town himself and has not resided there ever since.

I shall not take upon me to say by what motive the Doctor was actuated, in circulating the said report; but it is most certain that it was disseminated very generally in Ireland, and in many places by the Popish priests from their altars, that it had a very powerful effect in inflaming the Popish multitude, and in exasperating them against their Protestant fellow subjects, and that it had a material operation in stimulating them to commit those horrid massacres which took place on the explosion of the rebellion. Lord Hardwicke, with that good sense which he has displayed during the whole of his administration, forbade the Orange institution from being introduced into his regiment, when quartered in Ireland, though, at the same time, he did not condemn it in the abstract; nor can any rational loyalist. Sir Richard Musgrave, who is treasurer to the grand lodge of Ireland, held in Dublin, clearly explains, and ably defends, the Orange system, in his history of the rebellion; and yet, he says in it, "It should not be admitted in our regular army, or militia, consisting of both, (meaning Protestants and Papists) as it would be likely to create party zeal and discord."

An eminent leader in the conspiracy which preceded that dreadful event, who was afterwards transported, and is now in France, declared to some of his loyal acquaintance, who visited him, while a prisoner in Dublin, that of all the devices which they tried to rouse the mass of the Roman Catholics, none operated so well as the dissemination of a report, that they were to have been murdered by the Protestants, under the denomination of Orangemen.

Harris, in his life of King William III. tells us, that the same expedient was adopted, and for the same purposes, in the Irish rebellion of 1689; and the reader will find, in the secret consults, contained in the third volume of State Tracts, p. 616, describing the events which occurred in the reigns of Charles II. and James II. the following passage.

"The Irish pretended, that the Protestants assembled in great numbers in the night time; and, to gain the more credit, the vulgar Irish were instructed to forsake their houses, and to hide every night in the bogs, pretending a fear, that the English would, in that dead season, cut their throats; a practice as notorious among them, as unheard of among Protestants, and for which there neither was, nor could be, the least foundation."

Of all the delusions and misrepresentations, relative to the state of Ireland, which have been successfully propagated in England, by the intempe-

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\* There was not an Orangeman at that time in the province of Munster.

rate and unabated zeal of the Irish Roman Catholics and their missionaries, none have been so universally and credulously received, as that the Orangemen were actuated by sanguinary designs, though that order consisted of loyal Protestants, guided and directed by great numbers of the nobility and gentry, though the system was purely defensive, and was not formed till some years after most parts of the kingdom had been distracted and desolated by the United Irishmen.

Mr. Plowden, among other falsehoods and fictions, with which his Historical Review of the State of Ireland abounds, gravely asserts, that the oath of the Orangemen contains the following paragraph, "I do further swear, that I will use my utmost exertions to exterminate all the Catholics of the kingdom of Ireland"\* But he is guilty of the greatest inconsistency afterwards, for he says, they were the real enemies of the United Irishmen; and could he bestow a greater encomium on them, than by saying what was strictly true, that they were hostile to the designs of those traitors and assassins, and to every other enemy of the constitution?

During the civil war in England, in the reign of Charles I. one of the artifices used by the malcontents, was to raise false alarms, to stimulate the people, by filling them with frightful apprehensions. By this expedient they raised a great outcry against Lord Digby and Colonel Lansford, and filled the multitude with imaginary dangers from them; though they were known to be men of honour and humanity. They positively led the multitude to believe, that they eat human flesh and devoured children.

This proves, as I before observed, the coincidence between Papists and Republicans, in their principles and practices, to subvert the constitution.

John Lilburn boasted on his trial, that he had acted successfully as an incendiary by spreading such reports.

It is generally said and believed, that the British cabinet intend to give annual salaries to the Popish clergy of Ireland for their subsistence. The good or ill effects of this measure will depend much on some collateral circumstances attending its modification.

The spirit of protelytism, inseparable from Popery, is increased in a ten-fold degree in Ireland, by motives of self-interest in the priesthood; for as their gains arise in a great degree from the gratuitous donations of their flock, they are singularly zealous in enlarging their number; and to secure them from being allured by the mild spirit, and the charitable doctrines, of the reformed religion, and by the benevolence of its members, they inspire them with a furious and insatiable hatred against Protestants of every description; which is the real source of all those disturbances and insurrections which have constantly disgraced Ireland.

Their income depends much, also, on the degree of superstitious credulity in which they keep their congregation, as it facilitates, and makes them subservient to, their extortions;

To accomplish this, they impose on, and fascinate their understanding, by affecting to possess supernatural powers.

Thus they are led by avarice, the strongest of all incitements, to keep them in the most barbarous ignorance; by which they obtain a complete ascendancy over them, and a degree of blind veneration for themselves, which intercepts, and in a great degree extinguishes that reverence, which is due to the Deity, and deprives the King of his allegiance.

Vol. II, p. 356. It is presumed that he received this from his friend father Conolly.

To obviate these evils, the Popish clergy should be prohibited, under severe penalties, from exacting fees, or from accepting any gifts, gratuities or donations, from the laity, if this measure be embraced; for unless they are restrained from doing so, the bounty of government will tend rather to aggravate than abate the mischief which I have described.

For very obvious reasons, Popery in Ireland is different from what it is in any other country. That judicious historian, Mr. Carte, in his history of the noble house of Ormonde, ascribes it to the following causes: "the unbounded influence of the priests, and the hopes of the old proprietors to recover the forfeited estates." We may add, that the Popish clergy are vassals, and profess implicit obedience to a foreign prince; and the British government have no controul whatsoever over them; which is deducible from their canonical oath, mentioned in page 33.

It is then well worth the serious consideration of the Imperial government, whether they will give any direct sanction to a priesthood, who virtually profess to be independent of the State; for those who acknowledge *the infallibility of the Pope*, those who declare, that *they are obliged to adhere implicitly to the decrees and canons of the church, assembled in general-council, and confirmed by the Pope, as rules of faith*, do so in effect.

Ferdinand I. King of Spain, when he settled the ecclesiastical state in South America, made himself head of the church, and totally excluded the Pope's interference in it; for he perceived, and wished to avert those calamities, which the avarice and ambition of the court of Rome had occasioned in many European states for four hundred years. Buonaparté has recently done so, and for the same reasons; but it is to be lamented, that the British cabinet have displayed a want of wisdom and energy on this important matter.

They have been for above twenty years making experiments which have proved inefficient, nay fatal; for, rejecting speculation, I shall refer the reader to the woeful effects of repealing the penal laws.

They have been, during that period, tamely submitting to the insults of disaffection, and yielding to the menaces of treason.

This reminds me of Lord Bacon's observation, "and certain it is, that nothing destroyeth authority so much, as the unequal and untimely interchange of power, pressed too far, and relaxed too much. *This is true, that the wisdom of all these latter times, in prince's affairs, is rather fine deliveries, and shiftings of dangers and mischiefs, when they are near, than solid and grounded causes to keep them aloof.*"

It is melancholy to reflect, that this important matter, on which the security of the empire depends, should be made an opposition question in a certain great assembly.

The following fact proves, that the strong predilection which the Popish multitude in Ireland have manifested, during two centuries, for every enemy to the Protestant state, and particularly for the French, has been produced by the active interference of their spiritual pastors.

It was ordained in the preliminaries of the concordat, which was ratified between Buonaparté and the Pope, in the year 1801, that the French clergy should marry. The Rev. Dr. Huxley, titular bishop of Waterford, who was then at Paris, and who had assisted the Pope's legate in negotiating that business, waited on Buonaparté, previous to its final conclusion, and assured him, that the attachment which the mass of the Irish Roman Catholics had long evinced for the French, in all their wars with the British nation, was produced by the influence of the Popish priests; which influence they

would



would continue to exert, while they remained in a state of celibacy, and their affections were insulated and detached from the community. But, he said, if they were allowed to marry, they would be linked to it, and interested in its prosperity, by the tender ties of father and husband, and that they would supersede and predominate over the dictates of their religion, which made them aliens to a Protestant state; and he added, that if the French priests were allowed to marry, the Irish would probably soon follow their example, and then they would induce their flocks to remain firm in their fidelity to the British state.

On this, Buonaparté expunged that clause in the concordat, by which the French clergy were permitted to marry.

This was the noted incendiary who wrote and published, in the South of Ireland, a seditious pamphlet, in the year 1797, which he entitled *A Pastoral Letter*, though it was evidently calculated for no other purpose but to promote the rebellion; and yet the English and Irish Papists shewed so strong a predilection for it, that many thousand copies of it were eagerly bought by them. His conduct was such that he was driven from Ireland; but having been permitted to return, he died in the year 1802, at Waterford. The reader will find his *Pastoral Letter* in Sir Richard Musgrave's *History of the Rebellion*, with notes and observations.

Dr. Hussey was frequently heard to boast of this achievement in company at Paris; and he communicated it to a French ecclesiastic in England, who shewed his letter without reserve.

A few months since, a pamphlet, entitled "*Loose Hints*," was printed in Dublin, for the purpose of proving the policy of establishing a Popish hierarchy in Ireland, with a splendid and opulent establishment, and to be perfectly independant of the state.

This work, which is of a most dangerous tendency, as it is written with great plausibility, was not published in Dublin; but 300 copies of it were sent to an English nobleman of exalted rank, who has long evinced singular zeal to promote the growth of Popery in Ireland. I think it right, therefore, to put the reader on his guard against this insidious attempt to promote the interest of a church, whose sectaries have never ceased to conspire for the extinction of genuine liberty and pure religion.

ANTI-POPE.

(*To be continued.*)

### TO CORRESPONDENTS.

The *Clerkenwell Election*, and various other communications, lately received, are intended for early insertion.

### TO OUR READERS.

The continuance of the brief *History of the Middlesex Election*, and the promised *Preface to the XXVIIIth Volume* are unavoidably omitted, from a circumstance of a private nature, with which it is needless to trouble our Readers. They may rest assured, however, that such omissions shall not occur in future; as if the gentleman who shall have begun any such article shall prove unable to continue it, it shall, henceforth be finished by some other writer.



THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For OCTOBER, 1804.

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Legum idcirco omnes Servi sumus, ut Liberi esse possimus.

Cic.

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ORIGINAL CRITICISM.

*An Inquiry into the Principles of Harmony in Language, and of the Mechanism of Verse, modern and ancient.* By William Mitford, Esq.  
The second Edition \*, with improvement and large additions.

**T**HOUGH this is said to be a second edition, so long a period has elapsed since the publication of the first, and so great are the alterations and additions, that it may very well be considered as a new work : and besides this, the great consequence of the subject to general literature, and the high reputation the author bears in the literary world, from his excellent history of Greece, demand our peculiar attention.

At first sight it may seem that a subject which lies open to our senses every moment can have very little occasion for minute investigation; but when we consider the anomalies, both in construction and pronunciation, which we continually meet with in all languages, and the difficulty that particularly attends these languages, which, though no longer in common use, are familiar to every person in modern Europe, who has any pretension to the name of a man of letters, we must esteem the attempt to account for those anomalies, and to remove those difficulties as highly interesting to every lover of literature, but especially to those who cultivate the most pleasing parts of it—poetry and oratory.

The pronunciation of the languages of Greece and Rome, and es-

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\* The first edition was published, for Blamire in the Strand, thirty years ago (1774), without the author's name.

pecially the distinctions between accent and quantity, in the composition of their verse, have been long a subject of inquiry and of controversy; to investigate this difficult and complicated subject is the chief object of the work, though in this investigation Mr. Mitford has been necessarily led to consider, as the title of it imports, the harmony of languages in general; for he is not satisfied with imagining, as some writers do, that Greek and Roman voices had different powers, and Greek and Roman ears different perceptions from the rest of the human species, and sitting down with the idea that their language, and specially their versification, possesses principles totally incomprehensible to the moderns; but conceiving that the power of utterance, and sense of hearing, like all other corporeal faculties, cannot have received any very essential change in the lapse of a few centuries in the same climate, he traces the qualities of ancient speech among the European dialects of the present day.

Mr. Mitford begins with ascertaining the different vowel sounds in the English language, clearly shewing that the long and short sound of the same vowel in speech is hardly ever marked by the same written character.

As for instance,

“ Though the short sound of *a* in *fathom*, *passive*, and *ample* is sometimes lengthened, as in the correspondent words *father*, *passing*, and *example*, yet the most common long sound of *a* in English pronunciation (as in *famous*, *amiable*, and in all words where it is lengthened by the final *e*) is not the protracted sound of *a*, as in *can*, *hat*, but that of *e* in *net*, *set*, a circumstance this of great consequence to the harmony of the ancient language to English ears, as we carry all the irregularities of our own speech into our pronunciation of Greek and Latin.”

This position, in another part of the work, is illustrated by the following story.

“ Being some years ago at Rome, in company with a man of letters of that city, he desired me to repeat the beginning of the *Æneid* in the English way. He had heard of some of the peculiarities of the English orthography, that *a* represents with us the sound of the Italian *e*, and *e* that of the Italian *i*, but he was uninformed of its irregularities. I had scarcely therefore finished the second line, when he interrupted me; ‘ *Arma, oris, Italiam, bene; mà perchè poi cheno, praimus, feto, prafugus?*’ that is, why pronounce vowels in *cano*, *primus*, *fato*, *profugus*, differently from the same letters in *arma, oris, Italiam*, where every English scholar gives them nearly the Italian enunciation. This question he put, not at all surprized that I spoke the four words, with which he was dissatisfied, differently from the Italians, but that I pronounced the other three so nearly in the Italian manner. I answered that, in our own language those letters represented different sounds, as they were differently combined; and from habit we used the same variations of articulation in speaking Latin. ‘ For your own language well,’ he replied, ‘ but why so confound the pronunciation?’ I could not help answering that, to confess fairly, it was not well, even in our own language; which was in truth disgraced by gross and absurd irregularities of orthography; and it

was

was in our blindness to the deformity of these, arising from over familiarity, that we were led by them to perplex the sounds of the Latin."

The author then proceeds to examine the causes and the effect of quantity, accent, and emphasis in English speech, and the mechanism of the various species of English verse, and gives a short history of the progress of English versification, and then proceeds to carry the same inquiry into the same circumstance of the ancient languages, where he takes a comprehensive view of the celebrated disputes concerning accent and quantity in Greek, and gives, in our opinion, a very satisfactory solution of all the difficulties that have hitherto attended that long contested subject. He then traces the decline and corruption of the antient languages, and the origin and progress of their offspring, the modern Greek, French, Italian, Spanish, Portuguese, and Romanesk, and concludes with some general remarks on euphony and cacophony, and some observations on the peculiarities of the grammar of different languages.

With regard to quantity in the English language Mr. Mitford gives the following rules :

" A SYLLABLE WITH A SHORT VOWEL, FOLLOWED BY A SINGLE CONSONANT, HAS THE JUST MEASURE OF A SHORT SYLLABLE ; as the first of *fathom* : A SYLLABLE WITH A LONG VOWEL FOLLOWED BY A SINGLE CONSONANT HAS DOUBLE THE TIME OF THE SHORT SYLLABLE, AND FILLS THE JUST MEASURE OF A LONG SYLLABLE ; as the first of *father*.

" If sound be added to a given sound, the TIME of utterance, or the QUANTITY, must necessarily be increased. A syllable, therefore, with a consonant before as well as after its vowel, must be longer than a syllable composed of the same elements, with the omission of the first consonant. Thus, if the syllable *or* has the just measure of a short quantity, the syllable *for* should have more than the just measure of a short quantity. It is, however, not what may be discovered by analysis and studied comparison, but what is striking to a good ear, in the flow of speech, that makes a difference essential to harmony. The time of a consonant, preceding a vowel within the same syllable, though unquestionably a particle of quantity, is too much of a point, to be taken into any account of rhythmical measure in the flow of language, by the most scrupulous ear.

" Not so when two consonants meet. Of these each must have its own action of the organs ; which must be either separated or closed, or both, for the distinct articulation of each. Thus an interval necessarily has place, with a delay of enunciation, not minute, and evading observation, but large and striking to the ear. Let the words *banish*, *baron*, *venom*, *living*, *body*, *punish*, be compared with *banter*, *barter*, *vender*, *lifting*, *bodkin*, *pungent*, the first syllables in each set are the same, but the difference of time necessarily employed by the voice, before it can give the second syllable to the ear, is striking. The first syllables are not of themselves long, in the second set of examples more than in the first set ; but the two consonants requiring separate articulation, the voice is necessarily delayed by the double operation ; and before the second syllable can be heard, a time elapses equal to what would be requisite for the pronunciation of a long vowel instead of the short

short one, provided only a single consonant followed. Let the words *farther, lifting, order, godly, fulsome*, be compared with *father, leaving, author, gaudy, foolish*, and the ear will not readily decide of the first syllables which are the longer. Those of the former set, of themselves short, are made long, in the composition of speech; employing double time, and therefore rhythmically long; not by increase of vowel-sound, but by duplication of consonant-sound."

This seems perfectly in unison with the perceptions of the ear, which are the only criteria by which we can judge of sounds; Mr. Mitford afterwards adds, that the reduplication of the same consonant, though it is said in antient prosody to lengthen the syllable by position; in English, and in English pronunciation of Greek and Latin, it has only the effect of shortening the preceding vowel; and this is no small source of the errors we make with regard to quantity in reading antient verse. The Greeks and Romans, like the modern Italian, without doubt marked both the consonants, but the only difference we make between the first syllable of *vēlim* and *vēllem* is giving the short syllable the long sound of *eta*, and the long syllable the short sound of *epsilon*.

In the following rule we cannot entirely agree with the author:

"A syllable whose vowel is followed by a vowel, has, in English speech, never more than the short quantity. Even of the diphthongs, the third only has necessary extension of sound sufficient, without the support of a following consonant, to make a long syllable. Its superiority will be obvious to the ear in a comparison of the words *dial, dual, fewer, vowel, royal, joyous*: the first syllable of the two last words only is long.

It appears to us, that a diphthong, or even a long vowel, may make a long quantity without the support of a succeeding consonant. Surely length of quantity will not be denied to the first word of this verse:

Die of a rose in aromatic pain.

One observation occurs to us here; neither Mr. Mitford, nor any other writer, that we recollect, have noticed the power of the semi-vowel *r*, in giving an additional short vowel sound after all the long vowels, except *au*, that precede it. This will be best exemplified by comparing it in this respect with the congenial semi-vowel *l*; *feel, fear; file, fire; sole, sore; pool, poor; mule, pure*. Mr. Mitford has observed before, in page 31, that the rough consonant *r* changes *e* and *i* into the short sound of *u*, as pronounced in *but, dull*, and instances *err, defer, sir, stir*; but the above examples shew it adds the same short sound to the vowels *e, i, o, u*, when they are long; and so strong is this effect, that our older poets often give such sounds as two syllables. I believe few voices distinguish much in pronouncing *lyre* and *liar*, and though perhaps modern poets might be justified in using the last word as a monosyllable, and making it rhyme with *fire*, &c. Shakespeare uses it as a dissyllable,—

"She is like a liar gone to burning hell—  
Liar and slave."

The author then proceeds to notice the effect of accent in English pronunciation, which is obvious to every person who speaks the language with propriety; and having shewn, beyond the power of controversy, that it is the efficient of English, and all modern versification, proceeds to examine what arrangement of it is essential in the different species of English verse to distinguish it from prose. He observes, that in the first foot of an heroic\* verse, the accent may equally fall on the first or second syllable; but that, though poets sometimes have taken the same liberty with other feet, it can there only be used very sparingly, and on particular occasions, and that the general rule to which there are very few exceptions, requires the accent on the last syllable of every foot. Indeed, the only instances in which the *aberration* of accent, as Mr. Mitford terms it, can be at all tolerated in any other foot than the first, are when it follows a strongly marked pause in which the next foot will seem the first of a verse of eight or six syllables, and this is the reason why the anomaly is more frequent and less offensive to the ear in blank verse than in rhymed verse, and in dramatic blank verse than in epic.

Mr. Mitford gives the first line of the *Paradise Lost* as an example of the accent on the first syllable of the second foot,

“Of man’s first disobedience and the fruit—”

for he says, “the secondary acute on the first syllable of disobedience sinks under the impression made by the preceding emphatical syllables *man* and *first* ;” on this proposition we must dissent from Mr. Mitford; *man* is out of the question, being in another foot, but as to *first* no emphasis, except in feet consisting of monosyllables, will, for the purpose of verse, give sufficient accent to overcome the slightest accent of a polysyllable; even among monosyllables, if the metrical accent falls on the adjective instead of the substantive, though aided by emphasis, it gives a particular character to the verse, which, though much used by some modern writers, and especially by Dr. Darwin, is not pleasant when of frequent occurrence; though sparingly used it gives a variety from the reduplication of the accent: it is not uncommon in Milton, even in his rhymed verse of eight syllables, as,

“Thy rapt soul sitting in thine eyes—”

Or,

“Thro’ the high wood echoing thrill.—”

We have, besides, our doubts, if *first* is strongly emphatic in the first line of the *Paradise Lost*; but suppose it were, and the line stood,

“Of man’s *first* disobedience and his *last*,”

the case would be the same.

\* This is equally applicable to verses in the same cadence of eight and six syllables.

Though it is anticipating another part of the work, we must observe here, that a stronger example can hardly be given, than from this foot of the power the voice possesses, of giving the accent to a short syllable, and leaving a long syllable unaccented. The examples brought by Mr. Mitford of this are *increase*, *decrease*, (as substantives,) *heartsease*, *colleague*, *sunrise*, &c. but as feet, and not words, are the division of verse, nothing can answer the purpose better than the proof that can be here produced; to illustrate the proposition more strongly, we will substitute *forced disobedience* for *first*, and suppose it requiring a strong emphasis, as,

“ And can forced disobedience be a crime?”

There can be no doubt of the foot (forced *dís*) having the accent as we have marked it for all the purposes of verse; and yet in the syllable *forced*, the voice is stopped by three consonants, *soft c*, *d* pronounced like *t*, and another *d*, with its proper sound, added to the longest possible vowel-sound in our language, viz. the long sound of *o*, as in *go*, with the addition of short *u*, exactly as it is pronounced in *first*, which we have already shewn, is added to all the long vowels before *r*.

To remove every doubt of the impossibility of the accent falling on the first syllable of the second foot, except it is preceded by a strongly marked pause, we need only produce the examples from Milton, cited by the author in another place. (P. 218.)

“ Open’d into the hill a spacious wound.”

“ Irrecoverably dark total eclipse.”

“ That invincible Sampson far renowned.”

Here we do not even find the “ *disiecti membra poetæ*.”

The accent after a pause may be transferred from the second to the first syllable of the third foot, as

“ It must be so; Pláto thou reason’st well,”

of even of the fourth.

“ Thrones and imperial powers, offspring of Heaven.”

But this is from the reason before given, viz. that the parts which follow the pause are short verses which admit the aberration of the accent, like

“ ——— winds that blow  
O’er the Elysian flowers.”

Or,

“ In health of body, peace of mind,  
Quiet by day.”

The author mentions also the disposition of the pause. He observes, that

“ In every epic verse there is a critical PAUSE. Far less important than either



either accent or quantity, and of so quiet and unobtrusive a nature that it remained, till later times, unnoticed, the pause is however of considerable power toward the general effect of the verse. Pope, in one of his published letters, written in early youth, has named, for the proper places of the pause, the end of the fourth, fifth, and sixth syllables; and on judiciously varying it among these situations, he has said, much of the merit of versification depends. But, in maturer age, it appears he found that greater latitude might be allowed. In the third line of the *Essay on Man* the pause follows the second syllable: in the fourth it is after the seventh: in the seventh line it occurs again after the second syllable; and in the eighth it follows the third. Nor, as we may hereafter see, is it confined, by Pope's own practice, or by that of the best of our other poets, even to these additional situations."

This is certainly very just, and the pause may take place even immediately after the first syllable or before the last, as in Pope's *Temple of Fame*,

" Amphon there the loud creating lyre  
Strikes—and behold a sudden Thebes aspire."

and in Milton's *Paradise Lost*,

" ———Brandishing his fatal dart,  
Made to destroy, I fled, and cried out—death."

But in both these instances there is a second pause after the fourth syllable.

The author now proceeds to give an account of the articulation, orthography, quantity, and accent of the Greek and Latin languages; and he is at some pains to confute the generally received opinion, that the ancients had powers of execution and perception with regard to speech, that are unknown to the moderns. On this subject we lay the following extract before our readers:

" But a fact, transmitted to us on the high authority of Cicero, has been considered by some as clearly indicating, that the common pronunciation of ancient Rome, as well as that of Greece, was strictly and properly musical; and, however strange and even ridiculous it may appear to us, that the Roman orators certainly spoke from the rostra to the assembled people in regular recitative. For Caius Gracchus, as that greatest of those orators relates, used to be attended in the forum by a slave, with a flute or pitch-pipe, whose office was to give the tone by which, in addressing the multitude, he should modulate his voice. Certainly such an attendant would make an awkward figure, might order allow his appearance, in our houses of parliament, or courts of justice; and the ridicule of the thing could not fail to overbear its use. But would it not probably have been so also in the senate house at Rome? Even in the forum the practice appears to have been peculiar to one popular orator; or, at least, not ventured upon by his successors in more polished times. Yet, if an orator in the Roman forum, surrounded and shielded by his partizans, might have recourse to it, and find it advantageous for preparing his voice to address thronging thousands in the open air, is it clear that it might not also be usefully adopted by a candidate for popular favour, speaking from a scaffold in Palace-yard, or from the hustings

in Covent-garden? There have indeed been instances in the House of Commons, which may be remembered by many, of a fine deep manly voice, which has been universally pleasing, while kept within bounds, but when urged by passion to strain for impression, has risen to what in musical phrase might be called a feigned voice, squeaking, harsh, and offensive. Possibly those who have observed such circumstances may be inclined to think that, even in the House of Commons, could it be so used as to be heard only by the orator himself and those on the same bench, a pitch-pipe might be sometimes advantageous.

“ It can scarcely be worth while to notice the story of the Athenian herb-woman and the philosopher from an Æolian colony, who valued himself upon having acquired the fine Attic pronunciation. Is there a cockney, or a west-country herb-woman in Covent-garden, who would not at once distinguish an Irish, or a Scottish, or a Yorkshire philosopher by his accent?”

The truth is, if the pronunciation of the ancient orators was regulated by musical cadence, and the Greek accents, as many have supposed were only marks of musical tones, the noblest language that ever existed would be deprived of the strongest powers of conviction and persuasion. What would be the effect of the sorrows of a *Constance* and a *Belvidera*, if sung by the melodious voice of a *Billington*, instead of recited with impassioned tones of a *Siddons*; or what effect would the oratory of a *Pitt* or a *Fox* have on the House of Commons, if they delivered their arguments in recitative.

Of the strong effect accent has, independently of quantity, to produce the melody of Latin verse, Mr. Mitford brings the following convincing and unanswerable proofs :

“ It may be worth while to observe how scrupulously, how importunately, a just accentuation of Latin verse is demanded by our scholars: nor may it, for those who have given any attention to the disputes about accent and quantity, be unamusing to see how widely the accentuation, universally demanded, is at variance with the notion that the acute or strong accent is a long quantity, or *MAKES* a long quantity, or necessarily *COINCIDES* with a long quantity. In Latin hexameter verse the modern ear requires that the acute or strong accent be confined strictly, in the fifth and sixth feet, to the first syllable, and is much disturbed to find it in any other situation. Observe the following:

“ *Æole, namque tibi divum pater atque hominum rex.*

*ÆN. i. 69.*

“ *Exsultantque æstu latices; furit intus aquæ vis.*

*vii. 464.*

“ *Consilium, et sævæ nutu Junonis eunt res.*

*vii. 592.*

“ *Quæ vigilanda viris; vel eam ruit imbriferum ver.*

*Georg. i. 313.*

“ These, though Virgil wrote them, the modern ear has difficulty to acknowledge for hexameter verses, on account of the dislocation (may we call it) of the accent in the fifth and sixth feet. A modern writer of Latin poetry would hardly dare to offer such. I remember meeting somewhere with a  
criticism

criticism on Horace's hexameters, in which it was boldly said that a modern schoolboy should be whipped for writing verses of such slovenly want of harmony. Yet how different the feelings of the same persons for the same antient measures in the Sapphic! There the modern ear cannot bear the strong accent on the long syllable of the dactyl, where it frequently occurs in Greek verse, but rigidly requires it on the first of the short syllables, where, to our great gratification, in Horace we almost constantly find it. The modern ear will hardly pardon even the numerous Horatius an occasional deviation from this its rule, as in

“*Quam jocus circumvolat et cupido.*”

From such lines as those above quoted from Virgil, and many more such that might be quoted from Horace, too many of our poets are apt to think it is allowable to insert verses with a faulty accentuation, to produce striking effect, and sometimes even for the sake of variety; of this there are but too many instances in Milton. However much a peculiar arrangement of the accents might be agreeable to the ear in Latin verse, whatever deviation the poet might occasionally make from that arrangement in particular lines, yet as quantity was the sole efficient of ancient versification, while *that* was not violated, the essential character of it remained; but an English verse, whose sole efficient is accent, ceases to be so when there is a gross violation of the allowed rules of accentuation, that being equivalent with a false quantity in Greek and Latin. Such a line as,

“*Shoots invisible virtue even to the deep,*”

notwithstanding the authority of Milton, is not only prose, but very harsh prose.

It is impossible that the accentual cadence, which we generally find in the lines of Virgil, and almost always in those of Ovid, as well as in the sapphics of Horace, can be merely accidental, especially as we have the authority of Quintilian, that our rules of Latin accentuation are correct. But the case is widely different in Greek, if we read according to the Greek accentual marks, of whose antiquity\* and authority Dr. Foster has removed all doubt, we can find no cadence at all. But before Mr. Mitford proceeds to examine this circumstance, he investigates the ancient pronunciation of the Greek vowels and consonants, from what is said on that subject in the valuable treatise of Dionysius of Halicarnassus; and comparing this with the modern Greek pronunciation, he shews that the attention is by no means so essential as has generally been supposed.

This pronunciation was brought into western Europe by the learned Greeks, who migrated after the downfall of the eastern empire, and the capture of Constantinople by the Turks, and was adopted by our Universities till the celebrated controversy between Bishop Gardiner and Sir John Cheke, which is thus related by Mr. Mitford.

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\* Antiquity as to use, not as to written character.

“ We learn from that curious collection of letters which passed between John Cheke, professor of Greek in the University of Cambridge, and Stephen Gardiner, bishop of Winchester, and chancellor of the University, that, to their time, the common pronunciation of the Greek language there, and indeed throughout Europe, as near as foreign voices could retain and transmit it, was the same which had been taught by the Greeks themselves, and the same nearly as that of the best educated of Constantinople and Athens at the present day. This pronunciation, which Cheke desired to alter, the Bishop desired to preserve; and it seems as if innovation was favoured by the zealous partizans of the Protestant cause, because it was opposed by a Popish bishop; as the correction of the calendar was refused throughout Protestant Europe, because the truth was first brought forward under authority of the see of Rome. In the Bishop's letters we find much dignity, with a just politeness and moderation in exerting his authority to maintain the established practice. In the Professor's letters there is considerable eloquence, but much petulance, and no sound argument to recommend the innovation for which he was intemperately earnest. But the Bishop's violence in religious matters made him justly unpopular; and, with the downfall of Popery, on the accession of Queen Elizabeth, the Professor's cause triumphed. Thenceforward, whatever had been preserved of the articulation, which Grecian voices had taught, was to be denied to the Greek language; and its letters, and combinations of letters, were to have no other sounds than the custom of English speech assigned to those supposed the same, or equivalent letters in English orthography.”

The confusion of long and short vowels, occasioned by introducing our anomalous pronunciation of them in Latin, has been shewn in the Italian priest's observations on the beginning of the *Æneid*. The same confusion now took place in Greek, and in consequence of this we vitiate quantity in every verse we recite, though many boys, who have passed through the classes of Eton, Westminster, and Winchester, can distinguish the long and short syllables by their judgment, or at least by their memory, as well as a Roman or an Athenian.

Still, however, the pronunciation of Greek, according to the accentual marks, was retained and continued in use till the middle of the eighteenth century. In a college exercise of Prior's, on Exodus iii. 14. *I am that I am*, we find this line,

“ And ‘ *Εγεννα*,’ your God forsooth is found.”

Where the English verse require the strong accent to be on the first, and the secondary accent on the last, syllable of *Εγεννα*, leaving the *ετα* unaccented, and changing its quantity to the shortest vowel-sound that can form a syllable; and Gilbert West, in a note on his translation of Pindar, mentions what he calls reading by quantity, as an improvement just introduced at Eton school; we say *what he calls* reading by quantity, for we now read Greek according to Latin accent, and though in this mode of reading, as many short syllables are accented, and long syllables unaccented, as in reading by the accentual marks, yet by following this mode, the ear is pleased with nearly the same accentual cadence as in Latin verse, a circumstance which has

has not been generally considered so wonderful as it really seems to be.

The scanning of an English verse, if we may use the expression, is only an exaggerated pronunciation of the cadence of it; but in scanning a Latin verse, we entirely throw it out of the cadence with which we recite it\*, and yet the cadence with which we recite it, and which is so very agreeable in the recitation, is produced by the accents properly placed according to the best authorities, viz. of Quintilian, and all the ancient grammarians; but that the same cadence should be found in reading Greek according to the rules of Latin accentuation, seems very surprising. We have as high authority for the Greek accents being as they are marked, as we have for the rules of Latin accent; and if there had been any essential difference between the influence of the accents on the pronunciation of the two languages, it must have been noticed by some of the writers on the subject. Surely, if there had been any material difference in the quantity as well as the situation of Greek and Latin accents, Quintilian must have mentioned it in this place. “Sed accentus quoque cum rigore quodam tum similitudine ipsa minus suaves habemus; (but why?) Quia ultima syllaba nec acuta unquam excitatur nec in flexa circumducitur sed in gravem vel duas graves cadit semper. Itaque tanto est sermo Græcus Latino jucundior ut nostri poetæ quoties dulce carmen esse voluerunt illorum id nominibus exornent.” QUINT. INST. OR. l. 12. c. 10.

The difficulty, however, attending the proper pronunciation of Greek verse still appears unsurmountable. To pronounce Greek verse according to Latin accent, however agreeable to our ears, after such authority, cannot be right. And if we read it according to the accentual marks, it appears to lose every character of verse; and who will be bold enough to follow Dr. Warner and Mekerke, and read it as it is scanned? To use Mr. Mitford's very expressive words: “Unfortunately to detect what is out of order in a complex piece of machinery, and to repair it completely and restore every motion, are two very different affairs. But between these two there are other points, to shew what the form of the machine was in its perfect state, and what its motions should be, for which I will not avoid the risk of offering the best help I can.”

To follow Mr. Mitford at length, through the means he proposes for an approximation to a just expression of the harmony of the Greek and Latin languages, would much exceed the bounds of a Review. He supposes the *ἀπορί*, and the *θέσις*, on the authority of Quintilian and Terentianus, to mean *beating time*; and which shall accompany the

\* The late Dr. Warner published a treatise to recommend the reading of Latin verse, as it is scanned, the only intent of which seem to have been to find a vehicle for the conveyance of a number of stupidly seditious sentiments.

recitation of the verse, marking the metrical cadence. Yet, difficult as this is to the moderns, this difficulty is very much increased, by the necessity of marking the accents on the proper syllable, while the stroke indicating the cadence falls on other syllables.

“ But from the habit of the modern ear to pay deference to accent as the mark of cadence, accent being itself the time-beater of modern poetry, a perplexity arises, of a most teasing kind, till habit may have overcome it. The difficulty has a near analogy to that of the children’s trick of tapping with one hand while they rub with the other. Though each action is so easy by itself, with either or with both hands, yet, in first attempting the two together, each hand is so disturbed by the contrary motion of the other, as to be unable to effect its own intended motion.”

To put this in practice, we confess ourselves quite unequal ; but if it really be as Mr. Mitford supposes, ancient poetry must have been much more allied to music than modern poetry ; it must have been impossible either to compose or recite ancient verse without having a good musical ear, which is so far from being the case with regard to modern, or at least English, verse, that Pope, the melody of whose verse is proverbial, is known to have had no ear for music ; and persons who sing well seldom recite well ; and a gentleman well known, whose powers of reciting verse are superior to any we have ever witnessed, is not able to hum the commonest tune.

From all we can collect on the subject, it does appear that ancient verse approached nearer to the cadence of singing than that of ours does. We find the term of singing applied, not to lyric poetry only, but to epopee also, as appears from the first line both of the *Iliad* and the *Æneid* ; and which we have very improperly adopted in our narrative poetry. As the union, therefore, of poetry and music was much closer among the ancients, may we not reasonably suppose that they met half way ? that their verse was more congenial with musical melody, and their musical melody more regulated by metrical and accentual cadence than ours.

Even in our own music Mr. Mitford justly observes, that verse of the heroic or dramatic cadence, where accent falls on every other syllable, and which those who are fond of calling modern things by ancient names, term Iambic agrees best with common tune, while our other measure, where the accent falls on every third syllable, and which is sometimes called anapæstic, coincides best with triple time, and this coincidence is generally found in our oldest and most simple songs ; and, to quote the words of the author, “ the oldest literary compositions among all nations are found to be songs, in which a measured flow of language has been accompanied by a similarly measured musical melody. Prose is adverse to connection with music ; and if in modern times prose has been set to music by Handel with the highest success, it has been through ingenious use of the modern licence to assign any length of note, and any number of notes, to any syllable.”

Mr.



Mr. Mitford proceeds now to examine the versification of the Spanish, Italian, French, and modern Greek, which he clearly proves to be accentual, except the French, which has no accent, and depends entirely on the number of syllables, the rhyme, and the pause, he then adverts to the effect of the Scottish accent on the pronunciation of English, and gives the following ludicrous account of what happened in consequence of it in one of our legislative assemblies :

“ A Scottish member, more remarkable for a powerful eloquence, than for pure English pronunciation, in the course of a speech said, ‘ I will not give my support to a cabal ; I will give my support to administration.’ This declaration, the part he meant to take having been before dubious, produced a marked sensation, with a cry of ‘ hear, hear,’ which excited the curiosity of a member just then entering. Turning to old Pearson the door-keeper, who happened to be at his elbow, within the door, he asked what the speaking member had said ? ‘ I do not know,’ answered Pearson, ‘ what he has been talking about ; only I just heard him say he would give a ball and a supper to administration.’ This strange perversion of the words, as jocular as it may appear, the old man made without any purpose of either joke or perversion ; misled entirely by the learned member’s Scottish pronunciation of the words *cabal* and *support*, with a long vowel in the second syllable of the former, as in the words *ball* and *bawl*, and the strong accent on the first syllable of the latter, as in the word *supper*.”

To give our general opinion of the work, we do not hesitate to say that among the many treatises that have been written, and the hypotheses that have been formed on this complicated subject, we have never read one where it has been treated so clearly and so naturally ; and if it does not in every instance bring entire conviction to us, in most cases we are forced to assent to the argument of the author, unless we can believe that the eye, and not the ear, is the proper judge of the pronunciation of language.

The style is in general simple and elegant, and to bring forth trivial defects in a work of this kind would be hypercritical. But to the following etymology of the word *poetry* in a note we cannot assent : “ Poetry, Παιηλικη, means a made and studied arrangement, a manufacture of words ; Prose, Πεζη Λεξις, a walking discourse, as if in opposition to the measured and studied movements of dance.” For Aristotle expressly says, and we must allow him in this case to be a competent judge, that the character of poet is rather derived from the composition of the fable than the verse. Παιηλικη, therefore, does not mean a made and studied arrangement, a manufacture of words ; but the creative faculty of the poet or *maker*, shewn in the manufacture and arrangement of the circumstances of his fable, and to all writers of didactic verse, the sagyrite refuses the appellation of poet.

*Remarks on Dr. Kipling, and Reply to the Remarks.**(Concluded from p. 19.)*

**T**O the luminous assertion of Universal Redemption in our XXXIst Article, Dr. Kipling opposes the following expressions of Calvin : in a morte æternâ non multos eripit—inundum in suo interitu, cui destinatus est, relinquit." (Inst. III. 22-7.) "Pauci ergo electi sunt ex magno vocatorum numero." (Inst. III. 24-8. These are only a small specimen of the innumerable passages in which Calvin confines the efficacy of our Saviour's satisfaction to a very small number of the human race. Of the former quotation Academicus gives only the first six words, suppressing the others, on which the whole weight of the Dean's argument is founded. What he gives, he says, however, "appears to him perfectly consistent with the Article. For though it is true that Christ's death is a perfect propitiation for all the sins of the whole world, does it follow that all, or even the greater part, are actually saved from eternal death, or that any are saved except believers?" (P. 16.) We must here take the liberty bluntly to observe, that Academicus is guilty at once of prevarication, and of intentionally shifting the question. Academicus under an ambiguous expression, means only what a candid Calvinist would have said, *that the death of Christ was of value sufficient to have been a propitiation, if God had so pleased, for the sins of the whole world.* The inquiry which he starts is nothing to the purpose. For the point in dispute is not whether few or many shall be saved, and whether any shall be saved except believers; but whether all have it in their power to be saved, or whether all are redeemed in such a sense as that their actual salvation depends upon themselves. Academicus dares not acknowledge that they are.

With regard to the second of the above quotations, Academicus asks, "Was not the Dean aware that these are the very words of Christ. 'Many are called, but few chosen.' Yet he thinks them repugnant to our XXXIst Article." (Ibid.) This, as we have already seen, is a favourite mode of reasoning with our author; who, when he finds that he can do nothing better, takes for granted the very point in debate. We, therefore, answer him in the words of Academicus junior, which will always be a proper reply to this argument, whensoever, and by whomsoever it is advanced.

"Unless Jesus thought, as Calvin did, that his heavenly Father elected, before the world began, only a few individuals, and those absolutely, unconditionally, and without any respect whatever to their behaviour in this life, most assuredly, Sir, he and Calvin spoke of elections, in those two passages, totally distinct from one another. My friend, you know, like almost all our commentators, *denies* that our blessed Saviour ever did utter such a sentiment as this of Calvin. Wherefore, although the Dean has opposed to the XXXIst Article of our church the above inference of Calvin, it does *not* follow that he has thereby opposed to it the above saying of Christ. Yet to prove that *this does* follow is the whole drift of your remark." (Rep. Pp. 70, 71.)

"It

"It is peculiarly unfortunate," says Academicus, "for the Dean, that he cannot prove this article Anti-Calvinistic any other way than by asserting that it is unscriptural." (P. 16.) If he cannot, he is indeed peculiarly unfortunate; for he certainly has made no such assertion; and he has likewise *attempted* such proof in a way very different. His argument is this. According to Calvin, the whole human race became, by Adam's fall, a mass of corrupted and vitiated creatures. On account of this corruption and depravity, every descendant of Adam became a lost, accursed, and condemned being. From this dreadful state the elect are delivered; but the reprobates, that is, the bulk of mankind, are left in it. "Deus mundum in interitu suo, cui destinatus est, relinquit." On these reprobates, therefore, the damning effects of ORIGINAL SIN "abide for ever;" so that, if Calvinism be true, the greater part of the human race neither does, nor can, receive any benefit from the death of Christ. But our XXXIst Article affirms that "the offering of Christ once made is a perfect redemption, propitiation, and satisfaction for ALL the sins of the WHOLE WORLD; both ORIGINAL and ACTUAL." The conclusion is obvious. This article we formerly pronounced to be *crux Calvinistarum* (Anti-Jac. xv. 13.), and our author's feeble efforts to reconcile it with his scheme confirm us in our own opinion. On Dr. K.'s argument we are not surprized that he has made no remarks; for it is, in truth, invulnerable.

"That Calvin," he proceeds, "was not disposed to derogate from the efficacy of the atonement, may be inferred from his comment on the words of the Baptist, 'Behold the Lamb of God, which taketh away the sin of the world.' 'Nunc vero quod omnibus offertur beneficium, amplecti nostrum est: ut statuant singuli, nihil sibi obstare, quo minus reconciliationem in Christo obtineant, si modo, duce fide, ad ipsum accedant.'" (P. 17.) Of all the passages in Academicus's pamphlet this is, perhaps, the most disingenuous, sophistical, and artful. Observe his circumspection in employing language directly calculated to impose on the reader. "Calvin was not disposed to derogate from the efficacy of the atonement!" Who says that he was? He held it, we know, to be perfectly efficacious for the salvation of his elect; but the question is, Did he limit its extent? If Academicus had intended to say any thing to the purpose, or to deal fairly by his readers, he must have affirmed that such limitation was no essential part of Calvin's system. But plainly to have made such an affirmation was too much even for Academicus; though he evidently wishes his words to be so construed. Unfortunately, however, this very comment is, as Dr. Kipling's friend observes, "an insuperable proof that Calvin *did* limit the efficacy of Christ's atonement in extent, and limit it in a prodigious degree. The words '*si modo, duce fide, ad ipsum accedant,*' shew most evidently that, in Calvin's opinion, no person whatever can partake of the benefit which is denominated by him 'reconciliation in Christ,' who is not under the guidance and conduct of faith. But that the reprobates of Calvin neither are, nor are permitted to be, under

der this guidance, is manifest from numberless passages in his Institutes." (Rep. p. 75.) Of these passages the author of the reply contents himself with quoting two, which are full to the purpose; but as we have already given them, in the former part of our strictures, we shall not repeat them. It may be proper, however, to point them out, that our readers may be enabled to judge of their force. They are the *first* and *fourth* of the five quotations with which the first part of our remarks are concluded. Indeed all the five bear directly on the point; and we shall now call the attention of our learned readers to the 16th Sect. of the 24th Chap. of the 3d Book of the Institutes, which is *inftar omnium*, and sets the notions of Calvin on this subject in the clearest light.

Calvin had taken much pains, in the preceding part of the chapter, to prove that none but the elect are capable of salvation. In the 16th section he comes to answer an objection, which was urged against his doctrine from the general nature of the promises of God. In order that his sentiments may be fully seen, it is necessary to copy his words at length; but the high importance of the extract must plead our excuse

"Sed enim (inquies) si ita est, parum erit fidei promissionibus Evangelicis, quæ, quum de voluntate Dei testantur, eum velle asserunt quod inviolabili ejus decreto adversetur. Minime vero. Quamlibet enim universales sint salutis promissiones, nihil tamen a reproborum prædestinatione discrepant; modo in earum effectum mentem dirigamus. Efficaces nobis tum demum esse promissiones scimus, ubi eas fide recipimus; ubi contra exinanita est fides, simul abolita est promissio. Ea si est natura ipsarum, videamus jam nunquid inter se hæc dissideant, quod dicitur ab æterno Deus ordinasse quos amore complecti, in quos iram exercere velit, et quod salutem omnibus indiscriminatum denunciat. Equidem dico optime convenire; sic enim promittendi, nihil aliud vult, quam omnibus expositam esse suam misericordiam, qui modo eam expetunt atque implorant! QUOD NON ALII FACIUNT NISI QUOS ILLUMINAVIT. PORRO ILLUMINAT QUOS PRÆDESTINAVIT IN SALUTEM. His (inquam) constat certa et inconcussa promissionum veritas, ut dici nequeat aliquid esse dissensionis inter æternam Dei electionem, et quod fidelibus offert gratiæ suæ testimonium. Sed cur omnes nominat? Nempe quo tutius piorum conscientiae acquiescant, dum intelligunt nullam esse peccatorum differentiam, modo adsit fides: impii autem non causentur sibi deesse asylum quo se a peccati servitute recipiant, dum oblatum sibi ingratitudine suâ respuunt. Ergo quum utrisque Dei misericordia per Evangelium offeratur; fides est, hoc est, DEI ILLUMINATIO, quæ inter pios, et impios distinguit, ut Evangelii efficaciam illi sentiant, hi vero nullum inde fructum consequantur. ILLUMINATIO QUOQUE IPSA ELECTIONEM DEI ÆTERNAM PRO REGULA HABET."

This passage is, unquestionably, a virtual confession, on the part of Calvin, that, according to his system of theology, the whole conduct of God, in the dispensation of grace, is an imposition on his creatures. It is also a most decisive proof that the above quoted passage from Calvin's commentary on St. John is directly against the purpose for which Academicus produced it. We observe that it has likewise been produced

duced by an author who is never to be mentioned without profound respect (See Daubeny's *Vindiciæ*, p. 457.) as "a striking proof of Calvin's fallibility, or contradiction of himself." But the extended extract here given from the *Institutes* demonstrates it to be perfectly consistent with his general principles.

"The Dean," pursues Academicus, "endeavours to prove that, without reprobation, the doctrine of election cannot stand." (P. 17.) So, at least, thought Calvin, who must certainly be allowed to have studied the subject, though some of his refractory disciples pretend to dispute his authority. "Ac multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed inscite nimis et pueriliter: *quando ipsa electio, nisi reprobationi opposita, non staret.*" (Inst. III. 23. 1.) But "the Dean endeavours to prove this." *Endeavours!* The Dean *has* proved it, by an argument which all the logic of Academicus will not confute. This argument our readers will find in *Anti-Jac. Rev.* Vol. XVI. p. 60. Academicus has certainly shewn his wisdom by declining the attempt; but he grievously complains of the Dean's conclusion, that whoever believes one of these two doctrines cannot disbelieve the other. In the whining cant of consciences impotence, he tells us, that "to affirm that every man must discern the consequences of every doctrine [which] he maintains, is unreasonable;" and that "it is no less uncandid to charge any one with holding opinions which he expressly disavows." (P. 17.) It is obvious, however, that all this must be admitted with some limitations. If the consequences of a principle are fairly shewn to be, at once, untenable and unavoidable, the principle itself will instantly be renounced by every honest man. Yet some men, of great abilities too, have been known to resist even mathematical demonstration. Let our Calvinists prove, instead of asserting, that Calvinistic election has no necessary connection with Calvinistic reprobation, and that connection shall no longer be urged against them. Nay, let them only point out the fallacy of Dr. Kipling's argument, and it shall be allowed that, on this ground at least, the victory is their own.

The Remarker censures his friend, Mr. Overton, whom yet he compliments as "a valuable writer," and whom "he is inclined to place in the number of judicious Calvinists," (p. 18.) for talking loosely and obscurely about "absolute decrees, absolute reprobation," &c. "The obscurity," he says, "arises from the ambiguous sense of the word *absolute*." (P. 17.) He then kindly explains to us some of the senses in which it is taken. "Sometimes, by 'absolute decrees' are understood decrees founded upon the sovereign will of God, independently of any foreseen merit or demerit in the objects to which they relate. In this sense," he adds, "I conceive that Mr. Overton does not disavow absolute decrees." (P. 18.) In what sense Mr. Overton disavows them we shall not take upon us to determine; though we strongly suspect that his disavowal of them in any sense was intended merely to avoid the odium of an ugly word, which, both in divinity and in poli-



tics, has, for a very considerable period, been, in this kingdom, extremely unpopular. If, however, he meant to be understood as disclaiming Calvin's notion of decrees, his assertion, we think, will not obtain much credit; for his whole book, from beginning to end, is directly in opposition to it. "But from the manner," says our author, "in which absolute decrees are frequently explained, it would follow that one class of men may repent, believe, and obey; and yet perish, because they are not elected: while others may live impenitent, unbelieving, and disobedient, and nevertheless be saved; because they are of the number of the elect." If those who thus explain absolute decrees apply their explanation to Calvin's decrees, it is evident that they either express themselves inaccurately, or do not comprehend his system. For Calvin, we have seen, is perfectly consistent. According to him, those who are not elected can never repent, believe, and obey; while those who are, can never live impenitent, unbelieving, and disobedient. Lastly, "Absolute decrees are sometimes explained," our author says, "as if they were arbitrary, and not founded in perfect wisdom and holiness." In the two last senses, he avers, they are disclaimed by Mr. Overton and all judicious Calvinists. If we understand Academicus rightly, he does not disclaim Calvin's decrees: he must therefore think these decrees not arbitrary, but founded in perfect *wisdom* and *holiness*. We wonder that he did not add *justice, veracity, and mercy*. It would, indeed, we think be doing his cause essential service to shew how perfectly and plainly decrees, the like to which would render a *human being* to all future ages infamous and execrable, are in harmony with every moral attribute of God; and we, therefore, advise him to undertake it. It is an exercise on which all his ingenuity may be employed. In attempting it, Calvin himself, it is true, has egregiously failed; but Academicus, we doubt not, may be more successful.

We are now arrived at the 3d Chapter of the Remarks, which considers the arguments urged by Dr. Kipling, from the liturgy of our church, with a view to shew that she is not Calvinistic. The first of these is derived from the declaration in the absolution, that "Almighty God desireth not the death of a sinner, but rather that he may turn from his wickedness and live." To this declaration "the Dean opposes," says our author, "these words of Calvin, '*impious destinatus creatos ut perirent*': which the Dean understands as if the ultimate end for which they were created was their damnation; a notion not maintained by Calvin" (P. 19) The Dean, however, has opposed to the words in the absolution no fewer than ten extracts from Calvin, every one of them a libel on Almighty God, and in total opposition to the declaration of our Church. But what can Academicus mean by saying that the notion just mentioned is not maintained by Calvin? Can that notion be more distinctly expressed than in the very words which he himself has quoted, and of which the literal translation is, "The wicked are *designedly* created for perdition?" Perhaps he intends only to affirm that the *ultimate* end for which the reprobate were created was not to be



be damned, but *by their damnation to glorify God*. For this he has certainly the authority of Calvin. "*Nascuntur ab utero certæ mortis devoti qui suo exitio ipsius nomen glorificent.* (Inst. III. 23. 6.) *Suscitati sunt ad gloriam ejus suâ damnatione illustrandam.*" (III. 24. 14.) Calvin, speaking of the fall of man, says, "*Lapsus est primus homo, quia Dominus ita expedire censuerat: cur censuerit nos latet. Certum tamen est non aliter censuisse, nisi quia videbat nominis sui gloriam inde merito illustrari.* (III. 23. 8.) He adds, with sovereign effrontery, and contempt of truth, "*Ubi mentionem gloriæ Dei audis illic justitiam cogita;*" in which sentiment he is faithfully followed by the compilers of the Westminster Confession of Faith, who say that "the rest of mankind God was pleased to pass by, and to ordain them to dishonour and wrath—TO THE PRAISE OF HIS GLORIOUS JUSTICE." (Cap. iii. Sec. 7.) If Academicus thinks that this notable distinction can at all contribute to the defence of his system, we should be sorry to deprive him of any advantage which may be derived from it.

But our author, with a view to shew that the absolution is not inconsistent with Calvin's reprobation, asks, "May not God, for wise and good ends though to us perhaps inscrutable, ordain events which, in their own nature, are not pleasing to him?" (P. 19.) This, however, is merely to deceive his readers: for by Calvin no end of reprobation is either supposed or admitted but the sovereign and incontrollable pleasure of God. "*Neque etiam in aliis reprobandis aliud habemus quam ejus voluntatem.*" (Inst. III. 22. 11.) Academicus illustrates the subject by the case of a commander who employs a detachment of his army on a service which he foresees will be attended with their inevitable destruction. "He may be justified by the end which he has in view." And "no one," our author says, "would charge him with insincerity, for expressing his regret or exclaiming, I desire not their destruction, but rather that they might be saved." (P. 19) When our Calvinists are obliged to have recourse to such reasoning, they must be sorely pressed: for we have too good an opinion of our author's sagacity to believe, for a moment, that he did not perceive the glaring fallacy of his illustration. To make the cases at all parallel, the commander must have *previously determined* to sacrifice a part of his troops, and that for no other end but to gratify his own cruelty and caprice. He must likewise be imagined to have not only the motions of his "forlorn hope," but those of the enemy also, in his power; and to have expressly contrived and arranged such a train of circumstances that his destined victims cannot possibly escape. Supposing all this, without which our author's simile is nothing to the point, what character would such a commander deserve, if he still exclaimed, as Academicus would make him, "I desire not the destruction of these men, but rather that they might be saved?"

Against his illustration, "a plausible objection," our Remarker says, "may be advanced. What resemblance can be found between the case of a commander who sacrifices part of his army for the preservation of the whole, and the Calvinistic system, which represents the

Supreme Being as devoting the great mass of mankind to certain perdition, in order to bring a few sons to glory." And he allows that the objection would be conclusive, "if the fact assumed in it were true; that the sole or principal end of the damnation of the reprobate is the salvation of the elect. But," adds he, "although it may probably be one of the ends designed by infinite wisdom, we have no authority to call it the ultimate end." (P. 20.) We are somewhat at a loss what to make of this passage. The objection, we conceive, is of our author's own starting; for we do not recollect to have seen it before. It is certain, indeed, that a general's sacrificing a part of his army for the preservation of the remainder (to sacrifice a *part* for the preservation of the *whole* would be rather extraordinary) bears no analogy to Calvin's predestination, unless the damnation of the reprobate be *absolutely necessary* to the salvation of the elect; but we know not by whom this opinion is maintained: nor do we see on what grounds it can be adopted. Academicus says that the salvation of the elect is probably one of the ends designed by the damnation of the reprobate. We wish that he had told us on what this conclusion is founded. He does not, however, think the salvation of the elect the ultimate end of the damnation of the reprobate; and indeed, consistently with Calvin, he cannot: for, according to Calvin, that end is either *the sovereign will*, or *the glory* of God. But our author reminds us that we cannot be sure what influence the dispensations of God to man may have on beings in other worlds. In this we fully agree with Academicus: and have always regarded it as a weighty consideration. But if we, like him, were Calvinists, it would yield us no satisfaction. That innumerable moral beings in a state of probation may possibly be warned and preserved in innocence by the fate of wicked men is extremely probable. And this reflection sufficiently vindicates the punishment of incorrigible offenders who had it in their power to have acted otherwise. But the misery of wretches, not only foredoomed, by an arbitrary decree, to eternal torments, but sedulously and systematically prepared to be fit victims of wrath, can, according to human notions at least, produce no good effects in other systems, nor, to say the truth, serve any purpose except to exhibit the Creator of the universe, in the eyes of all his rational creatures, as a merciless, cruel, and capricious tyrant. So truly blasphemous is the system of Calvin!

Academicus proceeds to Dr. Kipling's argument from the prayer of St. Chrysostom. The words on which the argument is built are these: "granting us in this world knowledge of thy truth, and in the world to come life everlasting." This prayer, the Dean contends, cannot be designed for either Calvin's reprobates or elect, because a reprobate cannot, by prayer, obtain everlasting life, nor an elect, by neglecting prayer, lose it. But, "if it is decreed that I shall be saved, does it follow," asks our author, "that I may be saved without prayer? *May not the means be necessary for the end, and equally predestined?*" (P. 22.) Our readers will observe that this is an evasion, and not a solution

lution of the Dean's objection. If the means are predestined, as Calvin contends, they will take place without our giving ourselves any trouble about them. We do not remember that Calvin has determined that it is impossible for the reprobate to pray; but we are sure that he holds their prayers to be of no efficacy. "This prophane apology for sin," however, our Remarker alleges, "may, with as much *appearance* of reason, and with as little truth, be founded upon God's foreknowledge, as upon his decree. If he foreknows that I shall be saved, the event is certain, and therefore the use of means unnecessary." (Ib.) But the cases are altogether different. God may foreknow that I shall be saved, though my salvation may depend on my own proper choice to use or neglect the means, which, according to Calvin's divinity, it is not. He may have decreed that all who perform certain conditions shall be saved; and he may foreknow that I shall perform such conditions. But Calvinists reject all conditional decrees, and all power in man to perform any conditions. Yet it is curious to see Academicus urging, against what he calls the "sophistry" of Dr. K's reasoning, two passages of Scripture (Acts xxiii. and xxvii.) relative to the conduct of St. Paul, which invincibly establish the Doctor's sentiments, and as invincibly subvert his own. When St. Paul was in prison, "the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Yet we find the apostle, notwithstanding this assurance, taking proper precautions to defeat a conspiracy against his life. It was revealed to him that not a man on board the ship in which he was should perish. Yet he tells the centurion and the soldiers, "Except these abide in the ship, ye cannot be saved." Will it be said that, without the precautions recorded, the life of St. Paul in the one case, in the other, that of St. Paul and of the crew, would have been preserved, or that the parties concerned had no discretionary power to observe or to neglect these precautions? If neither can be said, what can be more evident than that, according to Scripture, the decrees of God are suspended on conditions, which men may, or may not, perform as they please.

In the Collect for the 4th Sunday after Trinity, we pray that "we may so pass through things temporal, that we finally lose not the things eternal." "But these things eternal," say Dr. K. "the elect of Calvin cannot lose, and his reprobates can never possess." Hence he concludes that this prayer is Anti-Calvinistic. "But it is," says Academicus, "perfectly consistent with Calvin's doctrine. For though the elect cannot lose the inheritance which is 'reserved in heaven for them,' it is only because they are kept by the power of God, through faith, unto salvation. Therefore that they may not finally lose the things eternal, they implore his almighty aid." (P. 23.) Here the doctrines of invincible grace and final perseverance are directly asserted. Calvinism cannot subsist without making man a mere machine. The good works of the elect are, in no sense their own,

own, but wholly and solely the works of God. Still the question recurs, and ever must recur, why pray for that which they cannot lose?

From the words in the Litany, "From everlasting damnation, good Lord, deliver us," Dr. K. draws an argument similar to the foregoing, and Academicus makes a similar reply. He repeats again the universal solution of every difficulty, as far as these difficulties concern the elect, "that the means are necessary to the end, and equally predestined." (P. 23.) With regard to the reprobate, "the absurdity," he says, "of such a prayer in their mouths turns upon the unwarrantable supposition that they know themselves to be such." It might here be asked, how, on Calvin's principles, such a supposition is unwarrantable? If, by the special illuminations of the Spirit of God, the elect may, and do, know themselves to be the elect, why may not the reprobate, by the want of such illuminations, know themselves to be reprobates? But whether the supposition be warrantable or not, it is utterly false that the absurdity of such a prayer in the mouth of a reprobate turns on it. The absurdity is founded on that essential principle of Calvin's system; that, in the mouth of a reprobate, all prayer is useless.

To the Dean's observation, that, at least every one knows, according to Calvin, that he is either elect or reprobate, however uncertain he may be to which of these classes he belongs, Academicus answers, "Granted: must he, therefore do nothing? No: he would rather infer, If I am doomed to perdition, prayer can hardly make my condition worse. If I am ordained to life, I know it must be in the way of holiness; therefore I will not neglect prayer, and the other means of grace." (Pp. 23, 24.)

No eloquence could paint, in more lively colours, the ridiculous completion of Calvin's theological system, than this plain and simple language of Academicus. Supposing a man to be a firm believer in Calvin's doctrine of predestination, he could never adopt this writer's reasoning without abandoning the principles of common sense. Without all controversy, the true and right argument, on these principles is this, "If I am doomed to perdition, prayer cannot make my condition better. But, if I am ordained to life, I know that prayer and the other means of grace *must* follow, for the means are equally predestined with the end." It may be worth our while to see how Calvin himself gets over this very same objection.

"Hoc quoque," he says, "ad evertendam prædestinationem exagitant, quod, ipsâ stante, concidat omnis sollicitudo, et bene agendi studium. Quis enim audiat, inquit, æterno et immutabili Dei decreto sibi fixam esse aut vitam aut mortem, quin protinus in mentem veniat; nihil interesse quomodo se gerat: quando suo opere nihil impediri aut promoveri queat Dei prædestinatio? Ita omnes projicient se, et deploratum in morem, quocunque libido tulerit, præcipites ibunt. Et sane non universum mentiuntur. Sunt enim plerique, porci, qui prædestinationis doctrinam impuris istis blasphemias conspurcant, atque hoc etiam obtentu admonitiones et objurgationes quaslibet eludunt. Scit Deus quid de nobis agere semel statuerit. Si salutem decrevit, adducet nos ad eam suo tempore: si mortem destinavit, frustra contra tenderemus!"

To

To this "*fœdus porcorum grunnitus*," as he calls it, he answers: "*Si electionis scopus est vitæ sanctimonia, magis ad eam alacriter meditandam ex-  
pergescere et stimulare nos debet, quam ad desidiæ prætextum valere.*"  
Quantopere enim hæc inter se dissident, a bene agendo cessare, quia electio ad salutem sufficiat, et electioni propositum esse finem ut in bonorum studium incumbamus? Facessant ergo ejusmodi sacrilegia, quæ totum electionis ordinem perperam invertunt. *Quod autem blasphemias longius extendunt, dum eum qui sit a Deo reprobatus, perditurum operam dicunt, si innocentia et probitate vitæ se illi approbare studeat; in eo vero impudentissimi mendacii convincuntur.* UNDE ENIM TALE STUDIUM ORIRI POSSIT, NISI EX ELECTIONE? *Nam quicumque sunt ex reproborum numero, UT SUNT VASA IN CONTUMELIAM FORMATA, ita non desinunt perpetuis flagitiis iram Dei in se provocare, et evidentibus signis CONFIRMARE QUOD JAM IN SE LATUM EST DEI JUDICIUM: TANTUM ABEST UT CUM IP SO FRUSTRA CONTENDANT.*" (Inst. III. 23. 12.)

Our readers, we think, must admire the ingenuity displayed in this passage; which, while it pretends to remove a most formidable, and, indeed, an insurmountable objection, concludes by leaving the objection itself in its utmost force, and not only admits, but boldly inculcates the very principle on which it is founded. The whole import of the answer, they will observe, is this: That the reprobate are necessitated, by God's decree, to co-operate with him in bringing about their own damnation.

On reviewing Dr. K's. pamphlet, we said: "Mathematical demonstration itself is not clearer than that on Calvin's principles of predestination, all prayer, for spiritual blessings at least, is absurd and ridiculous." (Vol. XVI. p. 62.) With what propriety, for instance, can the petition in the benediction, "The grace of our Lord Jesus Christ," &c. be offered up for a congregation of which, according to Calvin, four fifths are probably reprobates? Academicus answers in the words of Augustine, "*Quia nescimus quis ad prædestinatorum numerum pertineat, vel non pertineat, sic nos affici debet, ut omnes velimus salvos fieri.*" But this is, in reality, no answer at all: for, though, in any congregation, we do not know what individuals are reprobates, we are perfectly certain that, if any such there be, our prayers can be of no advantage to them. According to Calvin's principles, therefore, the benediction should run thus: "The grace of our Lord, &c. be with all of us who are not reprobates." Yet even then the petition would be nonsense, because, as we must ever repeat, why should men pray for what they cannot lose? So demonstrable is it, that, on Calvin's principles, prayer, in whatever light considered, is absolutely absurd.

But, repeats Academicus. if there be any force in the foregoing argument, it will apply equally against God's prescience as against his decrees. "With what propriety can this same petition be offered up, universally, for a congregation, in which, probably, there are many individuals concerning whom God foresees that they will be finally impenitent?" (P. 24.) This, however, is mere sophistry. The propriety and reasonableness of prayer depend, in no degree, on



God's foreseeing who shall be happy and miserable at last, but on the supposition that men are free moral agents, who, with the promised assistance of divine grace to those who ask it, have it in their power to repent and be saved. Every individual must necessarily die either penitent or impenitent. Which of the two shall, in any particular case, be the event, God may foresee, and man may, in many instances, conjecture. But neither God's foreknowledge, nor man's conjectures, is the cause of the events taking place. This circumstance totally destroys the analogy which Academicus would establish between predestination and prescience. If man himself be the cause of his destiny, prayer is reasonable even for those whom God foresees that they will die impenitent. But to pray that those may repent and be saved whom God has irrevocably decreed to be damned, is equally absurd and impious. Supposing repentance in every man's power, if the finally impenitent had chosen to repent, their repentance would have been foreseen by God: but God cannot foresee that those will repent, whom he has determined to exclude from repentance.

In the Collects for Ash-Wednesday and Good-Friday, God is said "to hate nothing that he has made." Calvin says, "*reprobos Deo exosos esse.*" (Inst. III. 24. 16.) But, argues our author, "there is the same *apparent* contradiction between our Liturgy and these words in the Psalms: 'Thou *hatest* all them that work wickedness.' And the solution is, that the reprobate are odious to God, not as being *made*, or even as being reprobate; but because they are workers of wickedness: not because of God's decree, but man's transgression." (P. 25.) Be it so, since it pleases Academicus. But it may not be amiss to see by what means these reprobates become workers of wickedness.

"*Sæpissime excæcare dicitur Deus et indurare reprobos, eorum corda vertere, inclinare, impellere. Id quale erit, nequaquam explicatur, si confugitur ad præscientiam aut promissionem. Nos ergo duplici ratione respondemus id fieri. Si quidem quum, sublato ejus lumine, nihil quam caligo et cæcitas superfit; quum, ablato ejus Spiritu, corda nostra in lapides obdurescant; quum, cessante ejus directione, in obliquitatem contorqueantur; rite excæcare, indurare, inclinare dicitur, QUIBUS FACULTATEM VIDENDI, PARENDI, RECTE EXEQUENDI ADIMIT. Secunda ratio, quæ multo proprius accedit ad verborum proprietatem, quod AD EXEQUENDA SUA JUDICIA PER MINISTRUM IRÆ SUÆ SATANAM, ET CONSILIA EORUM DESTINAT QUO VISUM EST, ET VOLUNTATES EXCITAT, ET CONATUS FIRMAT*" (Inst. II. 4. 3.)

Calvin, in the first section of this chapter, tells us, "*Quos Spiritus sui regimine non dignatur Dominus, EOS AD SATANÆ ACTIONEM JUSTO JUDICIO ABLEGAT;*" and he adopts from Augustine a very curious simile, in which the human will is compared to a horse, God and the Devil being the riders. The passage we could wish to insert, as it would not fail, we think, to furnish our readers with high amusement; but we cannot afford room for it. We must, however, have leave to ask Academicus, what opinion he forms of a being, who first seduces, or rather, forces other beings into wickedness, and then hates



hates and damns them for that very wickedness of which he himself is the cause?

"It is objected against Calvin," says our Author, in p. 65, "that he represents the condition of every elect hereafter, as not depending upon, nor a reward of his behaviour here." That he does so represent it, we think is evident from the following assertion: "*Fallum est Deum, prout unumquemque gratiâ suâ dignum vel indignum prævidet, ita vel eligere vel reprobare.*" (Comment. on Rom. xii. 2.) Academicus, however, supposes the Dean's accusation founded on this expression: "*Alios suâ industriâ salutem acquirere, quam sola electio, paucis confert, plus quam infulsè dicetur;*" and he thus explains it. "All that Calvin contends for, in these words, is, that the cause of salvation, antecedent to all good works, is God's gratuitous mercy; and that no man, by his own natural efforts, can attain to salvation." But, in this explanation, Academicus is, to use his own phraseology, peculiarly unfortunate. He either does not understand the passage from which these words *are* taken, or he wilfully misrepresents it. For, in that passage, Calvin is not speaking of the gratuitous mercy of God as the primary efficient cause of salvation in general, but of the decree of election, as the only cause which makes the elect to differ from the reprobate. His object is to prove, what many of his degenerate disciples pretend to deny, that election cannot stand without reprobation: and his proof is demonstrative. "*Dicitur segregare Deus qui s adoptat in salutem: fortuitò alios adipisci, vel suâ industriâ acquirere, quod SOLA ELECTIO paucis confert, plus quam infulsè dicetur. Quos ergo Deus præterit, reprobatur,*" &c. (Inst. III. 23. 1.) The whole stress of Calvin's argument rests on the supposition (the truth of which is here taken for granted) that the decree of God is the *sole* cause of the *salvation of the elect*; and that, both with regard to the elect and to the reprobate, *character or behaviour* is totally excluded.

Dr. Kipling, after having, from many quotations extracted out of Calvin's writings, inferred that, according to Calvin's principles, no man is a free agent and accountable for his actions; adds, "So that Calvinism supersedes a future day of account, such as is described in Rev. xx. 12, 13, and a future state of retribution." For proof of this, he refers to Inst. II. cap. xvi. 17, 18, and to III. cap. xviii. 1, 2, where Calvin, he says, though he does not deny that Christ will come to judgment, yet does deny that "ALL men shall GIVE ACCOUNT for their own works." But in the Athanasian creed this is expressly affirmed, and, in the VIIth Article, that creed is pronounced orthodox. Hence the Dean concludes that both the Article and the Creed are Anti-Calvinistic.

The manner in which this argument of the Dean is stated and answered by Academicus we shall now exhibit in his own words, which divide themselves into five distinct propositions. 1. "We are told that Calvin affirms, that no man is accountable for his actions, but that all men are mere machines." 2. "But the truth is, that he always represents

sents men as accountable." 3. "He says expressly, III. 24. 12. 'Afferimus nullos perire immerentes.'" 4. "Even the reprobate, according to him, 'male voluntate agit, non coactione.'" II. 4. 7. 5. "And again, 'Ne audeat quisquam sic negare voluntatis arbitrium, ut velit excusare peccatum.' II. 2. 8." These five propositions are very minutely examined by the very ingenious Author of the "Reply." In every one of the five there is, he alleges, a deviation from truth; and we conceive that he has fully substantiated his allegation.

1. With regard to the first, which pretends to state what Dr. Kipling has asserted, his friend says that it is a misrepresentation; for that the Dean of Peterborough has *not* told us that Calvin *affirms* no man to be accountable for his actions. He has, indeed, concluded, from a vast number of extracts, that Calvin *must* have thought so. But this is not telling us what Calvin affirmed. It is telling us only what appeared to the Dean to be Calvin's opinion.

In support of his conclusion, the Dean refers to Inst. II. cap. xvi. 17, 18, the first sentence of which latter section is this: "*Hinc egregia exoritur consolatio, quod penes eum judicium audimus esse, qui nos sibi in judicando honoris consortes jam destinavit; tantum abest, ut, in condemnationem nostram, tribunal sit consensurus.*" In this sentence there is a manifest allusion to Matth. xix. 28. which, indeed, is pointed out by Calvin in the margin. "The high honour which Christ promised his attendants, your master Calvin," says Dr. K.'s friend, "has claimed for himself and his elect. You, Sir, and your Calvinistic brethren, it seems, are *judices designati*; are to be assessors in the day of judgment; *Christo consortes in judicando*; and are not, therefore, to account hereafter for what you have done here." (Rep. p. 7.) Calvin, it is true, says, in this section, "*non modica certe securitas, quod non ad aliud tribunal sistemur quam Redemptoris nostri.*" The elect, however, are not to appear for the purposes of being tried, and recompensed according to the issue of that trial, but merely for the purpose of being separated from the reprobate; "*ad diem illum quo agnos segregabit ab hædis, electos a reprobis.*" (Sec. 17.) After this separation, "You elect," says Academicus junior, "are to ascend the tribunal, and to *pass sentence* (for in this sense it is that Calvin here used the word *judicare*) upon us poor reprobates; in other words, to order us to the infernal regions." (Rep. p. 8.) Calvin, in truth, could not possibly consider the last day as a day of trial and of account; for he has repeatedly affirmed that every man's fate was, without any regard to his conduct here, irrevocably fixed ages before he was born. "*Antequam nascuntur homines, sua cuique fors arcano Dei arbitrio assignatur.*" (Com. on Rom. ix. 14.) If so, what occasion, nay, what room, is there for a future trial?

2. Of the second of the above propositions, the Author of the reply, with justice, says that a more extraordinary one was never penned. "Calvin always represents men as accountable!" Had Academicus affirmed that Calvin never represents them as such, he would, certainly, have been nearer the truth. From the numerous extracts from Calvin's works produced by the Dean the following may be selected.

"*Æternæ*

“*Æterno et immutabili Dei consilio, quo electos discrevit a reprobis—æternum Dei decretum, quo apud se constitutum habuit quid de unoquoque homine fieri vellet—Deus, quos visum est, eligit—ratio non alia assignari potest cur suos misericordia dignetur, nisi quoniam ita illi placet—æternum et immutabile Dei decretum, quo aliis damnatio æterna præordinatur—ruinam illorum non prævideri, sed Dei consilio et voluntate ordinari—Quemadmodum soli electi ab interitu Dei gratiâ eximuntur, ita quicumque electi non sunt, eos manere exæcatos necesse est—exæcari, non eos qui suâ malitiâ id meriti sunt, sed qui ante mundi creationem reprobati sunt a Deo—reprobos Deus in mortis exitium creavit—impii destinato creati ut perirent.*”

Is all this, indeed, a representation of mortals who are to give an account, in another world, for what they have done in this? Well may the Dean of Peterborough's friend thus address Academicus: “What must the public think of you? Assuredly, Sir, either that you have published remarks on a book, to the contents of which you have paid little or no attention, or that you have knowingly violated the truth, in order to mislead your readers. ‘Calvin *always* represents men as accountable!’ Does he *ever* represent them in this manner?” (Rep. p. 12.)

3. “Calvin says expressly, ‘*asserimus nullos perire immerentes.*’ In the passage from which these words are taken, Calvin is endeavouring to remove the objection that, in consequence of unconditional decrees, an imputation would lie against the justice of God. “*Nec est timendum nequis Porphyrii discipulus Dei justitiam impune arrodat, nobis pro eâ nihil respondentibus. Quum enim asserimus nullos perire immerentes, gratuita esse beneficentiæ Dei quod nonnulli liberantur, abunde pro illustrandâ ejus gloriâ dictum est, ut nostrâ tergiversatione nequaquam indigeat.*” The words, therefore, which Academicus has quoted, are not an *express* but a *relative* assertion; and they relate to Calvin's theory, which is briefly this. All men, in consequence of Adam's fall, became corrupt and depraved. For this corruption and depravity *alone* they were justly and deservedly sentenced to condemnation. From this state some are extricated by God, not for any worth of their own, but from a principle of benevolence in himself, and for the glory of his name. The rest are kept in this state of damnation and perdition, in the first place *deservedly*, because of the corruption and depravity of their nature; in the second place *justly*, because, by their damnation, they also illustrate the glory of God—“*ad gloriam ejus suâ damnatione illustrandam.*” For Calvin, in the chapter immediately preceding that from which the quotation of Academicus is made, had taken care to inform us that the *justice* and *glory* of God are the same: an assertion which is, indeed, most true, but in a very different sense from that of Calvin. He says, however, (III. 23. 8.) “*Ubi mentionem gloriæ Dei audis, illic justitiam cogita;*” after which, he goes on to shew that every man deserves perdition for the corruption of his nature only.

The substance, therefore, of the preceding extract, from four words  
of

of which Academicus would have his readers believe that Calvin always represents men as accountable, is evidently this :

“ Whensoever I have said that, by the gratuitous beneficence of God, some men are delivered from that state of perdition to which all men were deservedly condemned for the corruption of their nature ; and that all those whom he does not deliver are detained in that state deservedly—*nullos perire immerentes*—on account of the same corruption ; whensoever I have said this, which I have frequently done, I have said enough for vindicating the glory of God, and consequently his justice. So that were I to make no reply to the cavils of our modern Porphyrians, they would have no just ground for triumph.” “ Not one syllable,” says Academicus junior, “ is there either mentioned, or even intimated in this passage about the actions of men ; yet you have produced it as a passage in which men are represented by Calvin as accountable for their actions ; for of this accountableness you are speaking. This passage is nothing to the purpose.” (Rep. p. 16.)

4. With regard to the fourth assertion of Academicus, it is calculated entirely to deceive the reader, by leading him to suppose that Calvin ascribed free will to the reprobate. But although he did indeed allow him *will*, it was only *a will to do evil*. The ancient philosophers, he says, held this principle, “ non fore hominem rationale animal, nisi inesset libera boni et mali electio. . Qui vero,” he adds, “ Christi se discipulos esse professi, in homine perditō et in spirituale exitium demerso, liberum arbitrium adhuc quærunt, desipiunt.” (Inst. I. 15. 8.) It was objected to his doctrine of predestination, that either it must be false, or man must be a necessary agent. Calvin did not dispute the consequence, and, to extricate himself from the difficulty, invented a distinction between *necessity* and *compulsion*. This distinction is explained in the Inst. lib. ii. cap. 3. “ Porro,” he says, “ quod libertate abdicatam voluntatem dico *necessitate in malum vel trahi vel duci*, mirum est si cui videatur aspera locutio. Offendit autem eos qui *inter necessitatem et coactionem* distinguere nesciunt.” But what answer, he asks, would they make to the questions, Is not God necessarily good ? Is not the devil necessarily wicked ? “ Ergo si *liberam Dei voluntatem*, in bene agendo non impedit quod necesse est illum bene agere ; si Diabolus, qui non nisi male agere potest, voluntate tamen peccat ; quis hominem ideo minus voluntarie peccare dicet, *quod sit peccandi necessitati obnoxius*.” He then, formally and distinctly, lays down his opinion on the subject. “ Hæc igitur distinctionis summa observetur, hominem, ut vitiatus est ex lapsu, volentem quidem peccare, non invitum nec coactum : affectione animi propensissimâ, non violentâ coactione : *propriæ libidinis motu*, non extrariâ coactione : *quâ tamen est naturæ pravitate, non posse nisi ad malum moveri et agi*.” This opinion, he shews, was held by Augustine, who advanced it, he says, “ ex piorum omnium consensu ;” though, how this last assertion can be reconciled with what Calvin declares in another place, (Inst. II. 2. 4.) we are at a loss to understand. He there affirms, “ Porro tametsi Græci præ aliis, atque inter eos singulariter Chrysostomus, in extollendâ humanæ voluntatis facultate modum excefferunt,

*veteres*

*veteres tamen omnes, excepto Augustino, sic in hac re aut variant, aut vacillant, aut perplexe loquuntur, ut certi fere nihil ex eorum scriptis referre liceat.*" The doctrine, however, according to Calvin, was established by Augustine, and was maintained for nearly 1000 years after in the cloisters of the monks. But Peter Lombard, he adds, "*quum necessitatem a coactione distinguere nesciret, pernicioso errori materiam dedit.*" (See Inst. II. 3. 5.)

Let us now enquire what, according to Calvin, the error which Lombard occasioned was. There obtained, he says, in the schools a distinction of freedom into three kinds; freedom *from necessity, from sin, and from misery*; of which the first was supposed so inherent in man that he cannot by any means be deprived of it. The other two were lost by sin, meaning Adam's. "*Hanc distinctionem,*" says Calvin, "*ego libenter recipio, nisi quod illic necessitas cum coactione perperam confunditur.*" Calvin would, therefore, in the foregoing distinction, make the first kind of freedom *freedom from compulsion*. If, however, this opinion of the schools be admitted, it follows, he thinks, incontrovertibly that man has no free will to perform good works, unless he be assisted by grace; "*et gratiâ quidem speciali, quâ electi soli per regenerationem donantur. Nam phreneticos,*" adds, he "*nihil moror, qui gratiam pariter et promiscue expositam esse garriunt.*" Still, he says, "*nondum istud liquet, sitve in totum privatus [homo] bene agendi facultate, an habeat adhuc nonnullam, sed pusillam et infirmam, quæ per se quidem nihil possit, opitulante vero gratiâ, suas ipsa quoque partes agat.*" Id," he continues, "*dum vult expedire Magister Sententiarum, duplicem gratiam, necessariam esse nobis docet, quæ reddamur ad bonum opus idonei. Alteram vocat Operantem, quâ fit ut efficaciter velimus bonum: Co-operantem alteram, quæ bonam voluntatem sequitur adjuvando.*" But this division displeases Calvin on two accounts: 1. "*quod dum gratiæ Dei tribuit efficacem boni appetitum, innuit hominem jam, suapte naturâ, bonum quodammodo, licet inefficaciter, appetere.*" This notion, he says, is very different from that of Augustine, (alluding to the expression of that Father, which we examined when we were considering the observations of Academicus on the Xth Article) from whom Lombard, notwithstanding, seems to have taken the division of grace into *operating and co-operating*. 2. In the second member of this division there is, says Calvin, an ambiguity, "*quæ perversam genuit interpretationem. Ideo enim putarunt nos secundæ Dei gratiæ co operari, quod nostri juris sit primam gratiam vel respuendo irritam facere, vel obedienter sequendo confirmare.*" This, according to Calvin, was the fatal error to which Lombard gave rise.

These observations are made by Calvin to shew, as he himself informs us, how he differs from the Schoolmen. Yet, from their notions on this subject, we may, he says, learn in what sense they assigned *free will* to man. "*Pronunciat enim tandem Lombardus, non liberi arbitrii ideo nos esse quod ad bonum et malum vel agendum vel cogitandum peræque polleamus; sed duntaxat quod coactione soluti sumus: quæ libertas non impeditur etiam si pravissimus, et servi peccati, et nihil*

quam



quam peccare possimus. (Inst II. 2. 6.) Liberi ergo arbitrii, *hoc modo* dicetur homo, non quia liberam habeat boni æque ac mali electionem, SED QUIA MALE VOLUNTATE AGIT, NON COACTIONE." (Sect. 7.) The words, then, which Academicus quotes as expressive of the sentiment of Calvin, express only those of Lombard. Calvin, indeed, agreed with Lombard in part, for he immediately says, "Optime id quidem;" but he adds, "quorsum attinebat rem tantulam adeo superbo titulo insignire?" It was not worth while to decorate *freedom from compulsion* with so proud a title as that of *free will*. And the original error of Lombard, according to Calvin, consisted, not in making men free from *compulsion*, but in making them also free from *necessity*, to which Calvin every where maintains them to be subject. His own opinion manifestly was, "that man sins, *not indeed by compulsion, but yet by necessity*; and that, though he sins *necessarily*, he nevertheless sins *voluntarily*." Accordingly, in the opening of the 4th chapter of his second book, recapitulating what he had done in the third chapter, he thus expresses himself: "Præterea *distinctio inter coactionem et necessitatem*, posita fuit, unde liqueret eum [hominem] DUM NECESSARIO PECCAT, NIHILO TAMEN MINUS VOLUNTARIE PECCARE." Thus scandalously has Academicus attempted, in his fourth proposition, to misrepresent the sentiments of Calvin.

5. Nor has he acted more honestly in his fifth. Would not every one suppose the words which he has there quoted to be Calvin's? Yet they are not the words of Calvin, but of Augustine; and they are produced by Calvin to shew, not that man possesses *free will*, but, on the contrary, that the expression *free will*, or *liberum arbitrium* ought never to be used.

In the Institutes, Lib. II. 2. 7. Calvin speaks thus: "Ego quidem λογισμῶν abominor, quibus frustra Ecclesia fatigatur; sed religiose censeo cavendas eas voces quæ absurdum aliquid sonant, præsertim ubi perniciose erratur. Quotus autem, quæso, quisque est, qui, dum assignari homini *liberum arbitrium* audit, *non statim concipit illum esse et mentis suæ et voluntatis dominum, qui flectere se in utramvis partem a se ipso possit?*" This opinion, which he thinks a pernicious error, has been embraced, he says, by almost all the moderns, who look only at the literal meaning of the words. The Fathers, indeed, he tells us, (Sec. 8.) perpetually made use of the expression, *liberum arbitrium*; "sed simul declarant quanti faciunt illius usum: in primis Augustinus, qui non dubitat *servum* appellare. *Alicubi succenset adversus eos qui liberum negant arbitrium*; sed præcipuam rationem declarat quum ait, 'TANTUM NE AUDEAT QUISQUAM SIC NEGARE VOLUNTATIS ARBITRIUM, UT VELIT EXCUSARE PECCATUM.'" Calvin then proceeds to prove, from Augustine himself, that he did not hold the freedom of the human will in any proper sense of the words: and the section concludes with Calvin's reason for wishing that the term were dropped altogether: "Quia sine ingenti periculo non posse retineri censeo, magno, contra, Ecclesiæ bono futurum si aboleatur; neque ipse usurpare velim, et alios, si me consulant, abstinere optarim."



It is manifest, then, 1. that Augustine did not really believe in the freedom of the human will. 2. That he censured those who denied it, not simply for their denial of it, but for the mischievous inference, (though most men will think it a just one) which they drew from the doctrine of necessity. 3. That the *sole purpose* for which Calvin quoted the words of Augustine was to shew, by another proof, that the term *free will* had better be expunged from the language of every nation. But Academicus, that the words might seem on his side, has not only disregarded the context, but has craftily concealed the initial word **TANTUM**, that the whole might assume the appearance of a positive prohibition to deny the freedom of the human will. Calvin's works fill nine volumes in folio. If he "*always* represents men as accountable," Academicus, surely, might have found in him innumerable passages which clearly and unequivocally say so. He has produced, however, in proof of this position, only three scraps of sentences, not one of which represents men as accountable. Are we not, therefore warranted to conclude that Calvin has **NO WHERE** given such a representation of mankind, and moreover that, as the Dean has affirmed, he did not believe in a state of future retribution?

To prove the truth of this affirmation, the Dean refers, as we have already said, to Inst. Lib. II. c. xvi. 17, 18. and to Lib. III. c. xviii. 1. On the first of these passages Academicus remarks that "Calvin neither denies or affirms that *men* shall then give an account of their works." But, says the Author of the "Reply," "If by *men*, in this sentence, you intended only to say *some men*, you doubtless would have so expressed yourself. But Calvin does deny, in this passage, that *his elect*, and, consequently, that **ALL MEN** are, at the last day, to render an account. You have here, therefore, again deviated from the truth." (Rep. Pp. 25, 26.)

On the second passage the Remark is this: "He (Calvin) says, 'God shall render to every man according to his works.'" (P. 26.) But no assertion was ever more false. These are not the words of Calvin, but of Scripture, which his adversaries had urged against his theory, and which he here repeats for no other purpose but to shew that they really contain no proof of a future day of account. It is necessary to lay the passage itself before our readers.

"*Transeamus nunc ad eas sententias quæ affirmant Deum unicuique redditurum secundum opera sua: cujusmodi sunt, 'Unusquisque referet quod gessit in corpore, sive bonum, sive malum. Gloria et honor operanti bonum, tribulatio et angustia in omnem animam operantis malum.'* Et '*Ihu* t qui bona egerint, in resurrectionem vitæ; qui male fecerint, in resurrectionem judicii. Venite benedicti Patris mei: esurivi, et dedistis mihi cibum; sitivi, et potum tribuistis,' &c. Atque illis quoque eas jungamus, quæ mercedem operum appellant vitam æternam: quo in genere sunt, '*Retributio manuum hominis restituetur ei. Qui timet mandatum remunerabitur: Gaudete et exaltate; ecce merces vestra copiosa est in cœlis. Unusquisque mercedem accipiet secundum laborem.*' *Quod unicuique dicitur redditurus Deus secundum opera* PARVO NEGOTIO DISSOLVITUR. ORDINEM ENIM CONSEQUENTIE

**TÆ MAGIS QUAM CAUSAM INDICAT LOCUTIO.** Extra dubiũ autem est, Dominum his misericordiæ suæ gradibus salutem nostram consummare, dum electos ad se vocat, vocatos justificat, justificados glorificat. Tametsi ergo solà misericordiã suos in vitam suscipiat; quia tamen in ejus possessionem ipsos deducit per bonorum operum studium, ut, *quo destinavit ordine suum in illos opus impleat: nihil mirum si secundum opera sua dicuntur coronari* QUIBUS HAUD DUBIE AD RECIPIENDAM IMMORTALITATIS CORONAM PRÆPARANTUR." (Inst. III. 18. 1.)

On this extract from Calvin the observations of Academicus junior are so excellent, that we have not the vanity to think that we could improve upon them. We shall, therefore, simply lay them before our readers.

" Calvin maintained, as you Calvinists now maintain, that, according to the revealed word of God, there is but one justification, and that this one is a justification by faith alone. But there were many divines in his days, as there have been ever since, who maintained that, besides this justification by faith alone, which takes place in this life, there is another justification mentioned in Scripture (Matth. xii. 36, 37. Rom. ii. 13.), which is future, and which will be a justification for the obedience to the moral precepts of Christ which results from faith in Christ, that is, a justification by faith and works jointly. Those divines, in addition to other things, objected to Calvin's theory that, if men are justified in this life, and then once for all, it follows, as a necessary consequence, that there will not be a future reckoning. And, to prove that there will be a future day of trial and account, they adduced those passages of Scripture, of which Calvin, in the above quotation, has given us a transcript. For the purpose of silencing his adversaries, Calvin proceeds, in this section, to shew that those passages of Scripture are no proof at all that we are hereafter to be tried, examined, and to give account. ' Quod,' says he, '*unicuique dicitur redditurus Deus secundum opera, parvo negotio dissolvitur.*' i. e. As to the objection which is founded on those passages of Scripture which affirm that God will render to every man according to his works, it is very easily refuted. For the sacred writers meant, by this expression, not to indicate that every person who has obeyed the laws of God in this life, will enjoy, in the next, everlasting felicity, *because he has been obedient*; but rather to indicate that God first elected certain individuals, before the creation of the world, to a future state of glory, next prepares them himself for this state, and, lastly, will receive them into it. '*Ordinem consequentiæ magis quam causam indicat locutio.*' Observe, reader, that, in this series of consequences, no mention is made of 'books to be opened,' and of persons 'to be judged out of those things which are written in the books,' but that the elect are to be received into glory, not on account of their actions, but without any trial or reckoning.—This you produce as a proof that Calvin believed in a future day of account, such as is described in Rev. xx. 12, 13. 'He says, God shall render to every man according to his works!' Do, reader, turn back to the passage, and thou wilt instantly be convinced that Calvin says no such thing. 'He says—God shall render,' &c. Good Heavens! What will you, Sir, not say? (Reply, Pp. 27—30.)

We have thus, at last, brought to a conclusion our strictures on the crafty and pernicious publication of Academicus. Our readers, we are very sensible, will find in them, arguments and observations, the  
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same in substance, several times repeated. But this was unavoidable, if we were, at all, to execute what we intended. Our object was, and we trust that we have, in some degree, accomplished it, to leave none of his cavils, fallacies, and misrepresentations, (none, at least, of any consequence) unanswered, and to the same sophistical argument the same reply must, of course, be given. The Dean of Peterborough's pamphlet, among other excellencies, possesses, in the highest perfection, the merit of *unity*. In the "Remarks" of Academicus there is nothing systematical. They are unconnected, desultory, and full of repetitions. But he thought them, no doubt, the better calculated, on that account, to puzzle those who might be in danger, from the Dean's clear statements and logical reasoning, of being seduced from Calvinistic orthodoxy.

We have quoted largely from Calvin himself; and this, our readers will perceive, was absolutely necessary, in order to expose the dishonest artifice of Academicus. But, in quoting thus largely from Calvin's writings, we had, besides, we very frankly acknowledge, another end in view. We wish to call the attention of the public to the real nature and tendency of Calvin's principles; which our modern Calvinists are so anxious to conceal, and keep out of view. The more these principles are examined, the more blasphemous and impious they must appear. In order to be execrated by all men of sense, they require only to be known.

In the mean time, the spirited, learned, and argumentative writer, who calls himself Dr. Kipling's friend, and of whose acute "Reply" we have made so much use, has thrown out an idea which, though seemingly suggested by him in playfulness, we think deserving of serious consideration. "The public has, of late years," he says, "been very copiously supplied with editions of elegant extracts: but no one has yet undertaken to collect and publish the beauties of Calvin. Such a work would, at this time, when Calvinism is so very prevalent, have certainly a rapid sale, and would, in my opinion, be a most serviceable publication." (Rep. p. 48.) Such a publication, we are really convinced, would be productive of much good; and we know of no person apparently better qualified to undertake it than Academicus junior. We wish to see what he has hinted in jest, realized in earnest. A Collection of this kind, systematically arranged under proper heads, and accompanied with what he is so well able to furnish, a connected series of brief and appropriate notes and illustrations, would be a valuable present to the public, especially to young divines; and would, we are persuaded, contribute more to counteract the indefatigable and mischievous exertions of our Calvinistic "True Churchmen" (a consummation devoutly to be wished!) than almost any other expedient whatever. We therefore hope that the very ingenious gentleman will excuse us for requesting his attention to the subject.

*Aubrey: a Novel.* By R. C. Dallas, Esq. Author of *Percival*. 4 Vols. 18s. Boards. Longman and Co.

THOUGH the multitude of novels with which the press annually teems renders the reading of all impossible, and the little interest usually excited in sober minds by fictitious narratives discourages the reading of many, we are not so pedantic as to turn with disgust from the very name of this species of composition; but, on the contrary, we think a good novel a high treat; and while we protest against the frequent perusal even of *good ones* by the rising generation, who are, or should be, employed in strengthening and forming the mind, we agree with Mr. Dallas, that those parents and instructors "who know how to fortify the soul, to direct taste, and satisfy curiosity with propriety; who are acquainted with the principles that constitute health of mind and body, and who have activity enough to practise the theory they approve, may find considerable assistance in them." We have read the novel before us with a pleasure which induces us to bestow particular notice on it, we shall, therefore, after giving a sketch of the story, dwell on some of the passages with which we were gratified, and we shall as impartially point out circumstances with which we were dissatisfied.

Aubrey is the younger son of a gentleman, whose brother, Arthur Aubrey, is the representative of an ancient family of large fortune, and who, having no children, considers Aubrey's brother as his heir. He is accordingly educated as such, while Aubrey studies divinity at Cambridge, with the view of preferment in the Church. The year in which he took orders he becomes acquainted, through the accidental hospitality of Mrs. Melvil, the widow of a West Indian, with her daughter Emily, whom Lord Ludley, vainly attempting to seduce, defames. From the slur thrown upon her character, and from this Lord's practices, he rescues her, loves and marries. Previous to the marriage he becomes heir to his uncle, by the death of his brother, and knowing the improbability of obtaining his consent, secures a private marriage. This is discovered, and his uncle makes a will, by which he is disinherited, and the estate devised to a godson and relative of the old gentleman's. A reconciliation, however, takes place, and old Aubrey resolves to make a new will. He becomes very fond of his nephew's family, and makes him a large allowance during his own life. The Aubreys spend a fashionable life of ease and pleasure for many years, and, tired of its routine, go abroad in quest of novelty. They are suddenly brought back by the death of the uncle, who, it now appears, had neglected to revoke the fatal will which disinherited Aubrey. Aubrey, who, with the family in general, is described as possessing great equanimity, feels considerable depression at first, but recovers his spirits on reflecting that he had friends who would exert themselves to provide for him greatly in the Church; and, giving up Aubrey Hall, he joins his family in town, where, unaccustomed "to weigh the importance of streets in the scales

scales of prudence," he hires a house in Albemarle-street. Many of his acquaintance, who had heard of his return, without the cause of it, hastened to visit him. Among other cards, he found Lord Aynsford's, a nobleman who was the patron of Mariton, a rich rectory in Leicestershire, of which the incumbent was old and infirm. Aubrey sees Lord A. who, eager to connect himself with a man of so large a fortune, promises the presentation, and advises his friend to think of a Bishopric. Before they part Aubrey discloses his misfortune, and my Lord is surprised and sorry, but does not recall his promise. Meanwhile the family see their friends, and very soon find their funds fail. Duns and sour faces ensue: Aubrey borrows, is shunned by some of his friends, and advised by others. Mortifying occurrences succeed. The Aubreys are dismayed. One morning, while the husband and wife are discussing their dilemma, a stranger is announced as coming from Mariton. The very sound of Mariton awakens new hope, and Aubrey, in imagination, is already inducted in the rectory. The stranger proves to be an old fellow collegian, who, having heard of Aubrey's misfortune, comes to offer him not the rectory but the curacy of Mariton. Aubrey is rejoiced to see his old friend Cowper, but neither he nor his wife can at first stomach the curacy. Cowper gives them time to think of it, as he is going out of town for a few days, and promises, on his return, to visit them, and relate the occurrences of his life. In his absence Aubrey conceives that a sale of the paintings he had collected would enable him to pay his debts, and live till the rectory fell to him; but some very mortifying events induce him to determine, even after selling the pictures, to accept the curacy and retire to the country. Cowper is now received with double pleasure, and relates the principal events of his life. His story is extremely interesting, and forms, ultimately, a necessary connection with the main story of the novel. He begins by informing the Aubreys, that just before he left school he rescued, near Thornbury in Gloucestershire, a beautiful country girl from a young man, apparently a gentleman, at the expence of a drubbing and a broken arm; that she inspired him with an honourable passion, and that he educated her and married her. His father, though kind, and even profuse in his liberality to him, was always reserved, and particularly upon his affairs; and he therefore did not make his marriage known to him, but contrived to receive his allowance at the University, and to hoard sufficient to make a decent provision for his wife, at her native village, Melford. His father is very anxious that both he and his sister Harriet should marry large fortunes. Old Cowper finds it necessary for his health to go to Portugal, and he carries his daughter Harriet to Oporto, leaving his son Charles to form a wealthy connection at home. After some time Cowper receives a letter from his father, urging him to come immediately to Portugal; and he is under the necessity of leaving his amiable wife, with her mother and his infant daughter at Melford, in their beautiful cottage called Eden-bower. On his arrival at Oporto he is informed by his father, that he wished



his assistance in bringing to a speedy termination an affair in which his sister's honour and welfare are concerned. Smyth, a dashing young Englishman of large fortune, appears to be trifling with her. He immediately calls on Cowper, to whom he shews himself to be evidently a libertine, and introduces him to Donna Seraphina de Monocella, a bewitching foreigner, who succeeds in enslaving him, and diverts his thoughts from his lovely innocent Fanny. He finds that Smyth, though fascinated by his sister, is bent on love without matrimony; but matters are arranged to produce a marriage with due solemnity and legal authority. The family continue at Oporto. Smyth detests Cowper, and takes advantage of his confidence to do him every injury he can. He informs his wife of his amour, intercepts their correspondence, and leagues with Donna Seraphina in ruining him. Donna S. wanting a sum of money, persuades Cowper to borrow it privately from his father's strong box, by taking out two bags of moidores, which she and Smyth both promise to enable him to replace. By her wit she provides him with a false key. At the time he was to go to the chest he experiences a struggle between reason and passion; the latter conquers, and he proceeds. Opening the lid of the chest, he finds a note to himself, from his father, telling him not to rob, but to take all, which is but little, and now his own by his father's death. He drops the lid, turns round, and sees his father swallowing a dose of poison. The old man had been informed of his son's design by Smyth, who had immediately left Oporto, deserting his wife and child, the former advanced in her second pregnancy. The contents of the chest are not sufficient to pay all the debts of Cowper, and a friend of his father's lends him 500*l.* to carry him and his sister, with her son Edmund, to England. With shame and remorse, his love for Fanny returns as ardently as ever: he leaves his sister at Bristol, and hastens to Melford, where he arrives at the moment of Fanny's funeral. Self-reproach and despair drive him to distraction, and he loses his reason for some months. On his recovery he finds his money nearly exhausted, takes a lodging for himself and his sister in the neighbourhood of London, where he suffers great distress, and is at last thrown into the Fleet prison. There he meets a gentleman, the nephew of the old rector of Mariton, who persuades him to take two pupils, and settles his affairs. He obtains the forgiveness of the Vicar and parishioners of Melford, and fixes with his pupils, his sister, his little daughter, and his nephew and niece, at Eden-bower, where he clears off his debts, and improves his little estate. In spite of the strictest enquiries, Smyth was never heard of. Cowper's repentance is sincere, and except the deviations to which he was seduced by Donna Seraphina, his virtue is unblemished. While Aubrey was enjoying his easy fortune during his uncle's life, Cowper was educating and training his child and his sister's children at Eden-bower, where he is again doomed to the pangs of losing his other Fanny—his daughter, after growing up to the years of rational friendship, dies. This but augments his contrition for



for his former crime, and every action of his life, every sentiment of his mind, is influenced by the view of joining the beloved spirits who have taken their flight to another world. He makes occasional excursions seeking to do good, and having heard of Aubrey's misfortune, applies to his friend, the old Rector of Mariton, for the curacy, which he comes to offer, unconscious of the promise of the rectory given by Lord Aynsford. Cowper had brought his nephew, Edmund Smyth, to town, and introduced him to the Aubreys. A warm friendship takes place between him and Aubrey's eldest son, Arthur. They soon part, however, Edmund returning with his uncle to Melford, while the Aubreys remain in town, preparing for the sale of the pictures, and the removal to Mariton. The pictures sell for less than a fourth of what they were valued at. Aubrey is insulted by a pretended connoisseur, and meets with fresh mortifications. In the auction his interest is supported by a young friend, Charles Sensitive, who studies painting for his amusement, having a good fortune. Previous to the sale, Sensitive had lent Aubrey 300l. the check for which the latter had been duped of by Jack Elton, a man who, from a virtuous beginning, becomes gradually a complete villain. The Aubreys leave town in disgust, the whole of their fortune, amounting to 1700l. being placed in the hands of a banker, to support them for the present. Anticipating mortifications, they arrive at Leicester, where they are received with open arms and affection by Dr. Searle, the old Rector. Their reception at Mariton is no less flattering, they forget their cares, keep much company, and are on the point of ruin when the Rector dies. Previous to the death of the Rector, a variety of interesting occurrences takes place, and new characters are introduced and painted. Edmund Smyth visits Mariton, and an attachment is formed between him and Emily, the elder daughter of Aubrey. Sensitive comes down to Mariton, and teaching Arthurina, the younger daughter, to paint, becomes enamoured of her. Arthur, the elder son of Aubrey, is seduced by Lady Sudley, who, separated from Lord Sudley, lives in Warwickshire. He recovers himself by his own remorse and the lady's folly; and, accompanying Edmund Smyth to Melford, devotes his heart to his sister Harriet. On their journey, visiting Sudley Castle, near Stratford, Edmund saves the life of Lord Sudley. Jack Elton appears, and, seeming to have recovered a sense of honour, returns Aubrey the 300l. he ran off with; having inherited, as he says, a small estate by the death of an uncle; but the truth turns out to be, that honest Jack draws his funds from a gang of coiners, over whom he presides, and he is ultimately hanged. The hopes of the Aubreys, on the death of the Rector, are disappointed; Dr. Bowes informs them of his presentation, and comes to the rectory for the purpose of being inducted. Debts, duns, arrest, execution, and other miseries ensue. Cowper and the Smyths go to Mariton, and Aubrey is invited to be the curate of Melford. As he is compounding with his creditors, a rich West Indian arrives, bringing news of an estate in the West Indies, to

which Mrs. Aubrey is entitled, having been her father's, but in trust to pay its debts. The gentleman purchases the title of the estate for 5000l. which enables Aubrey to pay all his debts, remove to Melford, and reserve a small capital. On the way from Melford to Mariton, Mrs. Smyth, Cowper's sister, left by herself in a parlour at an inn, is surprised at the entrance of her husband, but immediately loses sight of him, and Cowper endeavours in vain to trace him. The removal to Melford being agreed upon, the Aubreys are to meet Cowper and the whole family, who are coming to Leicester to be introduced to a Mr. Smyth, whom they suspect to be the man they are in quest of. In this they are mistaken. Just as the family were leaving Mariton, Arthur received a letter from Lord Sudley who is dying, and thinking, by a mistake, that he owed his life to him, intends to bequeath him his disposable fortune. The subject is discussed among the friends, and Edmund is sent from Warwick to undeceive Lord Sudley, whose enquiries respecting Edmund Smyth lead to the discovery of his being his own son, his Lordship having travelled by the name of Smyth. The whole party are assembled at Sudley Castle, and Edmund's mother acknowledged to be Lady Sudley. The emaciated nobleman repents and dies, and is succeeded in his title and estates by Edmund. While the party are all still at Sudley Castle, Charles Sensitive joins them, and congratulates the Aubreys on the recovery of Aubrey Hall, he having himself, by a bold manœuvre, possessed himself of the last will of old Aubrey, which had been executed, but secreted by the lawyer, in a league with the pretended devisee, and kept by the former *in terrorem* over the latter. The story concludes with the proper marriages.

Such are the heads of the story, and the reader will easily perceive that the materials are adapted to produce interesting effects: nor has Mr. D. failed to excite the interest of which they are capable. The attention is kept alive from incident to incident, and we grieve to part with our acquaintance at the end of the fourth volume. But it is not alone in point of tale that we are gratified with this novel. It is full of moral lessons for the young, the middle-aged, and the old. The general moral objects of the work are to shew the effect of a reverse of fortune on different minds, and to inculcate the perseverance, under every evil and temptation, in honesty and virtue. The difficulty of descending from fortune and pleasure to necessary frugality, is well painted in the struggles of the Aubrey family: the perpetual intention of doing right, and the recurring failure of resolution, with the ready fostering of hope, lead to distress as a natural consequence. In Cowper we have a picture of a noble strength of mind surmounting every difficulty: in Elton a soul yielding itself easily to the inroads of vice. In the number of incidental morals, we are highly gratified with the manner in which Mr. D. inculcates candour between parents and children; the error of instinctive benevolence in the character of Sensitive; the folly of an impetuous temper, and the good sense of avoiding duels honourably; but we are particularly pleased with the passages relative to the clerical character. In

In making Aubrey a clergyman, negligent of his profession for a great part of his life, he enforces a strict attention to the divine objects of it, and exposes the wickedness of taking orders merely for the shew of a profession, or with the view of preferment solely. The following extract on this subject will be read with pleasure.

“ Emily, my love,” said he to Mrs. Aubrey, “ how negligent have I been of my profession ! but I do not wonder, when I consider the motives on which I embraced it. I consented to assume the sacred robe and band, in order to provide for the second son of a family, in whose representative it was thought necessary to centre the wealth and pride of their ancestors : when, therefore, by the death of my brother I became that representative, is it surprising that I disengaged myself from an object no longer necessary for the purpose for which I had obtained it ? Could I go back to the time while it was optional, retaining the judgment of my experience, no interest whatever should prevail upon me to undertake the holy office, for I should not think myself, at that early period of life, equal to the strict discharge of its duties. It is an awful engagement ; the most important that man can enter into, made voluntarily with his Creator, to labour to instruct his fellow-creatures in the knowledge of their eternal interest, to purify their hearts, to resolve their doubts, to console them in affliction, and to keep them on their guard in the hours of joy and tranquillity. A minister is the viceroy of the Almighty. How sublime the thought ! how arduous the task ! who that reflected upon it, would hastily undertake it ? What talents, what virtues are requisite to form that stupendous character which stands forth the ambassador of the Deity ! In the course of my reflections, since my reverse of fortune, an extraordinary thought occurred to me on this subject. My fancy formed a new creature ; I imagined the ministry of religion assigned to a superior order of beings, continued by succession, like men, on our planet. Not a fallen, nor incorporeal race ; not superior to man in faculty, nor exempt from the passions of the mind, but endowed with a strength of virtue that should preserve them genuine and good, and possessed of the highest degree of human knowledge and talents ; fully acquainted by intuition with the nature of the appetites, yet totally free from them ; their frames, while existing on earth, sustained by some unperceived fluid inhaled with the air, and after the service of fifty years, their spirits translated unknown to men, leaving successors to rise from their bodies by a new law of nature. Of such a being self-excellence and success in his ministry would necessarily be the supreme good, the end and enjoyment of his existence ; to such a being the task would be appropriate ; but for me, scarcely arrived at years of discretion, placing the chief praise of religion in a rhetorical essay delivered from the pulpit, bred up in ease, and fond of it ; for me to dare accept the divine deputation was no less monstrous, than my total neglect of it, when it became unnecessary to worldly enjoyments, was shameful.”

The following passage, extracted from Cowper’s story, will serve as a companion to the foregoing. Speaking of the strong and worthy character of the parishioners of Melford in general, Cowper proceeds thus :

“ Struck with this effect, when the abatement of more vivid contemplations permitted it to recur to my mind, I was led to inquire for a cause, and I found a very natural one : for three successive generations, the parish of Melford had been blessed with vicars of a truly pastoral character ; and the actual incumbent, whom the parishioners had in a body petitioned to yield

to the advice of his physicians, and go abroad, to save his life and gain new health, was the successor of his father; for the presentation of the vicarage belonged to an elder branch of the family. The venerable vicar whom he succeeded had lived upwards of forty years among them: as he grew old, his son acted as his curate; and they had both, with apostolic sincerity and ardour, devoted themselves to the care of the souls entrusted to them. They did not confine their ministry to a cold reading of the liturgy, and weekly common-place expositions of obscure texts; they did not even deem preaching and praying their principal duty. The going to church they considered as periodical meetings for the purpose of general praise, thanksgiving, and supplication; and the sermon as a lecture read by the father of a family: but they were far from considering it as the best opportunity of rectifying the understanding, improving the hearts, and forming the souls of their parishioners for salvation. The chief service they rendered them was through the means of friendly condescension and familiar talk. The doctrines of their Bible were not neatly put by to be neatly produced on set occasions; but the precepts of their Master, his life, and death, the state of mankind, and the necessity of industry, were inculcated in private in an easy, cheerful manner; as a kind physician explains the nature of his friend's malady, and the qualities of the medicine which he prescribes for his restoration. They sowed the seeds of true religion and sound sense, without mixing the grains of enthusiasm. They evinced the interest of laying up a treasure in another life, from the certainty of leaving this; but, at the same time, inculcated honest employment in this as one of the means of amassing that treasure; and taught, that the excessive fervour which was unfavourable to temporal duties, was, in that very respect, unfavourable also to eternal hopes. In short, the inhabitants of Melford, their fathers and their children, had been so tutored by their amiable and estimable ministers, that the natural glow of the human mind, neither producing on the one hand an independent arrogance, nor, on the other, running into imaginary fervours and superstition, had formed, if I may so express myself, that humble dignity of soul which marked the character of my fellow-parishioners, and in which, I hope, they are not singular. But I digress, Aubrey, and usurp your province."

In general the characters and manners are preserved throughout, and some of the personages introduced afford ludicrous scenes. The *conversazione* and concert at Spicer-Hall are highly finished, and all the Spicers well portrayed.

After so much approbation, we are sorry to express disapprobation; and were it not for the esteem in which we hold the author, we should certainly suffer the subjects of the latter to be eclipsed by those of the former. The events towards the conclusion are too much hurried, and the whole of the fourth volume bears evident marks of haste. This is the more striking, as, in the preceding part, having pictures in detail, and likewise the operation of feelings in detail, the mind is not prepared to be hurried on as it is at the close of the work. It seems as if the author had been anxious not to proceed to a fifth volume, for the fourth is almost the bulk two of the preceding ones, and he regrets, in a note near the end, that he has not *room* to interweave the death-bed repentance of Rochester, the witty debauchee. As there

there was no fear of the reader's being fatigued, we wish that the work had been extended to another volume. The incident of the will, recovered in an improbable manner by Charles Sensitive, is unworthy of the author. If he thought the restoration of Aubrey-Hall necessary to satisfy common novel readers, he should have adopted other means; but we are confident that those who are not common novel readers would have been better pleased to have heard no more of Aubrey-Hall, for there was sufficient in the unexpected news of the estate in St. Kitt's for poetical justice.

The castle ghosts confirm our opinion that the author thought it necessary to write for the many as well as for the few; like those dramatists, who, in the more delicate scenes of comedy, intersperse passages suited to the galleries. We were astonished to find in a novel a dissertation which we should certainly never have thought of looking for but in some treatise on orthoepy, respecting the pronunciation of the words *knowledge* and *oblige*: but being with great art introduced at Mrs. Spicer's *conversazione*, we were led into it without repugnance, and were repaid by the ingenuity it displays. We would extract it had we room to spare, but we recommend it to the attention of the clergy, as well as to the performers on the stage.

As a subject for censure we were at first disposed to select the interest excited for Cowper, because there is no greater danger than that arising from leading the heart to an affection for an immoral character. Cowper marries clandestinely, is seduced from his wife, and persuaded to rob his father; yet his story, which is admirably told, interests us so much in his favour, that we rather pity and love the man than detest his crimes. At the conclusion of his story we marked this for reprehension, but proceeding in the novel, we soon changed our sentiment, not because he is signally punished, but because he is a model of a firm, manly, and early repentance; no trifler with his conscience, no barterer with his passions. His deviation was the result, not of a depraved nature, but of powerful seduction; it took place at a period of life when the understanding is still immature, and its duration was short. He returns with vigour to the path of virtue, and, as we said before, presents a picture of a noble strength of mind surmounting every trial. Let those who delight in shedding the tear of sensibility peruse the account of the loss of his daughter; so simple, so eloquent, so pathetic. Connecting it with a passage in the preface, we believe it to be an exemplification of the truth of the Horatian precept,

Si vis me flere, dolendum est  
Primum ipsi tibi.

None but a father, and a bereaved father, could have written those pages.

We have not at present space for copious extracts, and believe it unnecessary to give them, as we have no doubt that the volumes themselves are generally read.

Gedwin's



*Godwin's Life and Age of Chaucer.**(Continued from P. 44.)*

**A**T this period first occurs the memorable name of Wickliffe. He was of humble birth, but of transcendant abilities, and of a most ardent mind. The monkish historians, while they load his principles with the most virulent invective, seem at a loss for words to do justice to his talents. He early rose to the highest distinctions which Oxford could bestow. In 1361, when 37 years of age, he was elected master of Baliol College. But he was then conspicuous only for the eminence of his powers, the profoundness of his disquisition, and the dignified gravity of his private character.

In 1371 a curious transaction occurs. The Lords and Commons petitioned the King for the removal of churchmen from the great offices of state. This circumstance, as our author observes, must have had its origin in some intrigue. The parliaments of Edward III. were, by no means, so powerful as to dictate to the throne. Mr. G. with several of our old historians, attributes it, with great appearance of probability, to the King of Castille, who was at this time possessed of great power. The attack seems chiefly to have been directed against William of Wykeham, then chancellor, a person of the greatest eminence in his own times, and entitled to the veneration of posterity on account of his munificent establishments at Winchester and Oxford. Wykeham was of obscure parentage; and, for such education as he received, is said to have been indebted to some charitable and beneficent patron. He never was of either university, and his contemporaries were accustomed to call him unlearned. His sagacity, however, and natural abilities, were certainly extraordinary. He was early placed about Edward III., and won the heart of that splendid prince by his skill in architecture. He rebuilt Windsor castle on a plan of his own; and that stately edifice remains to this day, nearly in the state in which Wykeham left it. He was perfectly qualified for succeeding as a courtier. He was a man of business, sober, sagacious, and penetrating; handsome in his person, and dignified in his demeanor. As a politician he was so wary, that history has doubted to rank him either among the supporters or opposers of Wickliffe; but it cannot be supposed that such a man as Wykeham was the patron of innovations which struck at the whole influence of the Church. Before he was a bishop, he possessed benefices to the value of 873l. 6s. 8d., of present money 13,100l. *per annum*. With respect to his secular promotions, (the emoluments of which are not included in this account,) in 1359 he was made Clerk of the Works; in 1364 Keeper of the Privy Seal, and Secretary of State; and in 1367 Chancellor. In 1366 he was, at the recommendation of his royal master, elected Bishop of Winchester, in which city he had been educated, and at a village in the neighbourhood of which he was born. This see was his own choice; but as Edward was then engaged in a contest with  
the



the Pope, it was apprehended that difficulties might occur in obtaining a bull for his consecration, without which he could not hope for respect from his brethren of the bench. The affair was, however, adjusted through the interference of the Duke of Bourbon, one of the hostages for the ransom of King John of France, who took a journey to Avignon for the purpose, and whose successful exertions seem to have been rewarded by the admission of himself to ransom in the following year.

Such was the minister whom John of Gaunt undertook to displace. The intrigue was well managed. The whole transaction appeared the less invidious, as Gaunt was then employed on the continent, and, by means of the representation of the *two Houses*, (which our author inaccurately calls the *two estates*,) a decent fall was prepared for the royal favourite. This event, however, is certainly a proof of a great alteration having taken place in the sentiments of our ancestors with regard to the ecclesiastics. The clergy were long the only persons, whose knowledge and practice in business fitted them for conducting public affairs. Churchman, accordingly, succeeded churchman, in the highest offices of state, as if by natural inheritance. "It became a part, as it were, of the religion of our ancestors, to see high office combined with the clerical character; and it appeared a sort of sacrilege in their eyes, to behold a chancellor of the realm, or a treasurer of the public revenues, otherwise habited than in the vestments and rochet of a dignified clergyman" (p. 134.) The petition of parliament against them, therefore, in 1371, our author, with great plausibility, considers as a proof of the progress of the opinions of Wickliffe. The history, indeed, of this wonderful man has not, as yet, been sufficiently investigated to fix the exact series of the events of his life. But the progress of his tenets was almost miraculous. Knighton, the monkish historian, assures us that, in 1382, eleven years after the date of this transaction, every second man throughout England was a Lollard. This is, doubtless, the exaggerated language of indignation; but it serves to shew the extensive dominion established over the minds of his contemporaries, by the daring intrepidity and decision of this reformer's genius.

Our author presents us with a rapid sketch of the disastrous campaign of the English in France in 1372; of the celebrated march of the King of Castille in 1373; of the negotiations and truces between the two kingdoms. In 1372 we find Chaucer on an embassy to the republic of Genoa; from which city, as our author thinks, he crossed the country to visit Petrarch, then at Padua. This opinion is chiefly founded on the two following verses in the "Clerk of Oxenforde's" narrative in the *Canterbury Tales*. The clerk's narrative, which is the exquisite story of patient Grisildis, he tells the company that he

"Lerned at Padowe of a worthy clerke—  
Fraunceis Petrarck."

But this evidence we do not think very valid: for such fictions are,  
by

by no means uncommon; and poets have always been indulged in the use of them. Mr. Tyrwhit doubted of this interview of our English poet with Petrarch; and is treated again, by Mr. G., with too little respect. But Mr. G.'s whole reasoning, on this occasion, seems built on fanciful and gratuitous suppositions. The following passage is written in a style which we must unequivocally condemn. Speaking of the surprise which Petrarch must have felt on discovering so fine a genius in a native of the barbarous island of Britain, Mr. G. says,

“The discovery [which] he made was scarcely less astonishing than that of Columbus when he reconnoitred the shores of the western world. He interrogated his guest; he proposed to him his most trying and difficult criterions; he exchanged with him the glances of mind, and the flashes of a poet's eye. Chaucer had already written his *Troilus* and *Creseide*, and many of his most meritorious productions; he was now more than 40 years of age; we may imagine how he answered the ordeal of the Italian, and stood up to him with the sober and manly consciousness of a poet to a poet. Petrarca hesitated, suspected, and at length became wholly a convert; he embraced the wondrous stranger from a frozen clime, and foresaw, with that sort of inspiration which attends the closing period of departing genius, the future glories of a Spenser, a Shakespear, and a Milton.” (Pp. 151, 152.)

On the affected language here employed we shall make no remarks. But how does our ingenious author know all this to be true? It is meant, we doubt not, as an instance of what he calls, in his preface, “carrying the workings of fancy, and the spirit of philosophy, into the investigation of ages past.” To such effusions of fancy we are, in no case, inclined to allow much merit; but, if an author will indulge in them, why, in the name of common sense, are they thus to be clothed in the garb of historical narrative and fact? This is a liberty which no man can be authorised to take; and, to say the truth, we conceive that such reflections are, with better effect left to the reader's own imagination, than obtruded by the writer.

In 1374 we find Wickliffe appointed, with six other persons, of whom the chief was John Gilbert, bishop of Bangor, to meet the Pope's commissioners at Bruges, for settling a dispute respecting the Papal provisions and reservations. The appointment of Wickliffe was undoubtedly owing to the King of Castille, who now entirely directed the English government. The same year Chaucer obtained a grant of a pitcher of wine, to be delivered daily, in the port of London, for the term of his life, by the King's chief butler. This grant leads our author into some very curious and valuable disquisitions, illustrative of the manners of the times, and of the state of the poet's fortune at different periods of his life. The circumstance of the wine's being delivered daily, affords a presumption that it was daily consumed; and our author computes that, at this time, the poet's income cannot be supposed to have been under 1000*l.* per annum of our present money. He seems, indeed, to have been of a gay, convivial temper, inclined to expence, and to pleasurable indulgences. His income, though liberal, was probably too limited compared with his expenditure;

penditure; for, in about six weeks after the former grant, he received a much more considerable mark of the royal bounty, being made comptroller of the customs in the port of London.

We have, with our author, no doubt that, for this comfortable situation, Chaucer was indebted to the King of Castille: but the speech in which, on this occasion, he makes that prince address the poet, is a still more reprehensible flight of imagination, and in a still worse taste, than what we lately quoted on the supposed interview of Chaucer and Petrarch. John of Gaunt, says Mr. G., "probably held to Chaucer a language something like this:

' You are in the full vigour of your age and constitution. That this vigour should be employed in the service of your country, will be equally advantageous to you and to me. The reins of the English government are confided to my hands; I ought not to withdraw myself from this responsibility, if I desired it. I want your advice; I want the assistance of your talents. I shall often feel prompted to consult your admirable judgment, the rectitude of your views, and your knowledge of the world, and of the human heart; and it is more frank and manly that the man whose counsels I pursue should fill an ostensible office, than that he should be my adviser secret and unavowed. You owe yourself to your country and your friend; and I require this at your hands. On the other side, if you desire poetical fame, your compliance with my wishes will assist your attainment of that object. Man is a complex being, and is affected with mixed considerations; and your contemporaries will listen with far different feelings to your beautiful and elevated productions, if they flow from an ambassador and minister of state, than if you remained obscurely sheltered under your natal roof in the city in which you were born, or sequestered among the groves and streams which adorn your neighbourhood at Woodstock." (Pp. 177, 178.)

Our author, in p. 180, adverts to a most curious instance of gross imposition in the *Biographia Britannica*. The question respects a grant of 20 merks *per annum*, supposed by Speght, the coadjutor of Urry, and Tyrwhit, to have been conferred on Chaucer in 1371. The author of the article "Chaucer," in the *Biographia*, as evidence of this grant, refers with confidence to "45. Ed. III. p. 3. m. 7.;" established abbreviations, which mean "Patent rolls of the 45th year of Edward III. part (or roll) third, membrane (or skin) the seventh." Mr. G. in order to establish or refute the statement of the *Biographia*, undertook the task of carefully examining the patents of that year. The rolls are only two; there is no third part. So that, as he observes, "the whole reference is of that sort which is best known by the appellation of a 'Fabrication of History;' of which," he adds, "several other instances occur in the article of Chaucer, in the *Biographia Britannica*."

Mr. G., as usual, gives an able analysis of Chaucer's poem called "The House of Fame;" but for this we must refer our readers to the work itself. He here treats modern reviewers and journalists, whom he calls "the spawn of a more recent period," with very little ceremony; but *on us*, we trust, he will be ready to acknowledge that  
his

his sarcasm has produced no irritating effect. In the thirty-eighth chapter he resumes the progress of Wickliffe's opinions, of which he presents a good concise account. He mentions, as the forerunners of Wickliffe, the Waldenses and Albigenses. The first, he says, appear to have been "merely melancholy enthusiasts, who insisted that the rich among them should sell all [that] they had, and divide with the poor; and required their clergy to be illiterate, poor, and destitute, like the fishermen who first taught the religion of Jesus." (p. 211.) The second were, undoubtedly, heretics of Gnostic descent, who held that the material world was the work of an inferior deity, the enemy of the great Supreme Spirit. They consequently thought that Christ assumed a body in appearance only, and *only seemed* to expire on a cross. It has, to own the truth, very often surprised us, that we Protestants should glory, as we generally do, in these sectaries as our progenitors, and boast of tracing the reformation from their tenets: for their whole merit and respectability seem to have centered in the single point of their opposition to the Church of Rome. Wickliffe himself, our author says, was a predestinarian, whose "creed tended to represent the Creator of the world as an arbitrary being, capriciously deciding upon the fates of mankind." (p. 215.) "It was similar to that of Calvin, a gloomy doctrine, equally condemned by the understanding, and revolting to the heart." (p. 216.) The doctrine of Calvin is here characterised with admirable justness and truth; but we do not conceive that the notions of Wickliffe were exactly the same. He appears to have been a fatalist, in the strict sense of the word, who held with the ancient stoics, and with our modern philosophical necessarians, that nothing could have happened otherwise than it does; and that to this necessity the deity, as well as all other beings, is inevitably subject. The following part of his character, however, is drawn with great judgment and knowledge of the human heart:

"Wickliffe was too nearly, what has since been understood by the term, a puritan. He did not sufficiently take into consideration some of the fundamental properties of the human mind. He did not enough regard man as the creature of his senses. He was too severely inclined to strip religion of its ornaments. Enthusiasm, founded upon abstractions alone, is a short-lived passion. It may be lively and operative in one generation, but it will subside into torpor in the next. In the ordinary and transient concerns of human life, we rarely feel a strong and permanent attachment but to what we see. In like manner in religion, we never can have a system, uniform, genial, and nutritive of the purest affections and habits, without the solemnities of worship, the decencies of architecture, the friendly alliance of harmonious sounds, or the fragrance of delicious odours." (p. 217.)

Mr. G.'s thirty-ninth and fortieth chapters are very important, and in several respects, we think highly objectionable. The first relates the proceedings of the parliament in 1376, which was called the Good Parliament. A confederacy was formed against John of Gaunt, who was accused of a design to alter the succession. Gaunt was then

on the continent, so that the machinations of his enemies had unlimited range : for Edward III., on account of his infirmities, had almost wholly withdrawn from public affairs, and the death of the Black Prince was expected daily. The Commons first preferred a long bill against the usurpations of Rome ; to which, however, the King, who lay sick at Eltham, coldly replied, that " he was pursuing other means of redress." The Commons then proceeded against the ministers, whom they charged with malversation. Richard Lyons, farmer of the subsidies and customs, Lord Latimer, chamberlain, and Lord Neville, with several of inferior station, were committed to prison ; the property of Lyons and of Neville was confiscated ; and Latimer was fined 20,000 marks.

The parliament then adopted a measure, with which our author is highly offended, and which, he says, " can reflect nothing but disgrace on the parties concerned." This was obliging the King to part with a woman named Alice Pierce, or Perrers, who, for the last ten years of Edward's life, seems to have governed him with absolute sway. Mr. G. supposes Wykeham to have been at the head of the confederacy which occasioned this separation ; and " it was," he says, " a shameless example of ingratitude for this man, who owed every thing to the bounty and partiality of his Sovereign, thus to trample upon his dotage, and to drag his private weaknesses and foibles to the view and condemnation of the world. It was barbarous to dictate, in this unfeeling manner, to a monarch who had once been the arbiter of Europe ; and to tear from the aged prince, now in his sixty-fifth year, a companion and confident whom habit had rendered necessary to him. It is not easy to find an instance in the records of history, in which private pique has in a more indecent and unprincipled manner prompted the conduct of a public character." (P. 233.) On these reflections of our author we must have leave to observe, that he has produced no proof either that Wykeham was the instigator of the proceedings against Alice Perrers, or that he had any pique against her or the King. Indeed, the tenderness here expressed for the royal weaknesses seems intended only to blacken Wykeham, against whom Mr. G. evidently entertains the most violent prejudice, for no other reason that we can conceive, but because that prelate had been injured by Mr. G.'s great favourite, John of Gaunt, and may therefore be supposed to have felt some resentment. We know not whether our ingenious author was always so indulgent to the foibles of kings. But his suppositions, on this occasion, are not very consistent. In the committee appointed by this parliament for transacting public business were the Archbishop of Canterbury, Wykeham, Bishop of Winchester, and Courtney of London. Of these three prelates the first, Mr. G. says, was supposed to favour Gaunt ; but if this was the case, it is very improbable that a parliament, convened by the intrigues of the other two, in the opinion of our author, for the very purpose of subverting Gaunt's authority, should have placed him on the committee of government. Another of Mr. G.'s suppositions is still  
more



more wild ; namely, that Courtney (whom he justly styles "the most imperious churchman of his times") and Wykeham combined with the Wickliffites, whose avowed object was the downfall of the Church of Rome. The truth seems to be, that, through the dotage of the King, and the insolent rapaciousness of his concubine, the government was become intolerably corrupt, so that parliament was forced to interfere, and commit the management of public affairs to such as they thought best qualified for the trust.

One principal object, Mr. G. thinks, of the proceedings against A. Perrers, was to throw a stigma on the private character of the King of Castille, who was now living in open adultery with the sister of Chaucer's wife. His marriage with the Spanish princess was unhappy. "John of Gaunt, however," says our author, in language not at all equivocal, "though he had thus married, *had not abjured the feelings of a man.*" (P. 229.) He therefore, it seems, indulged these feelings by amusing himself with the governess of his daughters. Our author, we conceive, would have acted more wisely in passing this part of his favourite's conduct without any reflections. But he is determined to find fault with Wykeham, and with the party of whom he makes that prelate the head. His opinion we shall simply lay before our readers ; *et valeat quantum valere potest.*

"It is undoubtedly much to be regretted, that persons, occupying so eminent a station, should set such an example of disregard to those institutions and forms which are essential to the maintenance of the established order of society. But none but a bigot will affirm an error of this sort to be of such magnitude, as to disqualify a man, who is by his birth, according to the constitution of his country, called to a certain station, from discharging its functions, or entering upon its privileges." (Pp. 230, 231.)

On hearing of these proceedings, the King of Castille hastened to England, dissolved the confederacy, and inflicted vengeance on several of its members. But Wykeham was the principal object of his revenge. Several articles were exhibited against him ; but the only one on which he was found guilty, was a charge of having, while chancellor, reduced the amount of fines, particularly the fine of one individual from 80 to 40 pounds. Our author affects to doubt, whether this charge was selected as of easiest proof, or whether the others were passed by from motives of clemency. But motives of clemency are out of the question. The King of Castille was evidently enraged, and would certainly have ruined Wykeham if he could. The natural conclusion undoubtedly is, that the other charges could not be proved. The temporalities of his bishopric, however, were seized, and he was forbidden to come within 20 miles of the Court. On this occasion our author has a reflection which we cannot but consider as disgraceful and absurd. It shews how completely he allowed, for a time, his partiality for Gaunt to extinguish in his mind, both the principles of justice, and the feelings of humanity. "Wykeham," he says, "had been so assiduous and successful in the accumulation



lation of wealth, that he might well spare the revenues of his bishopric during the time when he was thus under a cloud, without having any great injury to appeal to as a topic of complaint." (P. 247.) Gaunt held a parliament, which revoked the proceedings of the former year, against Latimer, Perrers, and the rest. That the King of Castille should exert himself to dissolve the committee of government was natural; but his recall of Alice Perrers shewed a profligate contempt of public censure. And his rancorous enmity against the Bishop of Winchester is demonstrated by the circumstance that, when an act of general pardon was passed, Wykeham was the only exception. His disgrace, however, did not long continue. "His friends," says Mr. G. "were powerful, and the King of Castille was placable." Of this *placability* our author gives, indeed, a most curious proof. "A session of the convocation was held, when Courtney, Bishop of London, noticed the absence of the Bishop of Winchester, and moved that no subsidy should be granted to the King, till that prelate should appear in his place. Most of the bishops concurred in the proposition; *and it was urged with so much spirit that the government at last thought proper to comply.*" (P. 259.) On June 18, 1377, three days before the death of Edward III., a writ was issued for the restitution of Wykeham's temporalities, on condition of his paying a certain sum of money for the service of the war.

Soon after the coronation of Richard II. the King of Castille retired from the government; but he previously took care of the interests of Chaucer. On the very next day after Edward's death, the grant of his office of comptroller of the customs, as also that of his former pension, was renewed; and, instead of his daily pitcher of wine, he received a compensation of 20 marks *per annum*. Our author, in this place, again exposes a singular forgery in the *Biographia Britannica*, which notices the two last grants, and, for authority, refers to "Pat. 1. R. II. p. 13." and to "Pat. 1. R. II. p. 19." But, says Mr. G., "there are no such rolls. The terms 'part the thirteenth,' and 'part the nineteenth,' are absurd to any person accustomed to consult the records in the tower. The record of the patents of any one year sometimes consists of a single roll, frequently of two rolls, which, in that case, are indorsed Parts I. and II., and I believe never exceed three." These grants are first mentioned by the author of Chaucer's life, prefixed to Urry's edition, who does not, however, specify his authority. Indeed, our only knowledge of them is derived from a patent of the 11th Richard II., in which they are pretty fully recited, and which permits Chaucer to resign in favour of another. This patent is imperfectly printed in a subsequent page of the *Life* in Urry. "But the writer of the article in the *Biographia* did not," says Mr. G., "exactly understand this. Finding no official references in the book from which he drew his information, he has thought proper to invent references of his own, thus giving his essay an appearance of accuracy to the casual reader, exciting disapprobation and contempt in the elaborate and informed, and poisoning, to the extent of his power,

the fountains of historical knowledge, and the confidence which every reasonable man would desire to repose in the integrity of history." (Pp. 273, 274.)

The King of Castille soon became unpopular; and our author thinks that it was to vindicate his patron, that Chaucer wrote his poem called "The Complaint of the Black Knight." We do not conceive that Mr. G. has very successfully made out his hypothesis; but, in the course of his remarks on the poem, he has (Pp. 286, 289) favoured us with some excellent observations on the passion of love, and on the sentiment of loyalty, as modified by the principles of chivalry. They are too long, however, for insertion, and would be greatly injured by abridgment. But we cannot, by any means, bestow the same praise on some sentiments of our author, on occasion of the poll-tax, which, in 1381, excited the famous and terrible insurrection, conducted by the miscreants who are known by the names of Wat Tyler and Jack Straw. "This," he says, "was the period of the awaking of the human mind. This was the æra of the *sacred doctrines of equality*; doctrines which, if temperately and seriously weighed, are fraught with inestimable benefits, but if rashly, superficially, and irreverently acted upon, are the plagues of mankind, involving their disciples in the most fearful calamity, and bringing discredit upon the principles of justice and truth. Unfortunately," he adds, "it is this hasty and intemperate proceeding to which the mass of mankind are prone." (P. 307.) That this is, and always must be, the case we are perfectly convinced; and the simple consideration of the fact should have shewn our ingenious author the danger of consecrating the principle. But how comes Mr. G. to be so confident that the "*sacred doctrines of equality*," as he calls them, are "the principles of justice and truth?" We are certain that these doctrines are totally inconsistent with every state of civilized society; and that, though it were attempted to carry them into practice, they would not subsist for a single day. Instead of being *sacred*, they are transcendently *execrable*, and as false in theory as they are destructive in fact. We are, therefore, inclined to consider this passage as another sacrifice to the sentiments of Mr. G.'s former friends.

At p. 316. our author delineates the views which he supposes the events of Tyler's insurrection must have naturally produced in the mind of Chaucer; and he then indulges himself in a reverie, which is singularly visionary, with regard to the influence of political freedom on the powers, and what he would call the *springiness*, of genius: as if no works of genius had ever been produced, except where men were politically free. This is mere declamation below contempt, and as contrary to sobriety of reasoning as it is to fact. He then traces the events which brought John of Gaunt under the necessity of seeking safety in Scotland; and his 44th chapter commences with the marriage of Richard in 1382 to Anne of Bohemia, a princess of high accomplishments and merit, whose conduct gained her, from contemporaries

contemporaries and posterity, the appellation of the "Good Queen Anne."

This chapter we regret, that the length to which our observations have been extended will not permit us to analyze; for we look on it as one of the most valuable in the book. It contains a judicious and well-written account of the "*Legende of Gode Women*," one of Chaucer's best productions, composed, it is probable, at the request of Queen Anne, in praise of the ladies, by way of atonement for the ungallant severity with which they were satirized in "*Troilus and Creseide*," and in the "*Romaunt of the Rose*." Mr. G. gives an interesting view of the plan of the poem, in which the vices of the male sex are humorously exaggerated. And here he introduces a curious account of the poetry, and poetical worship, of the DAISY, (or, according to Chaucer's fanciful etymology, DAY'S EYE,) illustrated by an excellent analysis of another of Chaucer's poems, the "*Floure and the Lefe*." The original of this last, our author gives good reasons for thinking, was the production of a lady. The chapter closes with a pleasing account of the shorter and more airy classes of poetry, which were then in vogue; the Chant-royal, the Balade, the Rondeau, the Pastourelle, and the Virelaie. The whole of this chapter is highly creditable both to the taste and to the judgment of our author.

Mr. G.'s 46th chapter pursues the affairs of Wickliffe. In the last year of Edward III., an injunction had been published, forbidding the dissemination of his doctrines; but this intrepid reformer treated it with contempt. The clergy, however, obtained five bulls against him from Rome, which likewise seem to have had little effect. In the beginning of 1378, he was cited to Lambeth; but the populace rose, and forcing the doors of the apartments where his judges were assembled, began to harangue them in his favour. The meeting broke up without coming to a decision; and Wickliffe was formed to derive advantage from such a favourable event. Our author, very happily, compares the exertions of this reformer and of his associates with those of the Methodistical teachers in the 18th century. Hitherto he had been supported by the University; but his attack on the doctrine of transubstantiation, the most sacred mystery of the Romish Church, startled his best friends. His opinions on this subject were formally condemned by the Chancellor and several of the doctors in that learned body. Wickliffe, on this, appealed to the King, and solicited the protection of his old defender, John of Gaunt. At the instigation, probably of Courteney, now primate, a bill was, in 1382, brought into parliament, empowering the sheriffs to detain in prison the preachers of heresy and their abettors, till they should be justified according to the law and reason of holy church. The fate of this bill, as recorded by our author, was most extraordinary. The bill, he tells us, did not pass the Commons; yet it certainly is entered, as law, on the records, and remains, to the present day, on the statute book.

Wickliffe, however, was expelled the University, and several of his adherents recanted.

Hume reproaches these early reformers as not being "actuated by the spirit of martyrdom," and our author defends them by as extraordinary a piece of casuistry as we have ever seen. His reasoning is nothing less than a plea for gross hypocrisy and moral dishonesty.

"We admire," he says, "and justly, the spirit of the persecuted individual who refuses to qualify, by a single syllable, what he once maintained to be truth; but we may be permitted to question the wisdom and moral rectitude of his conduct. If he be, which the notion of martyrdom implies, a lover of virtue and of mankind, surely his life, though compelled to silence upon certain topics, will be more beneficial than his death. I ought not to sign a paper containing sentiments opposite to my own, to obtain a sum of money or an office; but I would as willingly do this at the requisition of a Chief Justice as of a highwayman, if, while he grasps the paper in one hand, he presents a halter or a pistol with the other. Nothing ought to be refused by me, when death is the alternative of refusal, except that which would so destroy my character and honour, as to make the further prolongation of my life a burthen and a curse." (Pp. 392, 393.)

Is there, then, no dishonour or stain in solemnly professing what we inwardly disbelieve? This, to a man of conscience and of virtue, would certainly make his life "a burthen and a curse." Putting a future world out of the question, he is a mean and despicable wretch, who sacrifices truths of the highest importance to considerations of personal safety. Such conduct tends to destroy all confidence in human veracity; and the life of the man who adopts such maxims can never be regarded as beneficial to the world. The following reflections, however, we insert as extremely judicious and replete with sound sense:

"In religious innovation, as in almost all critical postures of human affairs, there is much of good and much of evil. The literature and the mind of Europe are, and long will be, deeply indebted to Wickliffe, and to John of Gaunt his patron. They were eminent instruments in removing that night and torpor in which we had so long been involved. But there is a stern and a rugged character in reformation, particularly religious reformation, which we must deplore, while we love the general result. History informs us, and we might easily have concluded that it was so, that Wickliffe and his confederates were copious in their abuse of all preachers who were not of their sect; styling them false brethren, imps of satan, and warning their followers to give no ear to their doctrines. Sarcasm and invective, stirring up the angry passions of mankind, have almost always been the resources of innovators. We read of an instance in which two of the preachers, being at a loss for wood to boil their provisions, chanced upon a wooden image of St. Catherine; and, chopping it in pieces, jocosely remarked that Providence must have been concerned in sending them so seasonable a supply. They familiarly styled our Lady of Walsingham the Witch of Walsingham. There is an internal evidence in this phrase, which may well guarantee to us that it was not the invention of their calumniators. But the tendency of such licentious language must have been to shock the pious and the

the worthy, and to overturn the principles of the weak and unstable. With the unenlighted and unthinking part of mankind, the whole circle of moral principles is bound together. They are fastened upon them by education, and confirmed by habit. Things sacred in themselves, are not sacred in their eyes from an intrinsic claim, but as connected with time and place, with outward ceremonies and solemn observances. It is only a virtue founded in principle, and nurtured in the genial soil of a well-ordered mind, that will survive unhurt, when the prejudices upon which it is used to lean for support are no more. We may, therefore, reasonably conclude, that Wicliffe and his partizans did much of, at least temporary, mischief. They disturbed the visions and poetic forms of morality and religion. They offended the pious; they sapped the virtues of the unsteady; and they introduced a general spirit of grossness and illiberal sarcasm. We ought not to wonder that they had many enemies, nor to believe that all who persecuted them were actuated by a despotic temper or by sordid motives." (Pp. 394, 395.)

We have already dwelt so long on Mr. G.'s work, that we are under the necessity of now shortening our strictures.—In his 47th chapter he enters into a minute examination of a production once extremely popular, especially among the followers of Wickliffe, intituled *The Visions of Pierce Plowman*. This work, of which the author is said to have been Robert Langland, a priest of Merton College, in Oxford, and which seems to have been written between 1347 and 1356, is commonly divided into twenty *Passus*, or Cantos. It is extremely miscellaneous; but in general may be regarded as a satire on the vices of almost every profession, especially of the clergy; which last circumstance greatly endeared it to the Lollards of the poets time, as well as to their successors in attempts at reformation. The personages are allegorical; but the pictures of manners, in almost every class of life, are highly valuable. The specimens produced by our author are curious, and of no mean merit, the versification is of a singular kind, of which the most striking feature is the studied introduction of three different words, beginning with the same sound in every line; thus,

“ *Wyft* I that, quod the *Woman*, I *Would* not spare  
For to be your *Frende*, fryer, and *Fayle* you never.”

This alliteration, to a modern ear, does not seem capable of producing much harmony; but Mr. G. thinks that the verses of Langland are constructed, with many deviations indeed, on a principle sufficiently rhythmical, and that, when perfect, they are anapestic, consisting of four feet, of three syllables each, the last syllable of each foot receiving the emphasis. We have a comparison of Langland and Chaucer, full of good criticism, which our limits will not allow us to transcribe.

In 1384, the Court was engaged in a violent contest with the citizens of London about the election of a Mayor. The popular candidate was John of Northampton, who had been Mayor the two preceding years. He seems to have been a magistrate of a turbulent and seditious turn, like Beckford, and some others of a later date.



Nothing could shew more clearly our author's determined resolution to blacken the government of Richard, than the style in which he talks of this civic contest. "The proceedings of the Court," he says, "were regarded by their authors as the first step towards the destruction of the King of Castile." Can any assertion be more positive or precise? The Court's interference in the affairs of the city was meant as a prelude to the ruin of Gaunt. Yet, in the very next sentence, Mr. G. allows that between the two he can trace no connection. "There was some link of combination, that we are now unable to discover, which made the destruction of the city's liberties an indispensable preliminary to the ruin of John of Gaunt." (P. 442.) This is, surely, prejudice with a witness. In the contest, however, Chaucer took a part, by supporting the popular cause. But a prosecution was commenced against him, and he was forced to flee for safety to the continent.

One Friar Latimer, however, presented a paper to the King, in which Gaunt was charged with a formed design to usurp the crown. Time, place, and other circumstances were specified; and the friar swore, on the sacrament, to the truth of the accusation. Gaunt, however, who had been informed of the charge, suddenly entered the presence of Richard, and, after having the scroll put into his hands, defended himself with much vehemence and force. He insisted on a thorough investigation of his conduct, and that his accusers should, in the mean time, be committed to close custody. Richard seems to have been convinced of his uncle's innocence, and delivered Latimer to the care of two knights, who were to be answerable for his appearance when required. One of these knights was Sir John Holland, the king's uterine brother, who had married the eldest daughter of Gaunt. Under the pretence of discovering the persons who had suborned the friar to accuse his father-in-law, Holland subjected the miserable man to the torture, under which he expired; and this iniquitous proceeding, as might have been expected, increased the suspicions against John of Gaunt.

The ministers of Richard were determined, however, to bring Gaunt to his trial, and to arraign him before a parliament assembled for the purpose. It is curious to contemplate the force of prejudice, in the part adopted by our author on this occasion. He represents both the king and his confidential servants as the veriest miscreants that ever existed. The ministers, he says, "considered that Richard, however specious and engaging might be his manner to strangers, had a mind to which the principles of rectitude had never been communicated, or in the soil of which the seeds of rectitude refused to germinate." But this, we apprehend, is infinitely unlike the character of Richard. On the contrary, this much injured prince was distinguished for some of the most amiable virtues which belong to human nature. He was mild, forgiving, and affectionate. As a master he was kind, and as a husband his conduct merited, and has obtained, universal praise. Such a man could not possibly be the monster that M. G.  
has



has painted. Richard seems, indeed, like many other princes, to have been, *by his virtues themselves*, disqualified for defending himself against the attacks of the unprincipled traitors by whom he was surrounded. Yet his ministers, if we may believe Mr. G. “had only to represent to him his venerable uncle as the bar to his licentiousness, in order to obtain his assent to the blackest project [which] they could suggest to him.” Our author then goes on to inform us, as if he had been present, what these profligate ministers said to the king. “They told him that he was a monarch. They asked him for what purpose the plenitude of power was committed to his hands, if he was not to use it for the removal of obstacles to his enjoyment! They assured him that the people would never presume to inquire into the reasons of his measures, &c.” (P. 453.) Again, we beg leave to ask how does Mr. G. *know* all this? Supposing Mr. G.’s prejudices well founded, we can easily *fancy* that the ministers of Richard would talk in this style. But in point even of taste, we have great objection to such fancies being clothed in the language of history. The King of Castille, however, withdrew to his strong Castle of Pomfret; and at last, by the mediation of the Princess of Wales, mother to the King, a reconciliation was effected. But the turbulent Woodstock was not to be appeased, and had soon an opportunity of carrying his treason into full effect.

(To be concluded in our next.)

*The Life and Correspondence of Samuel Richardson, selected from the original MSS. bequeathed by him to his Family. To which are prefixed a Biographical Account of that Author, and Observations on his Writings.* By Anna Lætitia Barbault. 6 vols. 12mo. 2l. 5s. Phillips, London. 1804.

THE lives of eminent writers may be rendered more pleasing and instructive than most other subjects of biography, by persons who know the facts, and comprehend the characters which they propose to exhibit. Richardson, in the present work, has found a biographer capable of estimating his talents, and acquainted with the class of literature in which they were exerted. She sees how he found fictitious biography, how he left it, and what he has done. Although the novels of Richardson clearly and strongly display his intellectual powers, moral principles, and sentiments, they afford us only the knowledge of results. His private life, illustrated by his correspondence, unfolds the progression of his habits and character, the incidents and circumstances in his history and conduct, which tended to give a *Clarissa* to the world. In his life and letters we are enabled to see the composer as well as the composition, and to trace those excellencies of wisdom and virtue, that fill us with delight and admiration to the causes in which they originated.

The fair editor very naturally and properly begins with stating the proofs

proofs that the correspondence is authentic; and they are equally concise and clear. Mr. Richardson was not only accustomed "to preserve the letters of his numerous correspondents, but to take copies of his own, generally by the hands of his daughters, particularly his daughter Martha, and his nephew, who performed to him the office of amanuensis." After his death they remained in the hands of Mrs. Anna Richardson, his last surviving daughter. That lady having died in the beginning of the present year, the letters became the property of Mr. Richardson's grand-children, from whom they were purchased by Mr. Phillips.

Our editor introduces the life of Mr. Richardson with a view of fictitious adventures from the time of Amadis de Gaul, down to the period at which her hero took up the pen; and traces the variations of that species of literature on the continent, until the appearance of Gil Blas. Thence she proceeds to English fictitious adventures, which she attends from Sidney's Arcadia to Robinson Crusoe and Gulliver's Travels. Bestowing on the principal works which she mentions short criticisms that at once characterize the individual compositions, and mark their stage in the progress of that kind of literature, she observes, "there was still wanting a mode of writing which should connect the high passion and delicacy of sentiment of the old romance, with characters moving in the same sphere of life with ourselves, and brought into action by incidents of daily occurrence." This was the want which she regards Richardson as destined to supply. The following character of this new kind of writing, executed by such hands, presents at once a just view of the inventor, and a high idea of the critic.

"Richardson was the man who was to introduce a new kind of moral painting; he drew equally from nature and from his own ideas. From the world about him he took the incidents, manners, and general character, of the times in which he lived, and from his own beautiful ideas, he copied that sublime of virtue which charms us in his Clarissa, and that sublime of passion which interests us in his Clementina. That kind of fictitious writing, of which he has set the example, disclaims all assistance from giants or genii. The moated castle is changed to a modern parlour; the princess and her pages to a lady and her domestics, or even to a simple maiden, without birth or fortune: we are not called on to wonder at improbable events, but to be moved by natural passions, and impressed by salutary maxims. The pathos of the story, and the dignity of the sentiments, interests and charm us; simplicity is warned, vice rebuked, and, from the perusal of a novel, we rise better prepared to meet the ills of life with firmness, and to perform our respective parts on the great theatre of life."

The manner of this writer, she observes, was also new. There are three modes of carrying on a story; the narrative or epic, in which the author himself relates the whole adventure, as Cervantes in Don Quixote, and Fielding in Tom Jones. A second mode is that of memoirs, as Smollett in his Roderick Random, and Goldsmith in his Vicar of Wakefield. Thirdly, is the mode invented by Richardson, epistolary

epistolary correspondence. Our editor, with great ability, describes the respective advantages and disadvantages of these three modes. She allows the last to be the most artificial and most difficult, although practised by Richardson with such distinguished success. Having discussed the kind, form, and character of the writings, our editor conducts us to the author.

Samuel Richardson was born in 1689, in Derbyshire, but the place is unknown. It is said he wished to keep a mystery over the scene of his nativity, in order to conceal the obscurity of his original circumstances. If this notion be well founded, it merely proves that men of genius and virtue are not exempted from frivolous weakness; a discovery of very long standing. He was intended for the church, but the misfortunes of his father, who was once a joiner in good repute, prevented the completion of his design. He received but a small portion of classical erudition, knew no language but his own, and that without the accuracy or precision of a scholar. From his early age, however, he had a great turn for reading, and when obliged to take to a business, he chose the employment of a printer, in hopes of thereby increasing his opportunities of procuring books. For seven years he was apprentice to Mr. John Wilde of Stationers' Hall; was remarkable for professional assiduity and skill. Much, however, as his time was occupied, he still found leisure for expanding his mind by reading. Having for several years worked as a compositor, corrector, or overseer of the press, he about the age of thirty set up for himself, first in Fleet-street, and afterwards in Salisbury-court. He also began to write for booksellers, indexes, prefaces, and dedications. Thence he rose to political papers, and procured the printing of the journals of the House of Commons. As he advanced in circumstances he was chosen master of his company, and procured a country residence; but continued very attentive to business. He loved to encourage diligence and early rising amongst his journeymen, and often hid half-a-crown amongst the letters, so that the first who came to work in a morning might find it. At other times he brought for the same purpose fruit from his garden." He was twice married, first to the daughter of his old master, Mr. Wilde, and secondly, to the sister of Mr. Leake, bookseller. By both wives he had many children; the greater number of whom died in their infancy; but several daughters lived to maturity. Mr. Richardson had always been very fond of writing letters; and being employed by booksellers, they desired him to give them a volume of familiar epistles, on a variety of supposed occasions, in order to teach common people to write letters. Richardson agreeing to the general proposition, suggested the propriety of extending the object. Suppose, said he, we should instruct our humble readers not only how to indite, but how to act in cases very likely to occur. The booksellers on this hint were the more urgent with him to begin. Accordingly he undertook the task, and composed a story which was founded on the following real occurrence: A gentleman riding through part of England, one day was struck with the appearance of a very fine house  
which

which he beheld from the road. Arriving soon after at an inn, and inquiring of the landlord concerning the splendid mansion, he was told that the history of the owner and his lady was much more remarkable than the villa and grounds, attractive as they were. The proprietor was a Mr. B. whose mother had taken a very beautiful girl of low rank to be her servant, when only twelve years of age. The girl at fifteen was become so charming, as to captivate the eldest son of her mistress, and the old lady dying, he endeavoured to seduce the beautiful object of her protection. He put various stratagems in practice, but all in vain; her virtue resisted every application, and her prudence baffled every artifice. At length he made her his wife, and both became the delight and admiration of the country, in which the property of Mr. B. was very extensive. This story the gentleman imparted to Mr. Richardson, and he thought no tale could better answer the purpose of his engagement with the booksellers. He set about it, and from it wrought up the novel of Pamela.

This production, published in 1740, enraptured the public, and procured to the author a high degree of literary reputation. The criticism of our editor on this work is in many respects just, though perhaps in some partial. Joseph Andrews, the first novel of the imitable Fielding, is represented as having been a parody on Pamela; and in the hero and heroine most probably with truth. Richardson was a downright author, and never forgave this ridicule on one of his intellectual children. He always endeavoured to vilify Tom Jones: he himself imputed his obloquy to the delicacy of his virtue, which was shocked by the looseness of some parts of that performance; but as his editor acutely remarks, he could tolerate Cibber. Mrs. Barbauld, with her usual discrimination, marks the difference between those eminent masters of English novel-writing; but we do not entirely agree with her in supposing Richardson far superior in pathetic to Fielding. Richardson certainly much *oftener appeals* to tender feelings than Fielding, but not MORE STRONGLY. There are various passages in Tom Jones, and many more in Amelia, which interest the best and most tender feelings as much as Clementina or Clarissa.

The fame of Pamela encouraged Richardson to persevere in the same species of writing; and Clarissa Harlow drew forth all the energies of his genius and pathos; and uniformly exerted them in inculcating and strengthening virtue in deterring and degrading vice. Our editor's criticism on Clarissa is a very masterly specimen of taste, judgment, and knowledge of the human mind. Clarissa Mrs. Barbauld justly prefers to Sir Charles Grandison; and very properly bestows less detail of analysis on the latter than the former; but she dwells on it with sufficient particularity to shew she is thoroughly acquainted with the work and its merits.

Richardson has doubtless earned a reputation which will descend to posterity; but in the circumstances of his life we find causes which led his genius to be over-rated by himself and his friends. The circle in which Richardson chiefly moved consisted of persons very much inferior

inferior to him who were gratified by his notice, and in return regarded him as a kind of a god. Samuel Richardson relatively to his daughters and their companions assembled round him at North End, was as extraordinary a phenomenon as Samuel Johnson among the whole circle of literary characters. The friends of Richardson adopted his opinions and prepossessions, echoed them to himself and others, and by acquiescence confirmed him in various judgments that were actually erroneous. Did he vilify Tom Jones, and predict its speedy consignment to oblivion? his associates concurred in the same cry. Did he represent *Amelia* as tasteless and insipid? they all called out that *Amelia* was a vapid performance. A reader, therefore, of his life or correspondence must guard against partial impressions on subjects that called forth the prejudices of the hero. Keeping himself, however, free from this bias, he will find in the letters a great portion of entertaining and useful matter. Richardson was the warm friend of religion and virtue; and a spirit of piety and morality breathes through these letters, as well as through his illustrious works. Some of his correspondents are men of high literary eminence, for instance Dr. Young, and Mr. Warburton, and all of them seem to be well acquainted with what was passing at the time. The whole correspondence is interesting, as a view of the manners, sentiments, and opinions which prevailed in enlightened and elegant society during thirty or forty years of the last century. The general topics are literature, human nature, passion, and conduct, as exhibited in this country during the period of the correspondence, interspersed with a great variety of biographical anecdotes, both amusing and instructive.

His first correspondence, of much frequency or extent, seems to be with Mr. Aaron Hill, a writer of some talents; but not so well received by the public as he conceived himself to deserve. From the benevolence of Richardson he experienced great kindness. His grateful sense of such goodness, the unpleasant circumstances in which he was himself placed, the neglect of his works, his consolation from anticipations of the praise which they were to enjoy from posterity, and his angry consignment of authors then eminent to future oblivion, are the chief subjects of Hill's letters. Striking pictures they are of a disappointed author railing against those who have caught the public favour, and ideally balancing accounts, by humbling with future ages those who are exalted in the present, and exalting those who are now humbled. A letter dated September 10, 1744, soon after the death of Pope, with several others of somewhat later date, are fine instances of an inferior writer endeavouring to bring his superior below his level. In October 1748, Mr. Richardson wrote Mr. Hill a letter, in which he blames the world for not more highly rating the productions of Mr. Hill. To the intimation implied in this censure Mr. Hill answers: "I really thought, dear Sir, that neither my affection, admiration, or warm grateful sense of your inimitable virtues, could have admitted the increase given to it, by the sincere, kind, friendly plainness of this last obliging letter. Yet it tells me nothing



new of the low estimation of my writings. I have always known them, and expected them to be, unpopular: nor shall I live to see them in another light. But there will rise a time in which they will be seen in a far different one: I know it, on a surer hope than that of vanity." The chief value of Mr. Hill's letters is the representation of an unsuccessful author charging his disappointments on the public taste; or any cause but the want of merit. Their next value is the extravagant commendations of Richardson's works, and the favourable reception such panygerics experienced from a successful author accustomed to be praised. The whole of this part of the correspondence is a display of human nature, the selection of which confers high honour on the judgment of the editor. The letter of Mr. Warburton is valuable, as a testimony of the estimation in which he and his friend Mr. Pope held the first production of Richardson's genius. Mr. Strahan's letters are agreeable descriptions of the state of some parts of Scotland, which he visited in a tour about the year 1750. Letters between Mr. Richardson and Mr. Cave shew the estimation in which the Rambler was held at its first appearance.

The second volume opens with a correspondence between Mr. Richardson and Dr. Young, and contains very valuable letters on both sides on a great variety of subjects, including criticisms on *Clarissa*, of which Dr. Young was a warm admirer. Lovelace he hopes will put an end to that race of fine gentleman, who for several ages were the heroes of comedies, including the Sir Charles Easy of Cibber.

Mr. Richardson was generally surrounded by young ladies to whom he read his productions as they came fresh from his head and heart; and used to ask their opinion of the fable and characters as they unfolded themselves. Of these ladies were Miss Fielding, sister to the great Fielding, and a Miss Collier. Both these were his correspondents; the letters are interesting in demonstrating the hero's mode of instructing the female sex; and amusing in shewing the pleasure which he derived from having the changes rung on his works. A correspondence between Richardson and Mrs. Pilkington shews how low a woman, adorned with wit and beauty, and the most brilliant accomplishments, may fall when she abandons herself to pleasurable vice. These letters all deserve quotation; but as we know not which to select in preference we shall refer them to the reader at full length. He will find them from page 113 to 157 in this volume. Letters which follow from Colley Cibber very happily present the characteristic features of that writer; agreeable vivacity, without much genuine humour, and readiness of remark, at once sharp and slight. The remainder of the second volume is occupied by a correspondence with Mr. Kennicot, on a commemoration at Oxford; letters between Mr. Duncombe, Miss Highmore, and Miss Mulso, on various subjects, but most frequently on *Clarissa*, and *Grandison*, and what is amusing as an instance of the egotism of even eminent authors, much of the allusion to these novels is from Mr. Richardson himself. One of the chief constituents in Mr. Richardson's letters to ladies and to gentlemen

men with whom he was on a footing of familiar intimacy, is easy particularity of detail. In some of his epistles he hits very accurately the fluency, variety, and rapid transition which so much engage a reader of sensibility to female accomplishments, in the letters of well-educated ladies. From these epistles we see that the style and mode of the compositions in his novels were entirely the result of nature and habit, and not of effort. In writing to Miss Highmore, he expatiates as his own Miss Byron would do in writing to Aunt Selby.

The third volume begins with a correspondence between Mr. Richardson and Mr. Edwards. Who Mr. Edwards was we do not find much from the biography; but, from Mr. Richardson's account, as well as from his own letters, he appears to have been a good, kind-hearted man, who lived at Turrick, in Buckinghamshire, and wrote a book called the "*Cannons of Criticism.*" *Clarissa* is one of his subjects, and he regards it, not only as all men of taste and judgment do, but as the particular friends of Richardson do, as the first work which ever had appeared. In these letters of Mr. Edwards, as well as of others of Mr. Richardson's intimates, there is a very manifest imitation of the epistolary style of Richardson. One of the most important benefits arising from the correspondence of an eminent man on confidential subjects is, that his letters and correspondence lay his mind more fully before a reader than his formal acts and publications. We find Mr. Richardson has written much more to his coterie of ladies, and to such gentlemen as Mr. Edwards, than to any correspondent who was his own equal. This proves that vanity and the low desire of being *head of the company* was very prevalent in Mr. Richardson, though, both a good and a wise man. In one of Mr. Edwards's letters we find him talking of Dr. Johnson as Whitelocke did of *one* Milton. Writing to so intimate a friend, to whom, on Prince Henry's principle, he could unbosom himself without ceremony, Richardson abuses Tom Jones and Amelia. A rival author will be a rival author. After Mr. Edwards follows Mrs. Klopstock. It appears that this lady had fallen in love with an old gentleman because he had written a book upon the Messiah. The subject of her correspondence is the perusal of this poem, and her captivation from that perusal, with the praises of her husband. The letters between Mr. Richardson and Miss Mulso appear to have been written partly while Sir Charles Grandison was going on, and partly after that novel was finished. The chief subjects, therefore, are critical disquisitions on Sir Charles, Clementina, and Miss Byron. Letters between Mr. Richardson and Miss Westcombe are chiefly on domestic incidents and the affections which are connected with them; they place the goodness of Mr. Richardson's heart, and the tenderness of his feelings, in a very favourable light. Some of Miss Westcombe's answers contain various amusing anecdotes of fashionable characters, such as the Miss Gunnings, afterwards Duchesses of Hamilton and Argyle, and the Countess of Coventry, and Miss Chudleigh, afterwards Duchess of Kingston.

Miss

Miss Westcombe is married, and with congratulations on that event the third volume closes.

The fourth begins with a correspondence between Richardson and Dr. Delany. This part of the work has for its chief subject *Clarissa*, with some strictures upon *Tom Jones*. Mrs. Donnellan pretends to undervalue *Amelia*, and to call its author poor Fielding. Richardson was delighted with such criticism, and, in answer to that lady, in half a page exhibits a fine specimen of literary rivalry. It is an attack upon the three distinguished productions of the great father of English comic romance, *Joseph Andrews*, *Tom Jones*, and *Amelia*. "Parson Young (says this letter of Richardson) sat for Fielding's Parson Adams, a man he knew, and only made a little more absurd than he is known to be." The best story, in the piece, is of himself and his first wife. In his *Tom Jones*, his hero is made a natural child, because his own first wife was such. *Tom Jones* is Fielding himself, hardened in some places, softened in others. His *Lady Bellafton* is an infamous woman of his former acquaintance. His *Sophia* is again his first wife. Booth, in his last piece, again himself; *Amelia*, even to her noselessness, is again his first wife. His brawls his jarts, his gaols, his spunging-houses, are all drawn from what he has seen and known. As I said (witness also his hamper-plot) he has little or no invention: and admirably do you observe, that, by several strokes in his *Amelia*, he designed to be good, but knew not how, and lost his genius, low humour, in the attempt." But for these defects which he had in common with other human beings, the benevolence and agreeable ease of Richardson's letters compensate. About the middle of the fourth we find a correspondence between Richardson and Mrs. Sheridan, mother of the living orator. She consults Mr. Richardson on her Novel of *Sidney Biddulph*, of which, it appears, he approved. The other parts of this correspondence refer to the pursuits of Mr. Sheridan, and the praises of *Clarissa* and *Grandison*. A correspondence arose between Mr. Richardson and Lady Bradshaigh on the subject of *Clarissa*, four volumes of which had been published before the work was finished. This Lady, in a letter, signed Belfour, begs the catastrophe may not be tragical; and a very ingenious controversy takes place between the author and his fair correspondent. This is a most valuable portion of the work, as it completely unfolds Mr. Richardson's own objects, views, and reasons in this the most masterly of his productions. In the course of the correspondence the lady acknowledges her real name and rank. These letters occupy more than the half of the fourth volume, and most interesting and able compositions they are.

The fifth volume opens with a correspondence between Mr. Richardson and Lady Echlin, the sister of Lady Bradshaigh. The first subject of this correspondence is an edition of *Sir Charles Grandison*, pirated by the Dublin booksellers; and expressing the indignation of rectitude and integrity against such a fraud. Lady Echlin also objected to the melancholy catastrophe of *Clarissa*, and was seized with a  
desire

desire of altering the story to her own mind. The alterations and reasons on the one hand, are the chief subjects of Lady Echlin's letters, while Richardson courteously enters into some discussion least he should appear to think her unworthy of contest, and, without crushing her arguments at a blow, slips away from the contest. In these letters to the two ladies, it is obvious that Mr. Richardson could write with all the politeness of a courtier, as well as the force and variety of a man of genius. These different kinds of correspondents call into action the great versatility of Mr. Richardson's powers. There are several letters between the hero and Hildsley, Lord Bishop of Sodor and Man. The chief subjects of these are moral and pious publications, and the works of Mr. Richardson, as conducive to morality and piety. In one of these letters the Bishop asks of Mr. Richardson who Yorick is, and the answer contains a very severe criticism upon *Tristram Shandy*. As this was a work that could not interfere with the fame of Richardson's productions, we may fairly impute it to the author's conviction, especially as he allows the excellencies while he blames the defects. While he censures incoherence and reprobates indecency, he admits both the wit and pathos. Letters between Mr. Loftus and Mr. Richardson are partly upon the three novels; but besides this often-repeated subject, contain various amusing anecdotes of literary and fashionable characters. Mr. Skelton, a clergyman of Dublin, and Mr. Richardson, corresponded partly on the morality and religion of Richardson's novels, and partly on moral and pious publications in general. Skelton himself, it seems, wanted to publish discourses. Mr. Millar being applied to, did not rate them so highly as the author himself, and was unwilling to run any risk. The author imputes this backwardness to the malignant depravity of the public taste; and insists that, if the books were deistical, it would have sold three editions. At the close of the correspondence it is not clear whether the volumes in question were published or not. Mr. Richardson appears to have been the printer who was to have been employed, but we do not see whether it was actually printed. Mr. Stinstra, a Dutch clergyman, translated *Clarissa*, and several letters passed between him and the author, both on the translation and on various subjects of theology. From his correspondence with different clergymen, we find Richardson was well versed in practical divinity. Mr. Desreval wrote several letters from Paris, which give a view of that metropolis about the year 1751, and also of the reception of Richardson's works in that capital.

There now follow three letters from the highest literary and moral authority which the eighteenth century could bring forward. The voice of Dr. Johnson confirms the judgment of the many other friends of truth, virtue, and religion, who have bestowed high praises on the works of Richardson.

A few other letters of less comparative interest are inserted in the fifth volume, which closes with the history of Mrs. Beaumont.

Whether

Whether this be now a part of Sir Charles Grandison we do not recollect.

The sixth volume consists entirely of a correspondence between Richardson and Lady Bradshaigh, and embraces a much greater variety of topics than any previous set of letters. It contains discussions on many subjects of the highest importance in the conduct of life, and which very fully develop the stores of Mr. Richardson's mind. Literary subjects are also frequently introduced, and sometimes topics of rather a political nature, although on such Mr. Richardson and his correspondents very rarely entered. In some of her letters Lady Bradshaigh seems rather to verge towards enthusiasm on certain theological subjects; she displays, nevertheless, sound sense and rational piety on most subjects. A good deal of this correspondence is upon Sir Charles Grandison, that was then making its appearance, and the lady reverts to her favourite topic *Clarissa*. But this repetition is so mixed with subjects that are not repetitions, that the letters are amusing and agreeable. One observation of Lady Bradshaigh's shews what extravagant flattery Mr. Richardson received. She asserts, that a paper, written in the *Rambler* by him, is superior to any of the others written by Johnson! One of Mr. Richardson's letters, on the nuptials of a friend of theirs, contains a very excellent essay upon marriage, or rather the married state. It is too long for quotation, and cannot, without injury, be abridged. The reader will find it in page 128. The subject introduces a discussion which will please and instruct the reader through several letters that follow. The dissertation also includes filial obedience, on the obligations and extent of which the notions of Mr. Richardson were very high. The correspondence proceeds to debate the connection between the love we have for a being that we are bound to venerate, and obey, and fear. Lady Bradshaigh is an advocate for the equality of the sexes; and Mr. Richardson claims a superiority to the one. They support their respective positions with great ingenuity, both from reason and scripture; but Richardson, it must be confessed, with the sounder arguments. The correspondence with Lady Bradshaigh concludes these letters; and to the work a concise and satisfactory index is annexed, which makes up the remainder of the sixth volume.

The correspondence of Samuel Richardson is an agreeable and estimable accession to literary biography. The life and character of the author from his letters is much more fully before the world than previous to this publication. His letters, like his novels, develop human nature, and promote virtue and rational piety. Besides such constituents of the most valuable instruction, they abound in amusement and entertainment. They comprehend a great variety of anecdotes, and a much greater variety of characters. They shew us man both as he ought to be and as he is. The very foibles of Richardson, which these letters occasionally discover, render the picture much more natural, and consequently more interesting. While his genius, benevolence, and piety, place him above the rank of common men; his



his rivalry, his egotism, his vanity, and openness to flattery, exemplify the imperfection of human nature, and the weaknesses that are to be found in the best and wisest men. The world is indebted to the combined judgment and liberality of the proprietor and publisher; and also to the discernment which selected an editor so peculiarly fitted for doing justice to the writings and character of Richardson. Mrs. Barbauld has genius, taste, and sentiment more congenial to those which have been displayed in Pamela, Grandison, and Clarissa, than probably any writer of the times, even including those of a similar direction, if perhaps we should except the author of Evelina and Cecilia.

## Hill's Synonymes of the Latin Language.

(Continued from Vol. XVIII. P. 382.)

**P**REPOSITIONS, it is very generally agreed, were originally applied to express the relations of objects in space. Their meaning has been afterwards extended, by analogy, to signify the relations of events in time, and other relations of various kinds, of a character still more abstract and metaphysical. When we examine, with attention, the different uses of the same preposition, especially when they mark relations in place, we find that these relations are chiefly modified by the idea of motion. Sometimes the relations are understood to be the effect of previous motion, at other times the consideration of motion is altogether excluded: and the question has been agitated among grammarians, whether, in the primitive application of the prepositions, it be essential to their character to give notice of previous motion or not. We are of opinion that the prepositions themselves give no such notice, though the words with which they may happen to be joined very frequently do. We think that, in denoting simple relations of place, their whole original force is seen, and that, whenever the conception of motion accompanies them, that circumstance is superadded, extraneous, and accidental. Dr. Hill, on the other hand, with regard to many of them, appears to consider the idea of motion as necessarily included in their very first formation; and he seems to think, of course, that, wherever they occur divested of this idea, they have deviated from the characteristic nature of their class. The prepositions *a*, *ab*, and *abs*, he, accordingly thus explains:

“The primary notion, suggested by these three prepositions, is the same; that of the continually increasing distance of a body in motion, in respect to a point from which that motion commenced. They regard not the cause of this state, and are equally applicable to a body, that has the power of moving itself, and to one, that is impelled by something external. *Till a change of place exists, they suggest nothing*; and, regarding the moving body only in respect to the point of outset, they announce one of its relations, by governing the term which expresses that point.” (P. 1.)

In illustration of this theory, Dr. Hill has two examples, both  
 NO. LXXVI. VOL. XIX. N from

from Virgil. "*A Troja ventosa per æquora vectos.*" "*Argiva phalanx instructis navibus ibat a Tenedo.*" In both these instances there is motion indeed; but it is not, in either case, suggested by *a*. The words denoting it are *vectos* and *ibat*. The preposition expresses merely *distance* or *interval*; and this may be contemplated with as much steadiness and ease, when motion is not connected with it, as when it is. The correlative points which terminate distance are marked by *a* and *ad*. But "*these points,*" our author himself acknowledges, "*may be regarded as fixed in space, and thus become the measure of distance,* [we were not so taught at Cambridge,] between bodies that are quiescent, the one of which lies in the east, and the other in the west." (P. 2.) Though, here, the language of the learned Professor is none of the most accurate, yet he evidently abandons his position, that the idea of motion is essential to these prepositions. That position, indeed, is completely overturned both by his example and by his commentary.

"Omnibus in terris quæ sunt a Gadibus usque  
Auroram et Gangem."

Juv. 10. 1.

"The poet here mentions a space, extending from the west of Europe to the eastern parts of Asia." He had said before, our readers will remember, that till a change of place exists, *a*, *ab*, and *abs* suggest nothing. Yet, surely, they here suggest something, though the countries which lie between Cadiz and the Ganges never changed their place. This example alone ought, we think, to have convinced Dr. Hill that motion does not enter into the original notion of these prepositions. He is not willing, however, to renounce this idea. "Though Juvenal," he says, "uses the preposition *a*, which originally denotes motion, he does not say that this space has been travelled over." But, in truth, the whole import of the preposition is accurately stated by himself in the following sentence: "He," the poet, "merely suggests *an interval* between the island on the coast of Spain and the river in India."

But the learned author, still considering motion as essential to the primitive notion of these prepositions, has a curious theory to account for their being employed in phrases which give notice of *nearness*. "The progress of the moving body," he says, "is supposed to be soon stopped; and this gives existence to proximity, in respect to the point of departure." This use of the prepositions he exemplifies by the expressions, "*Tam prope a domo detineri*;" and "*proximus a postremo.*" It is odd that he should here transfer the idea of proximity from *prope* and *proximus* to the preposition; and as to the fancy of the motions being soon stopped, it is altogether, in our apprehension, chimerical. Why may not the house in which a man lives be next to that at the end of the street, though it should not be supposed to have taken a ramble before it fixed itself in that situation? Our author's commentary on the following sentence of Cicero, we do not understand: "*Pleræque epistolæ mihi nuntiabant ubi esses, quod erant abs*  
te."

te." Epist. Attic. 4. 16. "If we abstract," he tells us, "the notion of vicinity from the preposition, the above sentence would be void of meaning." (P. 3.)

From the notion of vicinity, which our author finds in these prepositions, he explains several of their applications. Thus, with regard to the expressions *a cyathis*, *a pedibus*, *ab epistolis*, *esse*, for a *cup-bearer*, a *footman*, a *secretary*, he says that the "departments of servants are announced and fixed by their being *near* those places at which their services are performed, so that they can promptly afford the assistance that is wanted." (P. 4.) But the conception here suggested is not that of *nearness*. It is, on the contrary, that of distance. And the inference drawn by the mind is, that the employment from which a person comes is that in which he is generally engaged. "The relation of cause and effect," it is likewise alleged by our author, "is understood to result from the nearness of bodies, one of which can, from this circumstance, produce a change upon the other." (P. 3.) This is true when that relation is expressed by *ad*, but not when it is expressed by *a*. We wonder that our author should have fixed upon this circuitous method of explanation, instead of the natural and direct one, of considering the effect as proceeding *from* the cause. "Occidit *a forti* (sic Dii voluistis) Achilles." OVID. The killing came *from* Achilles as its cause. Our author's comment on this expression contains one of those sententious remarks in which his book abounds, and which he, doubtless, considers as full of wisdom. We hope that our readers will discover its importance. "Had the rencounter never taken place, Achilles would not have been the efficient cause of his antagonist's death."

But of all the uses of these prepositions, none is, by our author, more whimsically accounted for, than that which occurs in such phrases as this: "Quidvis, dum *ab re* nequid ores, faciam." PLAUT. "As the vicinity," says Dr. Hill, "of one body to another, from which it is distinct, is understood, in certain circumstances, to be favourable to its best state, so the removal of the adjunct from its principal is supposed to have a contrary effect. In order to explain this power, the prepositions must be regarded as suggesting distance, or extent of interval. The principal is, in this use, expressed by '*res*,' which represents a substance supporting certain qualities, one of which is supposed away from it, and thereby injuring the whole. The import of the above expression of Plautus is thus brought out. "Hegio promises to do every thing desired, provided Tyndarus asked nothing injurious to a plan, the nature of which was understood. The fulfilment of the promise was to imply the separation of no circumstance, by the absence of which its success might be blasted." (P. 6.) This is, surely, to travel ten thousand miles in search of what lies just under one's nose. *Ab re*, in such phrases, means simply what is *distant* from the subject under consideration; or, as we sometimes express it, "what is foreign from the purpose."

On what is said by our author on the force of these prepositions, in composition

composition we have little to observe. We cannot, however, entirely pass by his remarks on *amens* and *abfimilis*. "The first," he says, "denotes the privation of reason, which is essential to mind in a sound state. Varro suggests this idea in the definition of a person to whom 'amens' is applicable: 'Is qui a mente suâ discessit.' We should have agreed with the critic entirely, had he said 'a quo mens sua discessit,' and made the influence of the preposition act upon the object correlative to that, to which it is made an appendage. It is the departure of intellect which is the quality, from the person, which is the substance, that is suggested; not that of the person from intellect." (P. 10.) Yet, with all due respect to the learned Professor, we think that Varro is right. It is as easy to conceive a person to depart from his mind as his mind from him. Our author (p. 274.) produces the following sentence from Cicero, in which he thinks the application of *discedere* a singular one: "Is, magnitudine timoris, a constantia, atque a mente, atque a seipso discessit;" and he explains it thus: "A separation is here said to have taken place between a person and himself."

"*Absimilis*" Dr. Hill observes, "denotes the absence of likeness, under the idea that this quality has separated from a certain substance, in which, if it had continued, a precise similitude would have taken place between it and another. 'Non absimilis Tiberio principi fuit.' SUET. in Othone 1. The resemblance between Tiberius and Otho was so great, that many believed they stood in the relation of father and son. It is asserted that there was not one remove of that quality in Otho, as a copy, which formed his resemblance to Tiberius, as a pattern, and from this their mutual likeness is inferred." (Ibid.)

This, if we understand it, is equivalent to saying, "It is asserted that Otho was not unlike Tiberius, and from this their mutual likeness is inferred." We shall certainly rejoice if, in this, as in many other of our learned author's remarks, his readers, in general, should be able to discover more important information than our plain understandings have had the fortune to perceive. "Were the student," Dr. Hill, in his preface, assures us, "to exercise his reason by such discussions as those that are here exemplified, that small stock of learning, which feeds the vanity of the pedant, would sink into the contempt [which] it deserves. The ablest metaphysician would then take the rank to which he is entitled as a critic; and many a passage of the Roman classics would be found luminous and instructive, that now lies neglected, because it is not understood." (Pref. p. xiv.) We cannot but feel our own inferiority, when we reflect on those metaphysical accomplishments, by the possession of which, in our author's opinion, high rank among critics is to be acquired.

The observations of the learned Professor, on the other prepositions of the Latin language, our limits will not permit us to consider with equal minuteness. Of *absque* he says, "It differs from the preposition of which it is a compound, in having no reference to the departure of any object correlative to that, whose sign it governs. It implies the

the absence of what is looked for as inherent in the object, but which, *from not having existed*, can never have been removed. That which 'sine' governs is in the state of an accidental concomitant, not found at the time; but that which *absque* governs *never could be the attendant of the correlative object*, else its nature would have been different from what it is." Thus our author writes (p. 20.) where he treats of *absque*; but when he comes (pp. 701, 702.) to *sine*, in the course of the alphabet, he favours us with the following distinctions. "SINE denotes the relation which one object bears to another, with which it is not, but may be, or may have been, accompanied. *Sine* differs from *absque*, which denotes *the breach of an union understood to have taken place, and to be ESSENTIAL to the nature of the subjects united*. The former denotes casual disunion, not affecting the subjects separated. It does not suggest that any union had ever taken place, but only that it is possible it might have done so." To the reconciliation of these two passages the metaphysical genius of the learned professor may be perfectly competent; but, as our powers, in that way, are very circumscribed, we shall be prudent enough not to commit ourselves by making any such attempt.

Our ingenious grammarian's observations on *ad* are full of deep philosophy. Of this preposition he makes, of course, the radical meaning to be "the continually decreasing distance of a moving body, from a point to which it tends, and at which its motion is to terminate." (P. 25.) "It may be observed," we afterwards learn, "that the object approached may be either animate or inanimate; but that that which approaches must either have life itself, or be directed by a being that has it." (P. 26.) Can any discovery be conceived more wonderful? "Before the commencement of motion," however, "*ad* can," it seems "suggest its future direction, and even suggests the aspect of a body that cannot of itself move towards the point to which it is made to look." (P. 25.) Undoubtedly it can. "*Simulacrum Victoriæ ad simulacrum Minervæ spectabat.*" CÆSAR. We therefore conclude that *motion* is not an essential ingredient in the notion of *ad*." But, the motion of a body," we are gravely told, "does not always terminate 'at' or 'by the side of' another, but sometimes at a POINT *bounded by limits more or less extensive*." In illustration of this remark, we have a sentence from Cicero; "*Pecunia utinam ad eadem Opis maneret.*" What *motion* our author finds in this sentence we do not clearly conceive. But what we chiefly wish to point out to our readers is, that the learned doctor is not less distinguished by his accuracy in mathematics than in metaphysics. He seems very fond of *points*; but his points are assuredly not the points of Euclid. In such examples as the last, he informs us, the preposition *ad* is to be translated *within*; and "this," he adds, "supposes a certain latitude given to the point where the motion terminates, which implies its capacity or power of containing the body arriving." (P. 33.)

Of *ante* our author rightly says that it "denotes the relation borne by one object to another, before or in the front of which it lies." We



could pardon the nugatory observation that "it applies equally to objects, both animate and inanimate;" but what follows is too bad. "In the relation expressed by *ante*, one or both the objects must be animate." Our author has given us two examples, from which, as he contends, it appears "that in one of the objects, at least, connected with *ante*, there must be animation, and a consciousness of the opposition. One of these examples is the following:

Isthuc est sapere, non *quod ante pedes* modo est  
Videre, sed etiam illa quæ futura sunt  
Prospicere. —————

TER.

Now here, as we could not suppose the animation and consciousness to be in *quod*, we were inclined to think that, in the professor's opinion, they resided in *the feet*. Unfortunately, however, he opposes this example to the following: *Ante pedes vestros, ante oculos, judices cædes futuræ sunt.*" Cicero, *pro S. Rose*, 20. The fact, he says, that one of the objects must be animated and conscious, appears in this example, "though, in it, the animation is in the governed, not in the correlative object." It follows, of necessity, that in the quotation from Terence, the animation and consciousness are not in the *feet*. We cannot yet think that they belong to *quod*. We are therefore reduced to the dismal necessity of imagining that the professor applied them to the *person* who had *wisdom, sight, and foresight*; and that consequently, according to the professor's philosophy, the local situation of a man may be *before his feet*. But we are ashamed of this trifling. We venture to say that *animation* and *consciousness* have no connection with *ante*; and that Columæla is unjustly censured by Dr. Hill, as "guilty of impurity," for saying "*Ante stabulum nullæ angustiae sint.*" (Pp. 93, 94.) We have not room to consider his observations on *apud*.

The next prepositions are *circa* and *circum*, with regard to which we should have thought it impossible to exhibit a display of metaphysical subtlety. But, as Stella said, of Swift, that he could write finely on a broomstick, so we may say of Dr. Hill, that he can write, or rather, that he affects to write, metaphysically on every subject.

"As 'inter' requires more than one governed, so *circa* and *circum* require more than one correlative object. Any number of governed, more than one, suits the former. When that number is but two, 'inter' is translated 'between;' and when it is any above it, it is translated 'among.' If three bodies lie in a straight line, the extreme ones are not in the relation of *circa* or *circum*, in respect to the middle one, whether they be equidistant from it or not. In order to give existence to this relation, it is understood that more than two points equidistant from one in the midst of them, must be occupied, and there is no possible limitation of their number, till, by their junction, they form one unbroken circumference. But a number of objects may be surrounded, as well as a single one; and this plurality *only forms* [forms only] *an extension of the central point* [this extension of the central point is admirable] and requires

requires the same conditions in respect to the situation of the exterior objects, as a single one. (Pp. 184, 185.)

How the learned professor should have persuaded himself that either men or boys could be instructed by pages of such pompous inanity as this, it is altogether impossible for us to conjecture. Let us turn, however, to *inter*, and observe how it is treated of in its own place.

“*INTER* holds of ‘in’ as its root, and, being rendered indefinite, from being compounded, expresses imperfect inclosure. It expresses that relation which one or more objects bear, [this construction is ungrammatical] to a number that are on different sides of them. The difference between *circa* and *inter* has been explained at length. The former intimates that the central body occupies a particular point in respect to those, by which it may be partly or entirely surrounded; the latter denotes, that the correlative body or bodies do [ungrammatical again] not form the extremities of three, or of any greater number.” (P. 455.)

This paragraph furnishes, we really think, as complete an instance of the waste of words as it is possible to desire. But what does Dr. Hill mean by saying that *inter* expresses imperfect inclosure? Let us hear him a little farther. “*Inter*, in its radical meaning, denotes ‘between’ and ‘among.’ It denotes the former, when the interjacent object lies in a line that is direct, or nearly so, between two, not necessarily equally distant from it.” Does Dr. Hill call this imperfect inclosure? “It denotes the latter when the correlative object is not at the extremity of a group, the constituents of which may lie at different distances, and must lie in different directions from itself.” Of this profound sentence we are far from being sure that we comprehend the sense; but the learned doctor seems to say that when all the letters of the alphabet are arranged in the same straight line, the middle ones cannot be among them.

Our author seems puzzled by the repetition of *inter* in such sentences as these. “*Ut nihil inter te atque inter quadrupedem aliquam putes interesse,*” CIC. “*Nestor componere lites inter Peliden festinat et inter Atriden.*” HOR. It may be regarded, he thinks, as an authorized pleonasm; but we have not been accustomed to consider it as such. *Inter*, we conceive, to be a comparative from *in*, as *præter* is from *præ*, and *subter* from *sub*. If so, it signifies farther in, or on the inside of; and the double use of it is perfectly correct. Thus:

Nestor  
Pelides ————— | ————— Atrides.

If we take our measurement from the opposite points at which Achilles and Agammemnon stand, Nestor is on the inside of one, and also on the inside of the other.

(To be continued.)

*An Inquiry into the present state of the Military Force of the British Empire, with a view to its re-organization. Addressed to the Right Honourable William Pitt. By Lieutenant-Colonel R. T. Wilson, K. M. T. 8vo. Pp. 106. Egerton, London. 1804.*

**W**E mean no disrespect to Sir Robert Wilson as a brave and good officer, when we apply to the work before us the words formerly applied to a criticising cobbler: "*Ne sutor ultra crepedam.*" That Sir Robert is fully competent to "set a squadron in the field," and afterwards lead it gallantly into action, we firmly believe; but we do not believe him capable of directing or comprehending the whole system of the military arrangement of the British empire, taking it in all its parts, both as to its active energy in opposing the enemy, or its internal organization with regard to the habits, the prejudices, and above all, the peculiar constitution of the country. Our belief, and our unbelief, are equally built on experience; that he is a brave and intelligent officer of cavalry, has been shewn by his conduct in the field; and that he has not that comprehensive mind that can authorise him to censure and amend the whole military establishment of the country, is as clearly shewn in the pages we are now examining.

The author considers our military establishment: in the following order: The volunteers, militia, army of reserve, regular army, and the guards; the distinction of the two last is not very flattering to the gentlemen of the guards; and it is rather extraordinary that an officer of cavalry should not have a particular division appropriated to the consideration of that very essential part of our army, especially as in the course of the pamphlet he seems by no means deficient in a partiality for it, so natural to a person who has distinguished himself in that service.

Very early in the work we find a singular instance of the author's candour with respect to the volunteers; after asking whether, if the safe passage of the channel could be secured, France would hesitate to disembark her armies with the consciousness of 500,000 volunteers enrolled in Great Britain, and all the terrible consequences of defeat, he triumphantly adds, "Fortunately government does not entertain a too confident opinion of the invincibility of the force collected for the defence of the empire, as our persevering blockade for so many months evinces." Now, in the first place, we are not decidedly inclined to give that answer to his question, which he seems to take for granted must be given. We have strong doubts, if the French would, in the posture we now are, contemptible as it may appear to Sir Robert Wilson, attempt to invade us, even if the passage of the channel were safe; and the second observation does not deserve a serious answer; would the best appointed and best manned ship in the British navy forego the advantage of her batteries, and permit the enemy to board? or what is nearer the point in question, would the bravest garrison dismantle the guns of a fortified town, and, in overweening confidence

confidence of their own courage and numbers, expose the inhabitants to all the horrors of a storm. If the 500,000 volunteers were veteran soldiers, equal to the heroes of Minden, the minister who, trusting to the decided superiority of such a force, to any force the invaders could bring, were for a moment to relax our naval defence, to anticipate (using the author's own words in another place) "the strange and fearful times, when Englishmen (read Britons) must *contest* on British ground for the future possession of the soil, when this shall be the arena on which Buonaparté, if he lives, will combat for the empire of the world." Perhaps *such* an argument would be better answered by these lines in Bramston's Art of Politics:

"I hear a lion in the lobby roar,  
Say, Mr. Speaker, shall we shut the door,  
And keep him there, or shall we let him in,  
To try if we can turn him out again?"

The author's opinion of what the volunteers *can*, and what they *cannot*, do to annoy the enemy, is so diametrically opposite to every thing that must strike a person at all conversant with military affairs that one should be tempted to wonder how it could come from the pen of a person who has seen so much active service as Sir Robert Wilson has, indeed it is contradictory to itself in some instances. He first says,

"If the French were once to entrench, there can be no doubt but the volunteers might, and would then display their courage with certain prospect of victory; but armed peasants, under a proper disposition, and with support from the regular army, would assault, with the same gallantry, and almost equal probability of carrying the lines. A forward movement of that nature is different from field operations. Energy, not order, would be required from the mass, and the contest, hand to hand afterwards, would, on every account, be in favour of the assailants."

He then proceeds to shew the disadvantages the volunteers will be under from deficiency in discipline, and want of confidence in their officers, and adds,

"Many, unacquainted with the operations of war, presume that the use of the truly British weapon 'the bayonet,' would compensate for this deficiency, and imagine that the *inclination* to engage in close action ensures the *opportunity*. Perhaps I may fail in correcting this opinion, but nevertheless the idea is altogether erroneous. An able and active enemy will, in an inclosed country, mock such an attempt, and in security mow down the hordes of assailants. The invention of gun-powder has facilitated the enterprise of invaders, by elongating the otherwise overbearing weight of numbers; and unless the French, despising the advantage of ground, and rashly confident in presumed superiority of skill, venture upon Salisbury plain, or some other particular open tract, it can only be after the most frightful loss (indeed too frightful for the best troops) that the intrepid survivors reach their ranks."

Here we are told in one breath that armed peasants are equal to regular forces in attacking entrenched lines, and in another, that to at-  
tack

tack the common fences of an inclosed country they are not equal; but if the French were to chuse a tract of open country, like Salisbury plain, then the volunteers would have the advantage from the use they might make of the bayonet.

Nothing can be less probable than that the invading army should think of entrenching, or protecting themselves by inclosures: delay must be fatal, as they cannot look for reinforcements from France, while we continue the *inglorious* system of blockade; they will try to push forward to the metropolis, and the great obstacle to this will be the strong inclosed country through which they must pass, not attacked, but defended by the volunteers, according to the very judicious system of Colonel Hanger. The enemy would certainly prefer an open country, though perhaps the obstacles they would meet there would be little less formidable, but the danger they would encounter would not arise from the desultory attacks of the volunteers with the bayonet, but from the steady opposition of our regular army, and we will venture to add our militia, our horse-artillery, and our numerous cavalry, who would attack their line of march in every direction; to attack if they advanced they would be cut to pieces, and if they halted they would be starved.

We have dwelt longer on the volunteers than we shall on any other part of the work, because the subject has of late much engaged the public mind, and the attention paid to it by the enlightened and patriotic minister, to whom the pamphlet before us is addressed, has been the cause of much undeserved obloquy; and yet, before we quit it, we must advert to the following note:

“A nobleman, to whose opinion the highest deference must be paid, has, it is stated, declared, that he considers the volunteers of Scotland as equal to the defence of that part of the empire. The Scotch are certainly a very warlike people, and the poverty of the country is unfavourable to the progress of an enemy; but notwithstanding those advantages, the ability of the commander, and the heroic exertions which he will make, still, if a considerable force should land, such a triumph must at least be considered as one of those extraordinary instances which sometimes occur, to prove that military theory does not always rule events.”

On this point, however unwilling we are to make any illiberal or personal remark, we must say, it is no small sketch of self opinion in an officer, whose command has been confined to a squadron of light dragoons, to set his judgment against that of the general who led an army through an enemy's country to the relief of the Duke of York; and we are tempted to apply to him on this occasion the words used on another by the celebrated German critic, Lessing. “It is not impossible that *one* may for *once only* have judged better than the *other*, but on the bare possibility it is what I would not believe in any case.”

Some of the observations on the militia are very judicious, and certainly the author is right in saying it has deviated from the first principle on which it was created; but it was not, as he says, originally raised as a counterpoise to the standing army, it was first raised at a  
time



time when the alarm of invasion was almost as great as at the present moment. The regular army was at that time conquering the enemy in every part of the world. Mr. Pitt was too proud a Briton to recur, as his predecessors in office had, to the unpopular and disgraceful measure of introducing foreign mercenaries; to recruit the army, so as to raise any thing like a sufficient force for the emergency, was impossible; he had recourse then to the militia as the only mean to excite a general military spirit in the nation, which must have been miserably depressed, when only a few years before five thousand half-armed and half-naked mountaineers seriously threatened the existence of the government. But the idea of Mr. Pitt was that the ranks should be filled with the yeomanry, and commanded by the nobility and gentry of the country; nor did he conceive that the indulgence of substitution for individual convenience would ever be adopted, so much as it is, as a general principle. We believe at present there are not five hundred principals serving in the whole militia of England. On the original idea, hardly one man would serve who would ever have thought of going as a private into the regular army; at present, hardly one serves who is not taken from that class from which the regular army is recruited. No man, however, who regards the militia with the eye of an unprejudiced soldier, will hesitate to say that many of the regiments are in a high state of discipline, and as likely to do their duty in every respect as any troops that have never seen actual service.

The following assertion we read with some degree of surprise: "The Guards are certainly the best troops in the world to besiege a town, which, however, rarely happens in their service, because they are accustomed to hard work, can dig more rapidly, and carry heavier burthens than most other soldiers." This, we think, might have been better applied to the militia and the provincial volunteers, who are certainly more accustomed, at least, to hard work, and to dig, than those of the Guards, who occasionally act as dust-men and coal-heavers.

What the author says of engaging soldiers for limited service we think unanswerable; and it is impossible for us to express the approbation we feel of his manly and humane censure of the disgraceful punishments that are but too frequent and too severe in the army.

Sir Robert Wilson certainly passes too high a panegyric on Captain James as a writer, and on Mr. Cobbet as a patriot, and his companion of the Carthaginian army at the battle of Zama with our deference, is childish in the extreme, and shews him incapable of distinguishing between the different characters of the people of Carthage and Britain. How many natives of the territory of Carthage does he suppose composed the veteran army of Hannibal at the battle of Zama, or who had crossed the Alps and triumphed with him at Cannæ and Thrasymene.

By way of encouraging his countrymen in these *strange and fearful times*, as the author calls them, he conjures up the old bug-bear of the Norman conquest, and reminds "us that England has been con-

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quered by a foreign army, though an heroic king headed a more numerous body of equally brave men." Is Sir Robert Wilson so ignorant of the history of his country, as not to know that Harold had no more right to the crown of England than Buonaparté has to that of France; that like Buonaparté he had waded to empire through the blood of the royal family; that at the time of the battle of Hastings the rightful heir to the crown was his captive; that he commanded a disaffected army, mouldering away every hour by desertion; and that he had no party attached to him from Northumberland to the Land's End, except those who were his legal vassals, as Earl of Kent? Can\* any one, for a moment, suppose that the fate of England could be decided by a single battle on the coast of Sussex, if the whole kingdom had not been dissatisfied with the government? In those times there was no enormous metropolis, that, like a morbid excrescence, drains the vital juices of the nation, and yet whose amputation would be fatal.

We have perhaps dwelt longer on this pamphlet than either its size or its merit may seem to authorise; but to depress the spirit of the nation, and deprecate the means of its defence by false or exaggerated terror, is a matter of no trivial concern.

As literary critics, we have little to say of the merits of this pamphlet; the style is in general simple, and the construction correct, but we must give our decided disapprobation of the frequent use of French phrases; and the coinage of such a word as *appaying* is a solicism that deserves our severest reprehension.

*The Grampians desolate: a Poem.* By Alexander Campbell. 1 vol. 8vo. Pp. 320. Vernor and Hood. 1804.

MR. CAMPBELL is a writer not unknown to the public. In our Number for July 1802, we bore a favourable testimony to the merits of his tour through the central parts of Scotland. In that performance he touched upon the frontiers of the Grampians, but without entering into the heart of the mountainous tract. He incidentally mentioned the depopulation of certain districts, from the rapid and great increase of sheep-farms; especially on the estates of his name-sake, the Earl of Bredalbane. Mr. Campbell somewhat hastily concluded that the decrease of population in particular spots was an evidence of the general depopulation of a country. This inference, however, is by no means unquestionable. As manufactures increase villages are formed, which drain the hamlets and cottages, and make a parish, or part of a parish, appear desolate, while the whole county

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\* Were it not foreign to the general subject of this Review, we could shew strong points of coincidence between the accession of William I. and William III.

is much better peopled; because a greater mass of productive industry provides in a much greater quantity, the means of raising and supporting families. In the western parts of Scotland manufactures have increased within these twenty years in a very great proportion. The counties of Lanark, Renfrew, Dumbarton, Stirling, and other low-land parts, not far from the Highlands, have advanced more in sedentary industry than in most other quarters of Scotland. These require a great number of additional hands, and derive their chief imported supplies of labourers from the populous districts of the adjacent Highlands of Western Perthshire and Argyleshire. Great numbers have removed from those parts of the Grampians to Paisley, Kilmarnock, Dumbarton, &c. but far beyond all, to Glasgow. Hence many of the glens of the Grampians, which heretofore teemed with men, have now a desolate appearance. Beside the temptations held out to young peasants to quit their native hamlets, they are farther impelled, by the policy of some of their landlords, who, finding sheep-farms produce much greater rents than corn-farms on such lands, have turned a great quantity of ground into pasturage instead of agriculture; and therefore on their estates have many sheep and but few men. Our author conceiving that the persons who have been thus ejected generally migrate to America, deploras the hardships which the individuals thereby suffer, and regrets the loss which must accrue to the country. The object of his poem is to proscribe the immense extension of sheep-farming as the cause of depopulation. The author proposes to rouse the public and the legislature to notice that system of employing estates. As Mr. Campbell professes to consider the subject not only as a poet, but a political economist, the critic must not only view the beauty, sublimity, force, or pathos of the fiction, but investigate the statements and reasonings of the dissertation.

The poem begins with an invocation to the muse, "to whom the tales of other times belong," (the muse of Ossian.) The epic description opens with a view of the Grampians desolate, and a contrast between the former and present state of the Highlands. Our poet proceeds to sing of sheep-stores as the chief causes of depopulation. From the prevalence of that kind of rural economy, our army and navy will want the usual supply of hardy and vigorous men. The Highlanders, or as he calls them, the Gaels, driven from their tenements, are either forced to emigrate to America, or to betake themselves to towns or cities, and are thereby enervated; their morals are subverted, and eventually they are entirely ruined. He patriotically and strongly exhorts the Highlanders not to be deluded by the prospects held out by agents of the United States. He recommends that they should trust for redress of their evils to the British senate, which will no doubt adopt the best schemes that circumstances may require; and he presents a short sketch of the Highlanders, from what he terms the heroic ages, to the abolition of heritable jurisdictions in 1748. That measure was necessary to confirm and consolidate the advantages of the union through both; the Highlands are of very high importance to the community,

munity, and, therefore, ought to be protected. The sheep-farms he regards as very injurious to that part of the country in their present extent; and, therefore, infers that they ought to be limited. About one half of the volume consists of notes: those to the last part of the first book contain an account of the most eminent living characters which the Highlands have produced. Among these are Messrs. Macintosh, Macleod, Macpherson, and Garrow\*, Sir William Grant, the Lord Chief Baron Macdonald, Doctors Fergusson and Bisset†. The enumeration omits some men of considerable eminence from the same neighbourhood, especially Colonel Alexander Stewart, who so much distinguished himself in Egypt, and Dr. William Thomson, who was born at the very borders of the Grampians. He mentions a Mr. Macfarlane: we recollect no person of that name who has attained any distinction among men of talents. Our author represents the country among the Grampians to be now depopulated through sheep-farms. The writer of this article happens to be locally acquainted with a considerable part of the tracts described, and is in general enabled to observe, that very little land is converted principally to sheep-pasture, except in such elevated situations as would not admit of extensive corn-farms. In the vallies of the Grampians, and particularly in the two largest that are to be found among these mountains, along the banks of the Tay, from the loch at Taymouth, on both sides of the river, to Dunkeld, and the other valley, along the banks of two tributary rivers of the Tay, from Blair to Dunkeld, agriculture is exercised with as much skill and success as in most parts of England. These districts are remarkably populous. In the higher grounds of Bredalbane sheep-farms are chiefly regarded, because the soil and climate are fitter for sheep than for corn. On Lord Bredalbane's estate, which has been chiefly noticed for its population, there is a considerable number of new villages, or of hamlets converted into villages, as any person may be convinced, who shall travel from Loch Tay along the right banks of the river, as far as his Lordship's estate extends. His neighbour, the Duke of Athol, has, within about thirty years, more than doubled the villages on his estate, among and adjoining the Grampians; and the lands of less extensive proprietors have risen in a similar proportion of buildings and people. Our poet appears to us, on the whole, wrong as to his statements respecting sheep farms. We do not recollect great tracts of grounds so employed, unless in glens and such other situations as are little fitted for agriculture. Tillage occupies its full share of the farms among all the Perthshire

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\* This cannot be Mr. Garrow the counsellor, as he is a native of either Middlesex or Hertfordshire, having been born near Barnet.

† Both these gentlemen, whose respective histories of Ancient Rome, and Modern Britain, have received the high praise of this Review, were born in the same house, being the sons of two successive ministers of the same parish of Logierait in Perthshire, of whom Mr. Fergusson died in 1754, and Dr. Thomas Bisset in 1800.

**Grampians.** The pastoral department of those mountains, and the interjacent plains and hollows is perhaps too exclusively devoted to sheep in that quarter of the Grampians, whereas black cattle are rather neglected. But in the more northern parts of that immense ridge this defect is supplied. The Grampians of Invernessshire send vast numbers of cattle annually to England. The author's observation, that the removal of Highlanders from the country into cities enervates the race, and deprives the army and navy of a great source of men, is by no means supported by facts. Three out of four Highlanders, who enlist as soldiers, enter the army not from hamlets, but from cities. Scarcely one becomes a King's sailor without having been a mariner in the merchant's service; and consequently sojourned in towns instead of the country. The fundamental positions of our author are evidently erroneous as statements, and inconclusive as reasonings. With respect to the poetry it is not deficient in descriptive force, but wants harmony.

The first book we have treated more in detail than we shall handle the rest, because it contains the essence of the whole. The first furnishes the text, on which the others are little more than comments. The second describes the manners of the Grampians before the alleged desolation. Our poet appears to be the advocate of chieftainship, and seems to think that virtue fled from the Grampians with the heritable jurisdictions. This is a very different account from that which is commonly given. Many observers of the manners of the Highlanders represent theft and rapine as prevalent during the predominance of chieftainship; industry and good order are the effects of the extension of law and the blessings of the British constitution through those lately barbarous regions. Since the introduction of sheep-farms, venison and wild fowl are more scarce. But our poet justly observes, that if no greater evils accrued from sheep than the diminution of roebucks and grouse, *the evil, great as it is, might still be tolerated*. But in driving men from the country, he contends that sheep-farms do more mischief than driving away either deer or moor game.

Deriving emigration from sheep, he follows emigrants to the various scenes of their emigration. By sheep are many adventurers driven to India, there they make fortunes, return as they went, ignorant upstarts, and render themselves ridiculous by their vanity, and pernicious by their luxury. We admit that there are among East India adventurers persons of the kind that he describes; but we cannot altogether see, how poor sheep are to answer for either the follies or vices of Highland nabobs. *Quid fecistis oves*. Our poet apostrophises to the discovery of America and the East Indies, and repeats the well-known names of Columbus, Gama, and other voyagers; but on that subject it is not likely he can introduce much novelty. Returning from Cortez and Pizarro to the Grampian sheep, he observes, and we doubt not, very truly, that sheep often perish in the snow. Landlords who spend their rents upon their estates, and improve the country, are more beneficial than those who consume their incomes in

idleness



idleness and debauchery at a distance from home. These remarks and discoveries enable us to clear the third book.

The fourth opens with a fine simile; not altogether new, representing prosperity after adversity, like sunshine after the darkness of night. He proceeds to an observation, which, though daily used, is still not much the worse for the wear, that moderate competence, peace, and health, are better than immense riches without these blessings. The exalted pleasures of the understanding are the highest which mankind can enjoy. Bacon and Newton were very great philosophers, and our poet seems to think it would be a great pleasure to accompany them in their sublimity. There is such a fable as the tortoise which had a mind to accompany the soarings of the eagle. Part of this book is devoted to what our author calls the Georgics of the Grampians; and contains some very passable observations upon black cattle. The cow-boy is apt to become enamoured of the milk-maid. In time they marry, and have a smiling offspring. Their children they regard with still greater tenderness than the calves. If you give calves plenty of milk, that is the way to make them fat and strong. We do not know a work that appears to have served more as a model to many very voluminous writers of the present book-making generation of authors, than Swift's critical essay on the faculties of the human mind, which very happily exhibits the art of stringing truisms, and repeating what every one knows. From feeding calves our poet proceeds to a vision of the genius of the Highlands, who appears to a hunter in a dream, to inform him of what he probably might have known before. The following is the substance of the communications:

“The royal seat of Scottish kings was once Dunstaffnage. Thence it was moved to Scone. Edward the First conquered a great part of Scotland. This historical fact our author explains in a very long note, including the prophecy about the stone. Bruce rose up in defence of Scotland, and afterwards came the race of the Stuarts.” If the said genius had made the hunter a present of Guthrie's Grammar, among the revolutions and memorable events, he would find all the achievements here mentioned faithfully recorded. The vision, however, adds prophecy to history, and states to the hunter that the golden age is soon to revive among the Grampians. Delighted with this joyful news, the hearer of the good tidings drinks very heartily of Highland whiskey, and with these potations the fourth book concludes.

The fifth opens with an account of the effects of extreme drought on the face of nature. It parches vegetation; but refreshing showers give an agreeable appearance to the country. In July they shear their sheep; in August wean their lambs; in September they cut down their corn; and here there is a description of reaping, which the poet informs us is ludicrous; instruction mingles with information: farmers are admonished to secure their corn from the rain, and it being the month of September, to content themselves with guarding against autumnal rains.

“Beware

"Beware of sudden change ye prudent swains;  
Secure the harvest from autumnal rains."

In this passage we think the author himself a very prudent swain, in limiting his admonitions to security against the only rains that could fall. These verses appear to be formed on the model of Ambrose Phillips.

The sixth and last book commences with an observation that is unquestionably just. In winter, among mountains, farmers cannot work so much at their lands as in other seasons. Frost also binds up their hands from rural labour. Our poet introduces the amusements of that season of leisure, delivers some observations upon fisheries, and concludes with stating to our lawgivers the chief objects of political economy. The notes are much more voluminous than the poem, and contain many just, but common-place observations, and many repetitions of well-known facts.

From the sketch we have given, our readers will see both the nature and our opinion of this performance. Mr. Campbell in his tour we thought a pleasing, pains-taking, and in several respects, an useful writer. There he confined himself to such a species of composition as decent abilities may, and did successfully execute. But his present work proposes to exhibit combined poetry, philosophy, and political economy. The same impartiality which induced us to speak favourably of his tour compels us, though reluctant, to declare our opinion, that his theme and object require much greater vigour of genius, range of knowledge, comprehension and depth of understanding, than he possesses. We advise Mr. Campbell to leave poetry, moral and political science, and return to plain matters of fact, of which he has evinced himself an industrious and respectable compiler.

## POLITICS.

*A Reply to Lord Archibald Hamilton's Thoughts on the formation of the late and present Administrations.* 8vo. Pp. 46. 2s. 6d. Ginger. 1804.

HAD this able Reply fallen into our hands before we had written our comments on Lord Archibald Hamilton's Thoughts, we should have spared ourselves considerable trouble, by opposing to his Lordship's loose assertions, ignorant declamation, and gross perversions, the plain and perspicuous statement of facts, and the clear and connected chain of reasoning, which present themselves in the pamphlet before us. Mr. Pitt is here fully justified from the foul aspersions and malevolent charges, which party without principle has preferred against him. We would extract largely from this part of the tract, if we had not before, on various occasions, taken the same ground of justification, and nearly the same line of argument.

On the strange assertion of Lord A. H., which we ourselves noticed at some length, that "the justice or propriety of the exclusion of Mr. Fox in particular forms no part of the question," his opponent is most justly severe. He places its folly and absurdity in a strong point of view; and, if his Lord-

ship have any of those proper feelings about him, which every honourable mind must cherish, and which, therefore, we must believe his Lordship to possess, he cannot, we think, read those passages without experiencing sensations of no very pleasing nature. Most truly does our author observe, "It is impossible to allow the King the prerogative of chusing his ministers, and to question his constitutional right of rejection: it shews, indeed, a bad cause to be necessitated to have recourse to the device of secret influence; and I will venture to say, that argument would not have been made use of, had the political conduct of the individual excluded been in any degree defensible." With equal justice does he condemn the novel and abominable doctrine attempted to be inculcated by Lord A. H. and the party with which he acts, "that parliament or the people have a right to prescribe to the King in the choice of his servants, thereby rendering the prerogative a perfect nullity." He then notices the most scandalous personalities which have been adopted as substitutes for arguments, in discussing the question of the royal prerogative; and in answer to the base insinuation, that Mr. Fox's exclusion arose from private piques and prejudices, he justifies that measure on the best possible grounds. But having already discussed this question in our review of Lord A. H.'s pamphlet, and considered it in the same point of view with our author, it is needless to re-state it here. The attack of the prerogative, and the shameful attempt to force Mr. Fox into the cabinet, only shews "how ardently they desire the prerogatives of kingly power to be dwindled away, and the head of the state (to be) rendered a mere cypher."

Having shewn that no wrong was done by the rejection of Mr. Fox, but that, if it proceeded, as has been asserted from secret advisers, those advisers are entitled to praise for the honesty and wisdom of their councils, he considers the responsibility said to attach to those, who, by advising the exclusion of Mr. Fox, prevented the formation of a broad and efficient administration; and he asserts, with great truth, "that if responsibility attaches any where, it attaches with [to] Mr. Fox himself; and that Mr. Pitt is entitled to the thanks, the praise, the prayers of the people, for having courageously stood forth the champion of his King and country at this crisis of peril and necessity, although deserted by almost all his former able colleagues. If wrong is done; if the country is in danger; and if that danger cannot be avoided (what I by no means allow) without a broad and comprehensive administration, I say that the responsibility most certainly attaches with the Grenville party, and [with] Mr. Fox himself." It appears to us, indeed, that it attaches even more to the former than to the latter. In justifying Mr. Pitt, (where he certainly stood in no need of justification,) for not consenting to join the Grenville party in the attempt to force Mr. Fox into the cabinet, he observes, "It seems to have been quite forgotten by Lord Archibald Hamilton," who seems, in truth, to have forgotten every thing but his party and his object, "that there were *three parties* concerned in the transaction with which his Lordship is so much dissatisfied. His Lordship, from a regard to the prerogative of the crown, in which I hope he is sincere," (if he be, it must be confessed, he has an odd way of shewing his sincerity,) "removes all censure from the King, and, as if of course, lavishes it upon Mr. Pitt: assuming the propriety of the conduct of the *Grenville party*, his Lordship argues throughout, as if their exclusion was a *necessary consequence* of his Majesty's refusal to admit their new friend; and as if their determination in this respect had been previously known to *Mr. Pitt*. In fact,

if this gentlemen is to be blamed, because the administration was not formed upon the *most extensive basis possible*, it is to be attributed to the Grenvilles that it was not formed upon the most extensive basis, consistent with the decision of the King, a decision arising from an opinion grounded upon their suggestions, and cherished by their efforts.

“ It appears, however, to be the political creed of some, that, if Mr. Fox and some of his party were not admitted into the cabinet, the old administration would have been highly injurious. So that they admire the Grenville party as Mr. Fox’s supporters, but not as coming into office again with Mr. Pitt, and perfectly independent of the latter gentleman. But, at all events, it would have been possible to have formed [to form] a very comprehensive administration without Mr. Fox, an administration strong enough to have weathered the roughest tempest; and what then can have caused this sudden change in those noblemen and gentlemen whose names never have been mentioned but with admiration and respect.”

If this were not possible, the country would be reduced to a lamentable situation indeed, and scarcely worth the trouble of preserving. But how those very men, who so loudly reprobated, as most dishonourable and degrading to the nation, the idea that the salvation of the country could not be effected without the aid of *one man*, when that man was Mr. Pitt, can now maintain the same monstrous proposition, when that man is Mr. Fox, it is impossible to conceive without the imputation of motives, which we should be loth to ascribe to any men of honour or even of honesty. In the following prayer every good subject must heartily join :

“ God forbid that the violent spirit of party, which has already displayed itself against men, of whose measures nothing is yet scarcely known, against men of tried uprightness, courage, and ability, may have the effect of doing the harm it seems at present likely to produce; God send that those who have already formed themselves into a separate party may not prove themselves a factious opposition to distress the King’s government, when unanimity is so much wanted! And God grant that the life of our most valuable and excellent King may be prolonged in activity and vigour to a ‘ green old age,’ without further vexations and perplexities to disturb his repose !”

The plain unsophisticated statement, in the succeeding passage, is at once the best account and the fullest defence of Mr. Pitt’s conduct on this trying occasion.

“ In a few words, the transaction, as it affects Mr. Pitt, was this : He had assisted in driving from his seat the late minister, and in dissolving the administration of which he was the head. Thus deprived of his ministers, the King called upon Mr. Pitt to assist him in forming a new administration. Mr. Pitt (not at a single interview, but by repeated efforts!!!) endeavoured to convince his Majesty, as he himself was convinced, that the *most comprehensive ministry* would be the surest safeguard of the country. His Majesty acceded to this opinion, *with one single exception!!!* An exception to the prejudice of a person, whom, of all others, it would have been most indecent and inconsistent in Mr. Pitt to have forced upon the King, however strongly he might feel the propriety of his admission into the cabinet,

“ He, therefore, reluctantly gave way; and proceeded to recommend the formation of a government, consisting, with that single exception, of all the great talents of the country, when he found that the accession of those talents was refused. He hesitated not, under every personal disadvantage, *excepting his own character*, which could possibly attend a minister in coming into

into office, he took the reins of government with all the assistance he could procure. *He excluded nobody—the King excluded Mr. Fox—the Grenvilles excluded themselves.*

“He took from every quarter that *was open*, all the talent, influence, and character, he *could collect*, and formed the present administration.

“It is rather an unlucky argument to bring forward, ‘that the constitution in *theory* acknowledges no such thing as forcing the King,’ when the *practice* of the opposition is directly at variance with it; and more particularly when their official print has (as producing a case in point, and as before noticed,) alluded to Lord Chatham *forcing* George the Second to admit him to his cabinet.”

Pursuing this strain of forcible argument, which it is much more easy to revile than to answer, the author proceeds to comment on the extraordinary conduct of the Grenville party, who, as he truly observes, “were always, *if possible*, more hostile to the conduct of Mr. Fox than Mr. Pitt himself.” The justice of this remark must be evident to every one who has attended to the proceedings of parliament, from the beginning of the French revolution, to nearly the close of the last session, in which a most distinguished member of that party represented Mr. Fox as “*the pandar of every base and sordid passion.*”

“Did not the present President of the council, Lord Spencer, Mr. Burke, Mr. Windham, and others that could be named, leave Mr. Fox’s party, thinking his politics dangerous?—Can all this be immediately forgotten?—or has any material alteration in that gentleman’s political principles taken place?—any alteration sufficiently decided and sincere, to account in any way for the present co-operation of the Grenville party—so active—so unexpected—so extraordinary—*so unfortunate*;—surely none.

“Where then shall we seek a cause? In the danger of the country? No,—that we have already shewn is increased by it.—In an excess of private friendship? No,—that cannot be so quickly matured, or stand in the way of the safety of state.—Can it be personal hostility to Mr. Pitt, who was so long their able, zealous, and active co-adjutor? Surely no;—for there, if any where private friendship ought to prevail. Their conduct then seems wholly unaccountable, and must prove highly injurious—they set the safety of the country upon the exertions of one single individual, who has reduced the King to the necessity of excluding him from his councils\*; and oppose Mr. Pitt, because he has, under circumstances most discouraging, formed the best administration he possibly could. Not merely Mr. Pitt, do they oppose—*No, their opposition in this particular instance, indeed, is against his Majesty; both within and without doors those whom of all others it least befits, league together to con-*

\* “One argument for the admission of Mr. Fox is curious, particularly as coming from a quarter formerly strenuous for oppositions. They wish Mr. Fox to come in, they say not as desirous of his support, but as wishing to avoid his opposition; and yet they admire and extol the conduct of the Grenville party, for keeping out with Mr. Fox—for endeavouring to strengthen (if not to create) an *opposition*—an opposition which it is their wish so studiously to avoid, as highly injurious and detrimental to the country.—And again, they wish to have Mr. Fox a part of the ministry, to quiet him as a factious leader of opposition, and not have him as an enlightened statesman, whose abilities are necessary to the salvation of the state.”



*tried the King's choice.*—And yet Lord Archibald Hamilton tells us, that ‘the constitution, in theory, acknowledges no such thing as forcing the King.’—If the present administration is, in the opinion of the Grenvilles weak and inefficient, it is certainly owing to them it was not stronger—if is their fault that there were but two courses to pursue—‘a comprehensive ministry—or a narrow one’—had they but so chosen, there might have been a happy medium—but, no—that some secret cause forbade.—And how infinitely greater a right have the public to demand a reason for the conduct of the Grenvilles now, than they had, when as the predecessors of the late ministers, they resigned their official situations!!!”

The pamphlet closes with some pertinent observations on the contradictory attacks on Mr. Pitt. Of the temper and ability with which it is written our readers, from the ample specimens which we have laid before them, are as competent to decide as ourselves. We shall therefore dismiss the subject with one remark, that amidst all that has been said and written respecting the motives which have influenced the conduct of Lord Grenville and his friends on this occasion, the *real motive* has been kept entirely out of sight. In truth, it will not bear the light; and it is, therefore, not wonderful that it should be involved in darkness!

*Letters intercepted on board the Admiral Aplin, captured by the French; and inserted by the French Government in the Moniteur, and two Supplementary Sheets, of the 16th September 1804. Published in French and English. 8vo. Pp. 170. Westley and Symonds. 1804.*

THE perusal of these letters might serve to gratify curiosity, if that curiosity were not checked by the certainty that the French government, with their usual fraud and perfidy, have so garbled the original correspondence, as to leave it scarcely cognizable by the writers of the letters themselves. At least, we are credibly assured, that this is the case in respect of some the letters. Lord Grenville Levison Gower has, we understand, been metamorphosed into Lord Grenville; the letter of Mr. Wellesley, in particular, is said to have been materially altered. This circumstance, and our abhorrence of the practice of betraying private communications, so common in the present times, prevent us from entering into that minute examination of this correspondence, which we should otherwise feel ourselves called upon to do. The letter of a Mr. Stuart Hall would have extorted some very severe animadversions from us. As it is, we shall quote a single passage, from a letter of Mr. Dowdeswell to his brother Colonel Dowdeswell: “To say the truth, and, if we are to judge by appearances, England, I believe, is in a state of security. *We have, indeed, some traitors among us; the speech of Sir FRANCIS BURDETT, at the anniversary of his election, justifies the opinion; but the mass of the people is loyal.*”

## POETRY.

*Our Country: a Poem. 8vo. Pp. 22. 1s. Hatchard. 1804.*

POETRY and patriotism have here combined to produce one of the most energetic addresses which we have read for a long time. The poem is dedicated to the volunteers; and the bard has, with considerable ability,

enforced every motive and every consideration which can operate on the heart and mind of a Briton, and rouse him to those exertions which, at this momentous crisis, are indispensably requisite to preserve his country from the fangs of an enraged, vindictive, and implacable tyrant. The following invocation is highly spirited and poetical:

“Thou hast abode! thou ever blest retreat,  
Where genuine freedom rears her stormy seat!  
Still may thy sons their noblest efforts try,  
Brave the proud foe, his menaces defy,  
Defend their King, their liberty maintain,  
And slay an odious tyrant’s baleful reign;  
Or, if high Heav’n decree an adverse fate,  
And Gallic legions trample on thy state,  
May the last Briton perish in thy cause,  
And only Frenchmen own a despot’s laws.”

In this truly patriotic wish every genuine Briton will cordially join. Of the fate which awaits the infuriate banditti of the Corsican usurper, in case they should land upon our shores, the following, we are persuaded, is no exaggerated description:

“As Egypt’s stream, by mountain-torrents driven,  
Bursts o’er its banks, and lifts its wave to heaven,  
Chases away its pestilential blasts,  
And o’er the plains a bounteous harvest casts:  
So to their Country’s aid her children fly,  
And mad ambition, lust, and plunder die.  
Yes! ere within thy raging soldier’s arms  
One struggling virgin yields her blushing charms,  
Thousands must perish of our warrior train,  
And gasping Gauls innumerable load the plain.  
Ere thy proud hand our Monarch’s sceptre bear,  
And from his brows the golden circle tear,  
A million free-born heroes bath’d in gore,  
Our noblest bulwark, sink upon the shore.  
But how they’ll fall thy conscious soul suggests,  
Th’ undaunted valour of our freemen’s breasts,  
The vigour of their arms, thy flight attests,  
When late thy troops, near Acra’s sandy beach,  
Rush’d to attack the town, and pass the breach,  
Firm as Leonidas great Sydney stood,  
And stopp’d thy plundering march, thy course of blood.  
E’en now my sight beholds his lifted arm;  
Though horror frowns aghast, his mind is calm;  
Around the Turks his ardent eyes he rolls,  
And darts a flood of valour through their souls;  
They rise! they conquer! fill’d with dark dismay,  
Thy vaunting legions backward trace their way:  
Though lightnings glare, and thunders swell the storm,  
If freedom warm the breast, what cannot man perform?  
Such are thy present foes, and such require  
A world in arms, whole ranks inflam’d with fire.

Let Holland, Spain, and Italy combine,  
 With numerous armies to extend thy line;  
 Let slavish Europe countless hosts prepare,  
 To overwhelm our Country in a flood of war;  
 Yet we will meet thee—Britons scorn to fly;  
 Free we were born, and free resolve to die.  
 From Albion's shores thy vanquish'd squadrons hurl'd,  
 Shall prove a dread, a terror to the world.  
 And should thy tyrant-foot our Country tread,  
 Thou too shalt fall immingled with the dead:  
 Here fade thy glories, here thy conquests cease,  
 And hence the world shall hail returning peace."

The Christian bard here checks his presumptuous muse, and reminds her, that if her God will the fall of freedom, resistance will be vain; and exhorts his countrymen to implore *his* clemency and his favour, without which success cannot be obtained, and ought not to be expected.

The *slave-trade* is here, unnecessarily and absurdly, introduced; giving a tinge of fanaticism to an effusion of pure Christian zeal. But we cannot dwell on a single defect, where so many excellencies combine to extort our praise.

*The Poetical Register and Repository for Fugitive Poetry, for 1801.* Second Edition. Crown 8vo. Pp. 510. 9s. Rivingtons. 1802.

*The Poetical Register, &c. for 1802.* Pp. 472. 9s. 1803.

*The Poetical Register, &c. for 1803.* Pp. 480. 9s. 1804.

THE first volumes of this interesting collection were mislaid, or they would have been noticed long since. We are happy to find an asylum here established for those smaller pieces of poetry, which, though highly worthy of preservation, would be otherwise lost. It will serve as a sequel to the collections of Dodsley and Pearch, the Foundling Hospital for wit, and Bell's Fugitive Poetry. Many of the original pieces, in these volumes, possess great merit; and the *fugitives* are selected with taste and judgment. But amidst such a multiplicity of objects, so well deserving attention, the task of selection is extremely difficult; and, besides, were we to quote two or three pieces, and our limits would forbid a more copious citation, the preference would appear invidious. We must therefore content ourselves with recommending the work to the public, as one which merits their patronage.

*Original Poems.* By Thomas Green Tessenden, A. M. Author of *Terrible Tractoration; or Caustic's Petition to the Royal College of Physicians*. 12mo. Pp. 210. 5s. Hurst. 1804.

IN a well-written preface to this volume of poems, Mr. Tessenden makes some judicious observations on the growing importance of America in the scale of nations; and on the inadequacy of a republican form of government to ensure the happiness or security of individuals in any territory of considerable extent. This last topic has been frequently discussed by political writers, and we think it will be granted by all men of reading and observation, that the increasing experience of ages strengthens the arguments of those who have come to the same conclusions on the subject as our author.

However this may be, we heartily concur with him in the wish, that a cordial friendship and harmony may ever continue to subsist between Great Britain and the United States. On the Jacobinical adage, *vox populi vox dei*, the impious absurdity of which is revolting to common sense, Mr. F. remarks:

“The old maxim of *vox populi vox dei* is not true. The multitude are nine times in ten wrong in their measures. **THEY MUST BE SAVED FROM THEMSELVES OR ALL IS LOST.** Otherwise the cunning, flattering, fawning, hypocritical demagogue, *who is ever a concealed tyrant*, like Abialom of old, steals their hearts, and makes himself the Cromwell or the Buonaparté of a nominal republic. Society cannot exist independent of a power to coerce and punish. If this power be not *delegated* and marked by strict, known, and legal boundaries, it will be *assumed* by the most unprincipled persons in the community.”

The *imperial republic* of France affords a lamentable proof of the justice of this remark.

The major part of these poems are humorous, and are principally worthy of attention for their accurate delineation of rustic manners in New England. The patriotic ode at the beginning of the volume has much merit; and the few serious pieces that are inserted exhibit a very favourable specimen of the author's poetical talents, as well as of his political and moral principles.

*Martial Effusions of Ancient Times, addressed to the Spartan Hosts, to excite them to valour and discipline in their conflicts with the Messenians; and prescribed as permanent recitations by the Republic of Lacedemon, to inspire their Youth with warlike sentiments. From the Fragments of Tyrtæus. 24mo. Pp. 32. Hatchard. 1804.*

THE martial strains of Tyrtæus will be more highly valued *now* than in the late “weak piping times of peace;” and even Mr. Chalmers, we suspect, will hail “the TYRTÆUS of the newspapers” with less harshness than during the “hollow-armed truce,” which, though founded on a principle of “*moral arithmetic*,” had nearly lulled this country into a state of false security, that would have proved the death-bell of her religion and her morals, of her greatness and independence. The Fragments of Tyrtæus have been already given to the public in an English dress by those able poets and elegant scholars, Messrs. Polwhele and Pye; but the present translator had not seen Mr. Pye's translation before he had completed his own; and Mr. Polwhele's he never saw. The *first* of these fragments he has executed with great ability, and retained all the spirit of the original; but in the others his efforts have not been exerted with the same success.

## DIVINITY.

*Two Sermons, preached in the Parish-Church of Sutterton, near Boston, in the County of Lincoln, April 8, and 15, upon institution to the Vicarage. By the Rev. George Hutton, B. D. Vicar of Sutterton, and late Fellow of St. Mary Magdalen College, Oxford. 8vo. Pp. 48. 1s. 6d. Kelsey, Boston. 1804.*

TO these excellent discourses is prefixed a pious and affectionate address to the parishioners of Sutterton, which bespeaks the pure spirit of a genuine

nuine pastor of the Church of Christ, and could not fail to make a suitable impression on his flock. The sermons themselves display the same spirit, and set forth in few words, and in strong but plain language, admirably adapted to such a congregation as that to which they were preached, the leading doctrines of Christianity, and the principal duties of its followers. The difference between a lively and a barren faith is ably marked, and the Methodistical tenet of faith without works properly exposed, without entering into the details of the controversy to which it has given rise.

“Be assured that, if the tree be corrupt, the fruit must of necessity be corrupt likewise. This may serve to shew you, in a plain and familiar way, the errors of those teachers, (if any such there be amongst you,) who enforce the necessity of faith, but deny that of good works; as also of those, (if any such there be,) who perpetually dwell on the efficacy of good works, but deny the necessity of faith. As the tree is necessary to the production of the fruit, so is faith necessary to the production of good works; and as good fruit is a sure test evidence of a sound and healthy tree, so are good works the evidence of a sound and lively faith. By so easy an argument might any man of the plainest understanding expose such errors, and prove the necessity both of faith and obedience.”

In the second sermon there are some just and temperate observations on the sin of schism, and on the necessity of union in the Church of Christ. Both sermons are highly creditable to the author's principles of piety, and extremely well calculated to conciliate the obedience, respect, and esteem of the inhabitants of Sutterton.

*A Sermon, preached in the Church of Louth, at the Anniversary Grand Provincial Meeting of Free and Accepted Masons, August 13, 1804. By the Rev. Thomas Orme, D.D. F.S.A. R.W.M. 510, and S. G. C. for the County of Lincoln. 8vo. Pp. 20. Sheardown, Louth; Boys, Doncaster; Fera-by, Hull; and Rivingtons, London.*

THE learned preacher has done us the honour to take the following sentence from our Review for March last, as a motto to his sermon: “A good mason can neither be a *bad man*, nor a *bad subject*. The basis of masonry is religion, and without *subordination* it cannot subsist.” This assertion was not hastily made. It was the result of a thorough knowledge of the principles of masonry. On this subject our sentiments perfectly coincide with those of Dr. Orme, whose eloquent and impressive discourse, from the 1 Peter, ii. 17. we have read with very great pleasure. It exhibits a correct picture of the nature and effects of masonry rightly understood and properly estimated. It is followed by a brief, but satisfactory, answer to the general objections against the institution, mostly urged by those who are apt to argue *ex abusu ad usum*.

*An Exhortation to the British Isles: a Sermon, preached on Wednesday, October 19, 1803, being the day appointed for a General Fast. By the Rev. J. Hodgson, Master of the Grammar School; and Lecturer of the Parish of Holybourn, in the Diocese of Winchester. 4to. Pp. 22. Dimmock, Winchester; Collins and Easton, Salisbury; Maud, Andover; Hollis, Romsey; Willmer, Petersfield; Roe, Alton; and Osell, London.*

FROM the 4th, 5th, and 7th verses of the fifty-first chapter of the Prophet Isaiah, whose inspired admonitions are so peculiarly applicable to the  
awful



awful occasion, Mr. Hodgson takes occasion to impress on his audience a just sense of the danger to which the country is exposed, and the only means of averting it. Whether we consider the matter or the style of this discourse, it is but justice to pronounce it one of the best fast-sermons which have fallen under our inspection. The preacher has taken a clear and comprehensive view of his subject, supported all his arguments by scriptural authority, and enforced his precepts with true Christian energy and zeal.

## MISCELLANIES.

*An Answer to Lord Sheffield's Pamphlet on the Subject of the Navigation System, proving that the Acts deviating therefrom, which his Lordship censures, were beneficial to our Trade and Navy, in the last War, and ought to be renewed in the present.* By J. Cock, Commercial and Public Agent to the Corporation of Liverpool. Pp. 74. 8vo. 2s. 6d. Richardson. London. 1804.

**I**N reviewing the work of Lord Sheffield, we delivered our sentiments decisively in favour of adherence to the navigation laws, and we still entertain the same opinion; because in commercial as well as political establishments, we deem it safest to abide by the dictates of experience. Nevertheless, we must admit the production before us to contain as able reasoning as can be adduced on the subject. The following is the amount of Mr. Cock's argument:

The permission granted to neutral ships by the Dutch property acts, and subsequent statutes, was contrary to the letter, but conducive to the object of the navigation system; it promoted the export and import trade of Britain; it enabled our merchants to carry on all that surplus of trade which we could not carry on ourselves; it increased our revenues in a similar proportion, and effected this benefit to commerce and finance, while our own mariners were engaged both in trade and in war. The neutral carriers who were employed by Britain during the suspension of the navigation system, were so far from injuring our means of defence, that we were thereby enabled to spare a much greater number of sailors from the merchant service for the navy. The author brings a great variety of documents to prove that our commerce was much more flourishing during the last year of the war, while the navigation system was suspended, than during the most prosperous period of peace. We believe the FACT to be as Mr. Cock states it, but we apprehend Lord Sheffield would *account for it* in a different manner.

Having attempted to demonstrate that the suspension was advantageous to commerce and naval power in the last war, Mr. Cock contends that it ought to be resumed in the present, and seems to expect such a renewal from the policy of Mr. Pitt. The chief commercial opponents of this scheme are the ship owners; Mr. Cock maintains that they would not be ultimately losers by the project.—In the course of this work, Mr. Cock exhibits a very clear and vigorous understanding, with expanded views of the principles of commerce, and extensive knowledge of its details. Though we cannot subscribe to all its political conclusions, we must admit, that it is an answer well worthy of the production which it is intended to confute.

*Observations on the Exercise of Riflemen, and on the Movements of Light Troops in general.* By Serj. Weddeburne, of the 95th (Rifle Regiment). 12mo, Pp. 57. Scatchard and Letterman.

THIS little publication, from the pen of a gentleman who has been for some time employed in the instruction of different *Rifle Corps*, is much deserving of commendation. Its rules are simple and explicit, and cannot fail of being serviceable.

*A Serious Address to the Public, upon the present Times; but more particularly to the religious Part of it.* 8vo. Pp. 68. 1s. Rivingtons.

THIS truly pious and impressive Address deserves the serious perusal of every member of every class of society.

*A Friendly Address to the labouring Part of the Community, concerning the present State of Public Affairs in Church and State.* 8vo. Pp. 46. Hatchard.

THIS is really what it professes to be, and is well adapted to the understandings of that part of society to which it is immediately addressed.

*Proofs of Holy Writ; or, England's Triumph over Bonaparte [Buonaparté] and his Armada, foretold, in Express Terms, Seventeen Hundred Years ago.* 8vo. Pp. 19. 6d. Badcock.

THE manner of this performance is much too flippant and dogmatical for the subject. The writer, however, as will presently be obvious, is not void of ingenuity. He considers, that, by the beast with seven heads, is signified the empire which was founded by Charlemagne, and that the respective heads apply to the seven kingdoms of which that empire was composed. "This then being so," he observes, "it is not unnatural to conclude that France, which was indeed the principal and seat of that empire, is signified by the head which was wounded. The words are very expressive: 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' Verse 13. Wounded to death indeed was that unhappy country during the first years of the revolution; nor in the bloodiest page of history can a period be found to which this forcible expression will so justly apply. But when she reared her head above the ocean of gore that deluged her plains, and bade the tide of human blood cease to flow; when, exerting all her energies, she repelled and discomfited the nations that were combined against her,—then, indeed, might her deadly wound be said to be healed; then, indeed, did all the world wonder after the beast."

Unlike the late Mr. Galloway, in his "*Commentaries upon the Revelations*," our author, instead of considering the *other* beast to be significant of *revolutionary France*, endeavours to identify it with Buonaparté. He explains its "two horns like a lamb," "to represent a growing power, weak and contemptible at first, like the horns of a lamb, but approaching every day more and more towards strength and maturity." Our author, however, agrees with

with Mr. Galloway in one point, viz. that the "mark" which the beast caused all to receive, has "a palpable allusion to the national cockade and cap of liberty."—"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Ver. 17. "Could any words," asks the writer, "be found to express more strongly the measures now adopted by the First consul? Besides his own, and those of his allies, are not the ports of every neutral power, that is, unable to resist his despotic orders, closed against the British, the only nation in Europe that disdain to stand coolly by, and view his gigantic strides towards universal empire?"

We now proceed to our author's grand explanation of the number of the beast.

Having noticed the solution of Irenæus, that the word *Λατῖνος* exactly amounts to the given number 666, if the letters be taken in Greek numerals, he says—

"Here the learned and pious writer has not explained to us the mode by which this interesting prophecy is to be solved, but has, at the same time, given us reason to conclude, that the general belief of that age was, that it referred to some man, who in after ages should arise, or be born in Latium. What else could by possibility have led him to fix on the word *Λατῖνος*, or man of Latium? Surely this of itself, coming from such high authority, would, if other more positive proof were wanting, afford strong ground for assigning this prediction to Bonaparte [Buonaparté]; who may, without any great licence, or stretch of language, be called a Latinus, or Italian, as a native of Corsica, which, at the time the Revelations were written, was under the dominion of Rome, and which, from its situation, manners, and language, may be considered almost as much a part of Latium, or Italy, as the Isle of Wight is of England."

Having quoted the eighteenth verse of the thirteenth chapter of Revelations,—“Here is wisdom, let him that understandeth count the number of the beast, for it is the number of a man; and his number is six hundred three score and six;” the writer proceeds:

“The only proper mode of counting the number having been exhibited above, nothing now remains but to consider in what way a Greek author, as St. John was, would write the word Bonaparte [Buonaparté]. For to the scholar it is well known, that when the Greeks adopted foreign words into their own language, they disfigured them in many instances so much that it was difficult, under the new form, to recognize the original word. To comply with this common mode of orthography, they would subtract or add a letter\*; or, for the sake of euphony, or to make the sound an echo to the sense, would change a vowel, double a consonant, and, indeed, sometimes go so far as even to omit or add a syllable. To the learned, examples of this are unnecessary, and to the unlearned, would not be interesting. Hence it is evident, that an author writing in Greek the name of Bonaparte [Buonaparté] would, in the first syllable, use *ο* instead of the softer sounding *ω*, and double the *ν*, producing by this means, a stronger and bolder sound, more suited to represent the character of the individual, whose appellation it is. For it

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\* A specimen of this is shewn above in the word *Λατῖνος*, Lateinos; where, as may be seen, they have added a letter to the original word Latinos.

may be remarked, by the way, that the ancients had great faith in the virtue of names; and volumes have they written to shew the felicity of some appellations, and the misfortunes of others. Then in the second syllable, it was more consistent with the refinement of that language to change the *α* into *ε*, that in the pronunciation it might not class with the *α* immediately following it, and rendered still more offensive to their ears, by being joined with the snarling letter *ρ*. The proper mode of writing the name in Greek then is *Βονεπαρτη*, Bonnaparte; and this variation from common orthography, therefore, so far from weakening the present demonstration, may well be considered as a strong argument in support of it, since it is proved that this is the only way in which St. John could, consistently with the nature of the language he wrote in, spell it, and his number he of course calculated accordingly. Besides, it may be remarked, that by this mode of spelling, while the sense of the two words \* of which the word is composed, is still preserved, one of them is made French, and the other remains Italian, a circumstance which puts beyond all doubt the propriety of the supposed orthography, since Bonnaparté, as a native of Corsica, and citizen and despot of France, and wishing himself to Gallicize his name †, cannot but be considered as a kind of mongrel, half one thing, half the other; and that it was particularly a custom among the Jews, and that St. John was likely to avail himself of it, to change mens' names, and impose new ones, descriptive of their new situations, is evident from what he himself testifies of our blessed Saviour (the highest authority surely that can be cited), who, on the calling of Simon, the son of Jonah, to the apostleship, altered his name to Cephas or Peter, which is by interpretation a stone or rock, alluding thereby to the firmness and perseverance, with which he foresaw that Peter would afterwards disseminate his holy gospel.

It being proved, then, that this is the proper way of writing the name, or at least the way in which St. John would certainly write it; a specification of the numbers expressed by the respective letters is all that remains to be done, and thus is the number of the beast counted:

B,	B,	2
O,	O,	70
N,	N,	50
N,	N,	50
E,	E,	5
Π,	P,	80
A,	A,	1
P,	R,	100
T,	T,	300
II,	E,	8

666

" Behold then Bonaparte [Bucnaparté] beyond all controversy demonstrated to be the beast, wantoning in power, and causing all the earth, and

\* Buona parte, good part.

† By desire, or rather command, of the First Consul, the final *e* of Bonaparte [Buonaparté] is dropped in pronunciation.

them that dwell therein, to worship the first beast, whose deadly wound was healed! Behold also the fate that awaits him! That remains not to be presumed or deduced from probabilities; that is by the same inspired writer already foretold in terms too unequivocal to admit of argument.

"And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, moving the harps of God." Rev. xv. 2.

"Can any doubt this application to be just? to whom else can be referred the expressions of the sacred page? Who is at war with the beast? who dares to question his authority, but England? What can the "sea of glass mingled with fire" denote, but the horrors of a naval war fight? And who is likely to cope with France on the seas, but England? and, on the seas, opposed to France, can England be any thing but victorious?

"Nay, farther, the very arms of the United Isles, and the very part of them, that an eastern writer would, in the political spirit of his country, select, are clearly pointed out. The victors are described as 'standing on a sea of glass,' having the harp of God." Who is ignorant that the harp occupies a principal quarter in the Imperial Arms of the British Isles? and is not the song which the victors are represented as singing exactly in the spirit of that gallant chief\* who gained the glorious victory of the Nile?

"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints! Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.' ver. 3, 4.

Whatever opinion may be entertained of our author, as an expounder of prophecies, it is obvious that he does not wish to be thought deficient in a shew of patriotism.

*The Proper Names of the Bible, New Testament, and Apocrypha, divided and accented, with other facilities for their pronunciation, agreeably to the best usage, and to English analogy. To which is added, a Selection of some of the most beautiful Scriptural Pieces, calculated to instruct Youth in the art of Reading with propriety; and, at the same time, to inculcate principles of Morality and Religion, in which it has been attempted to shew the Learner the emphatic words in every sentence intended as a sequel to the Spelling-book; and an Introduction to the Scriptures, Speaker, &c. By John Robinson; Author of the "New English Spelling-Book," &c. and Master of Arundel-street Seminary. 12mo. Pp. 182. Law. 1804.*

MR. ROBINSON'S alphabetical arrangement of scriptural proper names is very creditably executed; and, so far, he has rendered material service to teachers as well as to learners. We cannot, however, approve of marking almost every alternate word by the Italic character. We conceive that it

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\* Alluding to the pious and remarkable expressions of Lord Nelson in his dispatches, which announced the victory he had obtained over the ill-fated Bruays at Alexandria.



must cause the learner to deliver his lesson in laboured drawling tones, or with an inflated sort of "no-meaning," which is far worse than a monotony. There is also another objection to the redundant use of the Italic character, which we shall exemplify by an example from the book before us. When one writer attempts minutely to mark every emphatic word of another, the chance is greatly against him, however judicious he may be, that he will commit a multitude of errors. We select the following instance, which we really have not hunted for, as a proof of this opinion. At page 97. Mr. Robinson marks the quoted sentence in the following manner:

"A labouring *man*, that is given to *drunkenness*, shall not be *rich*; and he that contemneth *small things*, shall *fall* by little and *little*."—*Quere*, would not the following be the more correct reading?

"A *labouring* man, that is given to *drunkenness*, shall not be *rich*: and, he that contemneth *small* things, shall fall by *little* and *little*."

It may perhaps be more tedious to the preceptor, but we conceive that, when the scholar errs in delivering the *meaning* of a sentence, if his master were to repeat the passage correctly, and to accompany the repetition by an explanatory remark, the effect would be most beneficial. At the best, lessons marked in Italics are but leading strings, which there is much difficulty in quitting.

*A Letter addressed to the Right Honourable William Windham, the late Secretary at War, on the expediency of allowing a drawback of the Duties upon Wines for the consumption of the Army. Interspersed with observations on the insufficiency of Military Pay, and the present situation of the Subaltern Officers. By Lieutenant Fairman, of the Northamptonshire Militia. Second Edition. 8vo. Pp. 88. 2s. 6d. Carpenter.*

THIS pamphlet, we learn from the author's "apology," was written and printed in the year 1800; but, after a number of copies had been struck off, it occurred to the writer, that it might be proper to submit it to the judgment of the Right Honourable Secretary, to whom it was dedicated. From the correspondence with which he was honoured, and from the unexpected changes which soon afterwards took place in the cabinet, he was, at that time, induced to suspend the circulation of his tract, entertaining a belief, however, that the proffered advice would not be totally rejected.

The tendency of our author's arguments is, to prove the necessity of using wine in the army, the inadequacy of the subalterns' pay to defray the consequent expence, and the propriety of government remitting the duties, or furnishing them with an equivalent to their amount. His proposal is, that every regiment or military-mess, as well at home as abroad, should be allowed, according to rank, after the manner of the navy, a *limited* quantity of wine, free of duty, for each member daily.

At a future period, we conceive the question may be a fit subject for parliamentary discussion.

## REVIEWERS REVIEWED.

*Bishop's Skinner's Primitive Truth and Order vindicated. The Anti-Jacobin Review of Dr. Campbell's Lectures on Ecclesiastical History; and the Literary Journal, April 16, 1804.*

**W**HEN we undertook the task of reviewing the periodical publications known by the titles of *Reviews* and *Magazines*, we little expected

ted that any thing published under a similar title, by C. and R. Baldwin, should ever incur our animadversion. Such indeed was our confidence in the well known constitutional principles of these gentlemen, that we have inspected the *Literary Journal* but casually, satisfied as we were that its object could not be widely different from that of our own Review. Great was our surprize, therefore, when a friend pointed out to us an article in that Journal, which, though the offspring of ignorance, is indisputably of a pernicious tendency, and may, in fact, be productive of pernicious effects upon such readers as cannot distinguish confident assertion from conclusive reasoning.

The article professes to be a Review of Bishop Skinner's *Primitive Truth and Order vindicated from modern Misrepresentation*; but it consists in reality of a series of falsehoods and impertinencies calculated to promote the cause of Methodism on both sides of the Tweed, and indeed calculated to promote nothing else. We do not by this mean to insinuate that the Reviewer is a Methodist himself. We rather suspect him to be one of those Scotch ministers, or preachers, who, because they possess a smattering of science, assume the character of *liberal-minded divines*, and sacrifice the fundamental doctrines of their own church to the reputation of *liberality*. But we beg leave to inform them, that a man may be skilled in various sciences—be a good botanist, for instance, without being a divine; or an expert calculator of the value of life annuities, without being therefore deeply read in ecclesiastical history. Nay, a knowledge of the *German* and *Latin* languages is not enough to make a man either a divine, or an ecclesiastical historian; for authors of a very different character, from the laborious Semler, or “the judicious Mosheim,” must be consulted by him, who would acquire a clear conception of the object for which the Son of God died on the cross, or an accurate knowledge of the constitution of the Christian church. Even metaphysical acuteness, if not properly employed, will not enable the author of the best dissertation that ever was written on *miracles*, or of the most luminous *philosophy of rhetoric*, to understand “the mystery of the kingdom of God;” whilst the affectation of such acuteness is very apt to make writers like our Reviewer confound the laws of that kingdom with the regulations of a literary or philosophic society; and expose their own ignorance, by writing dictatorially of what they have never studied. Thus, in the very first paragraph of the Review before us, the writer, personating Bishop Skinner, betrays ignorance, when he says,

“Let any community of persons exist, who have only *one class* of religious instructors, and let these persons believe the Christian doctrine, and discharge the Christian duties, more perfectly than any community of christians has ever yet done, and let the teachers be the most wise, virtuous, and faithful which have existed since the days of the apostles, it is all to no purpose; such teachers are no successors of the apostles; nor do they and their adherents form any part of the church of Christ.”

Had the Reviewer perused the bishop's book with only half the attention which a critic ought to give to every book which he presumes to characterize, he would have perceived that the Right Reverend author has maintained no such sentiment as this; and had he known any thing at all of the nature of the controversy on which he so rashly and petulantly decides, he could not have been ignorant that it is a sentiment which never *has* been, and never *can* be maintained by any consistent advocate for the *jus divinum of Episcopacy*. Such advocates do indeed contend that in the apostolical church there

there were three orders of ministers; that the highest order *only* was sent by Christ, as he was sent by his Father, with authority to continue the succession down to the end of the world; and that in churches where that order is cast off, they can perceive no authority to administer the affairs of the kingdom of Christ: but, as far we know, they have never maintained, and they certainly cannot maintain by fair argument, that the bishops of any national church might not (we do not say properly) raise all the presbyters and deacons to their own order; when there would, of course, be, in that church, a perfect parity of teachers all successors of the apostles, and they and their adherents forming a part, however irregular, of the church of Christ. For fuller information on this subject, we refer the reader to the notes on Dr. Skene Keith's letter, published in our twelfth volume.

Another proof of our Reviewer's profound ignorance of the subject on which he has chosen to write, is exhibited in the following sentence;

"We had formed so high an opinion of the knowledge diffused in the nation, as to believe that this wretched theory (the *jus divinum* of episcopacy) could no longer be maintained in the light of day, and that it was consigned to the place of many other ridiculous notions entertained when the human mind had not yet emerged from the darkness of the Gothic ages!"

The theory was universally maintained, even by the confession of Dr. Campbell himself, in the age of Cyprian. Did Cyprian live in the *Gothic* ages? It was maintained at home in the reign of Queen Anne, by the bishops BULL and ATTERBURY, and POTTER and WAKE, &c. &c. by both the SHERLOCKS, father and son; and indeed by all the English divines of any eminence, HOADLEY, with a very few adherents, alone excepted; and it has been maintained, even in the House of Peers, by some of the brightest ornaments of the present bench, not to mention a cloud of witnesses among the inferior clergy. Is the age of George III. a Gothic age? Was the age of Anne the *darkness* of the Gothic ages in England? Or, were BULL, and ATTERBURY, and POTTER, and SHERLOCK, and GIBSON (living prelates must not be mentioned) Goths?

We are next told that the men of the present enlightened age "are convinced that the points, in which Christians (we suppose *all* Christians) agree, are the essential matters;" but we are *not* told what these points are; and that "they may be both pious and virtuous, adhering to *any* form of Christianity, and by consequence real Christians!!" In other words, it is a matter of no consequence, whether a man be a *Papist* or a *Protestant*; an *Arminian* or a *Calvinist*; an *Episcopalian*, a *Presbyterian*, or a *Congregationalist*; an *Arian*, a *Socinian*, or a *Quaker*; for there have been "men adhering to all these forms of Christianity undoubtedly pious and virtuous, and by consequence real Christians!!" "It is a point we chiefly insist upon," said one of the founders of Methodism, Mr. Wesley, "that ORTHODOXY, or RIGHT OPINION, is at best, but a very slender part of religion, IF ANY PART OF IT AT ALL!"

We are next assured that the dispute between Bishop Skinner and his antagonists relates "to matters of *external* form; that it is of the same importance with the question, whether Easter should be celebrated always on one day of the moon, or one day of the week; and, in a word, that it is below contempt!" But to this confident assurance we can give no credit. Believing, as we have been taught to believe by the churches of England and Scotland, that "Sacraments are the visible signs, expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of our sins,*"

and of our holiness and joining in Christ ;”\* that they “ are truly signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits ; and to confirm our interest in him,”† we never can suppose it a matter *below contempt* to enquire who has authority to apply these seals. Does the sage Reviewer think it a matter of no importance whether the broad seal of England be regularly applied to any deed by the Lord Chancellor ; or clandestinely by his Lordship’s footman, who may have stolen it for that purpose ?

After some impertinent insinuations of the uncharitableness of the Bishop’s doctrine, for a refutation of which we again refer the reader to the notes on Dr. Keith’s letter, we are told that, in the primitive church,

“ Dr. Campbell found, as many enlightened and impartial men had done before him, the learned and judicious Mosheim, for instance, and *the ingenious and diligent author of the Decline and Fall of the Roman Empire*, that a perfect equality existed between the teachers, and that every assembly or congregation formed an independent community, which acknowledged no authority, except that of any eminent teacher, whose advice or reproof it *might deem it expedient or profitable to receive.*”

This is a very singular argument. The ingenious and diligent author of the *Decline and Fall of the Roman Empire*, found, as he endeavoured to persuade the public, that the Christian revelation is an imposture : is it therefore an imposture ? The amiable Fenelon, by being compared to whom Dr. Campbell is not surely disgraced ; and the celebrated Bossuet, who surpassed Mosheim both in learning and in judgment, found, as they supposed, that the doctrine of *transubstantiation* is the doctrine of the Gospel : is it therefore the doctrine of the Gospel ? With the man, who after reading with attention the acts of the apostles, the epistles of St. Paul, and the revelation of St. John, can yet join in the fanatical ravings of the missionaries concerning the congregational form of the primitive churches, and the perfect equality existing among their teachers, it would be idle to reason. We have said enough on the subject in our ninth volume,\* to which, therefore, we refer the reader.—We are next informed, that

“ Dr. Campbell’s lectures were probably drawn up at an early period of his life, when the absurdity of the claim was not so generally seen as at present. The refutation is conducted with all that extensive learning, and singular acuteness, for which the author was so remarkable ; and certainly he often sets the arguments for the *jus divinum* in a very ridiculous light.”

At what period of the Doctor’s life the lectures were drawn up is a matter of no importance, though we have reason to believe that it was at a period comparatively late. Of the extensive *erudition* which they are here said to display, we have discovered no evidence ; for we have traced almost all his quotations, and even all his reasonings, to *Lord King*, and *Messrs. Clarkson, Baxter, and Anderson* ; and we appeal to any man of candour whether it was proper to substitute *ridicule* for *reasoning*, when addressing a youthful audience on the constitution of the different churches established in the British empire. The Doctor, however, found it easier, we suppose, to laugh at the arguments for the *jus divinum*, than to confute them by criticism and sound reasoning ; and

\* Homily of Common Prayer and Sacraments.

† Westminster Confession.

‡ Pp. 115—117. and 235—238.

therefore employed against the liturgy of the Church of England the weapon which he could most dexterously and successfully wield. No; says this delicious Reviewer.

"That great and respectable body, the Church of England, the best and purest form of the episcopal polity, has no controversy with Dr. Campbell on this subject. The divine right of Episcopacy is now as little taught by her enlightened and liberal sons, as the divine right of kings."

And who told him that her liberal and enlightened sons teach not the divine right of legitimate sovereigns? The church herself teacheth, as the scriptures taught before her, that God is the only ruler of princes;\* that kings and princes, as well the *evil* as the *good*, do reign by God's *ordinance*; and that such subjects as are *disobedient* or *rebellious* against their princes, *disobey God*, and *procure their own damnation*;† and it is to be hoped that none of her sons, however *liberal* and *enlightened*, contradict the doctrine which they have promised to maintain. When the Reviewer affirmed that the divine right of Episcopacy is not now taught by any of her liberal and enlightened sons, had he never heard of the Bishop of Lincoln's *Elements of Christian Theology*‡? of the Bishop of St. Asaph's speeches on this subject in the House of Peers? of the writings of Daubeney, Boucher, Nott, Henley, &c. &c. or does he think these men less liberal, or less enlightened, than himself? But whatever be the teaching of this or that individual member of the Church of England on this subject, her own doctrine is clear and decisive, as may be seen in the preface to her form of ordaining bishops, priests, and deacons, which the reader will find at page 20 of our ninth volume; to which he is therefore referred.

Next follows a long and beautiful quotation from Burke's Reflections on the French Revolution, which has little more relation to the question at issue between Bishop Skinner and the partizans of Dr. Campbell, than it has to the civil constitution of the empire of Japan. It proves, indeed, to the conviction of every candid man, the propriety of conferring on the bishops of every rich and luxurious nation, a high civil rank and large temporal emoluments; but it neither proves, nor by its author was it meant to prove, any thing else; and Mr. Burke knew well that the Christian church had "a mitred front, though not to be exalted in courts and parliaments," before she was incorporated with any state.

\* Morning Prayer.

† Homily against wilful Rebellion.

‡ The proof of the apostolical institution of episcopacy to be found in this excellent Prelate's exposition of the twenty-third article, is complete. Yet, because he forbears to denounce anathemas against those churches in which there is no Episcopacy, and because he admits that the Hierarchy of the Established Church of England, of which the Bishops are *Peers of Parliament*, is not *precisely* the same as the Hierarchy of the church of Asia Minor seventeen hundred years ago, he has been supposed to contradict himself, and to maintain that ecclesiastical government may be altered at pleasure. There is nothing in the bishop's expressions that amounts to this; but he has had such specimens of the candour of Calvinistical antagonists, that we hope he perceives the necessity of making concessions with caution, and that in the future edition of his *elements* he will give greater precision to his language on this subject.



The reader has seen that our *judicious* critic considers the disputes about church-government as below contempt; and yet, as if he had bidden farewell to modesty and common sense, he introduces, as of high authority, a quotation from Dr. Campbell's lectures, which begins thus:

"Permit me to premise in general, that the question so much agitated, not only between Protestants and Papists, but also between sects of Protestants, in regard to the original form of government established by the apostles in the church, **THOUGH NOT A TRIVIAL QUESTION**, is by no means of that consequence, which some warm disputers, misled by party prejudices, &c. would effect to make it." But this *no trivial* question, the Reviewer has pronounced *below contempt*! Whom shall we believe? The learned principal; or his inconsistent panegyrist?

We have next a gross misrepresentation of Bishop Skinner's meaning, as if he had claimed, which he no where does, the rights of an establishment to his own church. That church, he says, was *once* established; and what he says is true; but at present she is what he denominates her—only "the *remains* of the old Established Church of Scotland;" and is there any harm in this phraseology? No; but it seems the Bishop never calls the present establishment the *Church* of Scotland! If this indeed be the case, and if the epithet was studiously avoided, which we cannot believe, the Bishop has certainly been by far too squeamish;—especially as Dr. Keith, the biographer of Principal Campbell, has proved\* that the Ephesian mob, collected by Demetrius, was a church!

Soon afterwards we meet with a series of falsehoods, which no man *could* have advanced, who knew any thing of the subject on which this Reviewer has chosen to exercise his ingenuity. After telling us that the adherents of Episcopacy in Scotland, were, immediately after the revolution, but a small proportion of the people, an assertion, which we have many reasons to *believe* false, he adds another, which *cannot* be true. Part of those Episcopalians, he says, "joined the Church of England, and erected chapels under the jurisdiction of the Bishop of London;" but the Bishop of London has not now, nor ever pretended to have, any jurisdiction in Scotland, as every clergyman in England knows, and as his Lordship himself will certify the Reviewer, if the question be put to him civilly and respectfully.

We are next told, with shameless effrontery, that the Protestant Episcopal Church in Scotland receives "clergymen ordained by their own bishops *only*;" though it is a fact known to us, and which may be easily ascertained by the Reviewer, that there are several clergymen, who were ordained by English bishops, just now officiating in canonical subordination to the bishops in Scotland. There are others indeed, both of English and Irish ordination, who officiate in contempt of their authority; but these clergymen, and the Christians to whom they minister, neither are, nor can be, under the jurisdiction of *English* bishops, but are so many independent congregational churches, with pastors episcopally ordained. A congregation in Scotland can no more be a part of the church of England than of the church of America; and if it be an episcopal congregation, and reformed, it must belong to the remains of the old establishment.

But "this party has gradually dwindled and sunk!" It has done so; and, in the lukewarmness of modern zeal, we are afraid that *any* party

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\* See our 12th vol. p. 215.

would dwindle and sink under an *insidious* persecution of a hundred years duration. The Presbyterian party had divided and sunk to nothing under the persecutions of the Scottish government in the reign of the second Charles, till the exercise of the dispensing power by his brother set the factious ministers free from their canonical obedience, and united the Presbyterians with the Papists against the *then* established Church. It is to be hoped, however, that episcopacy in Scotland may gradually revive under the equitable toleration which it has now enjoyed for ten years; and in the mean time we cannot, with this Reviewer, consider it the "obscurest and meanest of all" the Scottish sects, because it is the only Protestant society dissenting from the established Church which the legislature has ever recognized. Of its knowledge or ignorance, as a body, we cannot take upon us to speak, being acquainted with only a few of its members; but if these men be "deemed ignorant by the sectaries in Scotland," what opinion must such sectaries entertain of this Reviewer?

It is true that the Episcopal Church in Scotland does not recognize the authority of any preacher of the Gospel who received his commission from a body of such men as "Dr. Blair, Dr. Robertson, and Dr. Campbell;" because, like the Church of England, she is bound by her constitution to suffer no men, within her pale, to execute any of the functions of a bishop, priest, or deacon, who has not had EPISCOPAL CONSECRATION OR ORDINATION.\* Did mere abilities alone authorize men to grant commissions to preach the Gospel, and administer the sacraments of Christ, a commission granted by such men as Blair, and Robertson, and Campbell, would certainly be valid all the world over; but in that case, a commission granted by such laymen as NEWTON, BOYLE, and LOCKE, would be still more valid. Yet we suspect that the Church of Scotland would not recognize such a commission; and if our critic think otherwise, let him consult her confession of faith and other standards.

This journalist, after some groundless complaints of "the kind of treatment which Bishop Skinner bestows on Dr. Campbell," informs the public, that "the Anti-Jacobin Review of the Doctor's lectures is a criticism very little creditable to our publication." As we presume to know as well as he does what is creditable to our publication, we beg leave to assure him he is egregiously mistaken; and that the share of credit allowed to that Review on the south side of the Tweed, would have been sufficient to gratify the critic who wrote, and the editor who inserted it, had fame been, as it was not, the object either of the one or the other. But "the Bishop and the Reviewer are parties equally concerned, and it is not wonderful that they should remarkably approve one another." If by this insinuation our critic means to say that the Anti-Jacobin Reviewer of Dr. Campbell's Lectures was likewise the Reviewer of Bishop Skinner's book, he is again most egregiously mistaken; but it is indeed true, that the Bishop and both the Reviewers are parties concerned; though not all *equally* concerned, whilst none of them appear to have provoked the controversy. We, at least, were dragged into it most reluctantly; and because we dared to vindicate our own Church against the rudest attack that was perhaps ever made on the constitution of any religious society, we have been abused and calumniated by Dr. Keith and this humble retailer of the Doctor's sarcasms. Bishop

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\* See the preface to the forms of ordination, or our 9th vol. p. 20.

Skinner has shared the same fate, for doing what he was still more imperiously called upon to do; and if these men may be credited, and mean as they seem by their outcries, Presbyterians, Independents, Methodists, and Missionaries, have a patent to calumniate and laugh at the hierarchy of the Church of England, and of the Episcopal Church in Scotland, whilst the guardians of the two Churches must look on in *silence*, or forfeit all claim to *liberality* and *learning*!

In the preface to our first volume, we promised that "every effort to effect the subversion of the Church of Scotland should experience from us the most firm and vigorous resistance;" and that promise we religiously kept, industriously avoiding *all controversy* with her, till the publication of Dr. Campbell's lectures compelled us, in our own defence, to carry the war into the enemies' quarters. Even now it is our wish to drop the controversy for ever; but if the case *must* be otherwise, if we shall be *again attacked*, or this attack be renewed, we beg leave to assure the public, that, trusting to the goodness of our cause rather than to any abilities which we may possess, we shall not shrink from a contest with the *wittiest Doctor in Divinity*; the most *acute principal of a college*; the most learned *primarius professor*; or the most *petulant journalist* which that Church may send out against us; and the only favour we have to ask is that our opponents will be at pains to make themselves, at least in some degree, acquainted with the subject: "Though bad logic," as one of our greatest Prelates well observed, "may ask much dexterity to unravel; and old prescription may require much erudition to expose its rotten grounds; yet spiritual, and we add profane, gibberish is still better intrenched, and harder to be approached; for, having no weak side of common sense—*recalcitrat undique tutus*."

In the mean time we shall try to get rid of that dilemma which our critic is pleased to say "never can be got rid of by sound reasoning." If we derive the authority of our Bishops from the Roman Catholics, then the Roman Catholic must be the true Church, and there could be no good reason for *dissenting* from it. Or if the Roman Catholic be not the true Church, it is more than ridiculous, it is blasphemous, to say that they had Divine authority to preach, and baptize, and ordain teachers." Such is the dilemma; and to get rid of it for ever, we have only to recollect that Aaron had a Divine authority to minister as High Priest at the very time he was forming the golden calf; that the sons of Eli were *true*, though *not holy*, priests, when lying with the women at the door of the tabernacle of the congregation; that the Bishops of the Church of Rome therefore may be and undoubtedly are *true*, though in many respects *heretical* Bishops; that the authority of our Bishops derived by succession from them is as Divine as the authority of Phineas derived from Aaron; and that we did not separate from the Church of Rome, but were driven from her communion because we would not swallow all her absurdities. If this be not level to the capacity of our critic, whose *perceptions*, like those of Dr. Keith, seem not to be at all times *quick*, we beg leave to state to him the following case.

Suppose the Scottish monarch, who, in "the darkness of the Gothic ages," is said to have considered the Itch as a luxury too great for a subject, to have been likewise a tyrant; it will surely be granted, that, during his reign, the government of Scotland was neither physically pure nor morally equitable. Had his son or grandson, however, forsaking the infected palace, freed himself from the itch, and, by a proper course of study, acquired just notions of the duties of the royal office, and a firm determination

to practise those duties, might not he, when the succession opened to him, have been a rightful, pure, and merciful sovereign, in consequence of the *authority derived to him from his tyrannical and infected ancestor?* This, we suppose, will be granted by our journalist; but to be consistent he must contend that the proper application of a sufficient quantity of butter and sulphur to the skin of any servant whom the Prince might have carried with him when he left the unclean house of his father, would have conferred on that servant an equal right to fill the vacant throne, and that it would have been, in fact, a matter of no consequence to the constitution, whether the Prince or the servant had taken possession of it.

Having thus disposed of our critic's dilemma, we beg leave, in our turn, to ask him a few questions. Are the sacraments of the Church of any importance at all? Are they what they are said to be by our two national Churches, or mere ceremonies, which may be complied with or neglected according to the caprice of every individual? If they be, as the Church of Scotland teaches, *seals* of the covenant of Grace, can they be administered but by authority derived from the Divine Author of that covenant? How is such authority to be derived but either by lineal succession through the Greek or Latin Church, or by immediate revelation from Heaven? From the civil magistrate it cannot be derived; for the Gospel was preached, and the sacraments administered for centuries before the Christian faith was any where embraced by the supreme magistrate. It cannot be derived from the *people*; for if, in things pertaining to religion, *vox populi* were *vox Dei*, no divine revelation would ever have been given, nor could the Apostle have exhorted the Hebrew converts to "submit themselves to those who had the rule over them, and watched for their souls." We propose, therefore, our dilemma to the critic and his friends. Those who have authority to "minister either God's word or the sacraments," can have that authority only by lineal succession or by immediate revelation. Let them prove that those teachers, who are not episcopally ordained, have their authority through either of these channels, and we pledge ourselves never more to contend with them for any thing so insignificant as will then be the external polity of the Church of Christ.

BUONAPARTE AND THE MONTHLY REVIEW.

TO THE EDITOR.

SIR,

**A**T a period like the present, when a diabolical and crafty tyrant is threatening us with momentary invasion, and is attempting to blast the possession of every blessing we at present enjoy, who meditates nothing but the destruction of our country, and would be delighted with nothing so much as to glut himself with English blood, it is the duty of every man, in one way or other, boldly to stand forward in its defence. It is not by dint of arms alone that we are to preserve our present noble superiority, but by taking every precaution in our power to prevent the *good fortune* which has been the lot of our enemy from appearing in the eyes of the multitude to be bravery, conduct, and military skill. The pen ought to be used by every virtuous man, not for the purpose of attempting to vindicate the character of so foul a tyrant, or through cowardice, or still more despicable motives, to blunt the darts which truth may hurl against his fame, nor to palliate those

detestable actions of which he has been guilty, or *Aikin-like* openly to commend his conduct \*, but to set forth to public view the vile reality, unmask the infernal usurper, and shew the world what sort of a monster now Hectors with despotic sway over his miserable Gallic slaves, and gnashes his teeth, with pain and unavailing fury, because he is not able to break through a barrier composed of British troops, and add this country to the groaning train of his conquests. In the last *Monthly Review*, page 434, we are told by the Editor that, among the many sentiments delivered by an *ingenious* and *liberal* writer, (whose work they review) the following words deserve attention at the present moment. "Every one must allow that Buonaparté is a wonderful man; as well as a great general; as to his private character, it is no concern of ours; and as to his ambition, that is a passion from which scarcely any of the ministers of great states are exempt. There is neither sense nor good manners in the personal abuse with which the British newspapers are filled against him, and I really think it *unworthy of the nation*."—The author of this sentiment (his name is very wisely concealed) is considered by the Monthly Reviewers, as *liberal* and *ingenious*! I conceive from this, that they concur in the sentiment, which is indeed most *honourable* to them, and worthy of their ideas about some other *illustrious* and *infamous* characters towards the beginning of the last ten years. Let us for a moment dissect and consider the sentence, "Every one must allow Buonaparté is a wonderful man." Granted; for, with the exception of Robespierre, and one or two more, the world has not seen so *wonderful* a character for some years. So *wonderful* a man is he, that without we had lived and seen, we could by no means have believed, that a man so *wonderful* could have existed. "As well as a great general;" that Buonaparté is as great a general as he is a *wonderful* man I beg leave to deny; and I appeal to military men whether he has not committed numberless mistakes (and particularly about the time of the battle of Marengo) in his command of armies. Fortune has always steadily favoured this Buonaparté, but science has not *always* been displayed in his military conduct, besides the being a *great* general consists, I conceive, not only in being successful, scientific, and courageous, but in gaining every victory without the smallest possible effusion of human blood. Let the *Monthly Reviewers* say whether this has been the case with Buonaparté? Whether he has ever regarded human blood, provided that he accomplished his ends? "As to his private character—it is no concern of ours." I must confess I hardly understand what the author means by his private conduct, I imagine, however, he means whatever he does which has no relation to England; if this is what he means, I insist that it is *some concern* of ours; to hold forth guilt to public abhorrence is the concern of every man of virtue; it ought to receive the stigma of all the world. To be silent and unconcerned, whilst we contemplate the most horrible crimes, is little better than to be an abettor of them. If vice (as it most certainly is) be pernicious to society, it is the part of every member of society to condemn, execrate, and expose it. "As to his ambition, that is a passion from which scarcely any of the ministers of great states are exempt." So this is the excuse which the author makes for the mischievous ambition that prompted Buonaparté to usurp the government of France. This excuse may be applied to any rebellious conspirator who should wish to exalt

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\* See ANTI-JACOBIN REVIEW, No. 72, Vol. XVIII.



himself, no matter by what means. Richard III. by this rule was not culpable, nor Robespierre, nor any other such villains, because, forsooth! ambition is a passion from which few great men are exempt! This sentiment appears to me to have a highly mischievous tendency. "There is neither sense nor good manners in the personal abuse with which the public newspapers are filled against him, and I really think it unworthy of the nation." For the reasons which I have before given, I think that there is great sense in the exposure of a villain in any and in every way whatever, nor do I do think it quite necessary for us to be upon the point of *good manners* with a personage who has shewn so little attention to them, with regard to England, in so many instances, one particularly in detaining a great number of English gentlemen and ladies prisoners in France, contrary to all the laws of nations and of civilized society. How it is unworthy of the nation to shew in every respect how they detest and abominate a monster replete with every thing that is horrible and accursed, and make manifest in what light they contemplate a murderer, who has sacrificed to his ambition (this execrable passion!) thousands of miserable wretches, not like an Alexander or a Cæsar, openly in the field of battle, men fighting equally for their own aggrandizement and glory, but with the poisoned bowl and midnight weapon of the assassin. Did *Jaffa* too see her Turkish heroes die gloriously on the field of battle? No; the poor wretches received, in cold blood, their death wounds from the hands of a few miscreants, hired to be slavishly subservient to the commands of their barbarous and fiend-like master. D'ENGLISH has fallen beneath the same atrocious beast of prey; and a plot has but just been detected, the object of which was to poison the rightful monarch of France. Such is Buonaparté! Whether or not it is a breach of good manners, and an unworthy act publicly to condemn such a character, let the world determine, and if it be the general opinion that it is not disgraceful to attempt to palliate such conduct, let the liberal author of the work before us, and his assenting commending Reviewer, be acquitted of the charge.

I have taken the liberty to send this to the Anti-jacobin Review, firmly persuaded that to remark and censure such sentiments as those I have just taken notice of will always meet with their approbation,—and I am, Sir, with respect, your obedient,

OBSERVATOR.

## MISCELLANEOUS.

TO THE EDITOR.

SIR,

IF you think the following letter worthy of publication, I trust to your impartiality to insert it in your Review. This being the first time of my addressing you, I take the opportunity of saying that I am an admirer of your magazine, which I have taken in from its commencement, and I wish you all the success you can wish yourself in the prosecution of it. I am Sir,

Your obedient humble servant,

F. G. C.

June 17, 1804.

TO BISHOP SKINNER.

Right Reverend Sir.

WHILST I sincerely thank you for your able and satisfactory defence of Episcopacy in your late publication, allow me, with all due deference to your

your very respectable character, to make some remarks on a part of your concluding address to the Episcopalians of Scotland. If, in the year 1789, you solicited relief for your church from certain penal statutes, which relief was granted, in the year 1792, on certain conditions; your conduct, in not complying with these, appears to me rather unaccountable. I am far from calling in question your affection and loyalty to your king; but although these are acknowledged in the preamble of the act, passed in the year 1792, for granting relief to pastors, &c. &c. yet this acknowledgment cannot stand in the place of your formal compliance with the positive requisition of the statute; for I need not observe, that the words of the preamble contain the reasons only for passing the bill, and do not comprize the conditions of it, which are mentioned afterwards. The belief which the King and Parliament entertain of your duty and loyalty as good subjects, may, I think, *strictly* speaking, be suspended until you comply with the provisions of an act, which, at your own request, was passed expressly for your own benefit. If, as you say, "it be impossible that you could with any propriety, even on your present footing, of enjoying toleration only, refuse to swear allegiance to a sovereign, whom you love and respect and pray for, I am at a loss to conceive why you do still refuse to swear allegiance to him, in the manner, and after the precise form (p. 424.) prescribed by the statute. And if this "omission do not proceed from an unworthy opinion respecting the authority of government," from what cause, may I allowed to ask, does it proceed! This omission, you say, does not seem at all "peculiar to the Scotch episcopal clergy; as many of those ordained in England, but who officiate in Scotland, will be found in the same predicament." (P. 473.) If they be, this circumstance must be owing to their not having been preferred to any benefice, for without their having been appointed to this, no qualification, on their parts, is necessary. They have taken the oath of allegiance at their ordination. I do not therefore think with you, that all are included in the act of indemnity, because your's is a peculiar case, and for you a particular Act of Parliament has been passed, suited to your peculiar circumstances, and requiring provisions necessary on account of these circumstances. You have never taken the oath of allegiance at your ordination, and because you have never been preferred since the year 1688 (nor can be now, in a country where Episcopacy is not established by law) to an ecclesiastical benefice, a general act of indemnity cannot (I am humbly of opinion) include you in the number of those who have omitted to qualify themselves for offices according to law. "The Scotch Episcopal clergy," you say, "cannot refuse to comply with the requisition to subscribe a declaration of the thirty-nine Articles of the Church of England, from any objection to the doctrine of the articles, but that the omission must proceed solely from the difficulty of exhibiting this proof of their agreement in doctrine with the Church of England, before a civil magistrate in Scotland, who in that capacity is supposed to have concern only with the religious establishment of his own country." (P. 478.) But it strikes me, that you should endeavour to do so, if you have not already made the attempt; for whenever you may think it proper thus to qualify yourself before a civil magistrate in Scotland, he, in receiving your act of qualification, or in registering or recording the certificates of it, would, on that occasion, I am of opinion, be doing purely a ministerial act, and if he refused to do it, might be compelled by a mandamus. In this case, it is certain that he would have nothing to do with the religious establishment of his own country, neither is it necessary that he should, when acting

acting in a ministerial capacity only, and according to the directions of a particular statute. "Notwithstanding every political difference has now been totally done away, the whole body of Episcopalians in Scotland can scarcely, I think, be considered as of one mind, and of one mouth, with respect to the government of their country," (p. 490.) whilst one part of this body has *openly* and formally testified its allegiance to the supreme head of that government, and the other part has refused to do so. I cordially wish that all the Episcopalians in Scotland were firmly united; but allow me to say, that I think you have *not* made the first step towards that union which is so much to be desired by churchmen, unless you have complied with the requisitions of the above-mentioned statute. If you wish that the English clergy officiating in Scotland, should formally testify, in the manner you require, their approbation and acceptance of those unexceptionable articles of union which are stated in your Appendix, it is but fair that you should formally swear allegiance to his majesty, as they have done, and formally subscribe a declaration of your assent to the thirty-nine Articles of the Church of England. I have the honour to be, Sir,

Your obedient humble servant,  
F. G. C.

TO THE EDITOR.

SIR,

**S**HOULD it not be foreign from the plan of your excellent work to admit the following remarks on the word *precedent*, by insertion of this letter you will infinitely gratify a most sincere and cordial admirer of your sentiments, in the person of, Sir,

Your obedient humble servant,

June 12, 1804.

QUONDAM COGNITUS.

PRECEDENTS.

What will in future make revolutions dreaded as the worst evils that can befall society?—*Precedent*.

What may in future be alledged in favour of accursed blasphemers, who shall impiously presume to call in question the existence of the Divine Creator?—*Precedent*,

What possible excuse may posterity find for endeavouring, under the false mask of liberty, and the absurd idea of equality, to subvert every principle of virtue and honour?—*Precedent*.

What will make such books as the Rights of Man and the Rights of Woman, and such authors, detested amongst mankind, as earnestly desiring to plunge their country into destruction, and to abolish all sense of morality, of chastity and virtue, from the female breast?—*Precedent*.

What will cause the name of a modern philosopher to be the most opprobrious epithet, that can be applied to a human creature?—*Precedent*.

What will shew in future that a complete despotic government alone is fit to rule over the absurdity and thoughtlessness of Frenchmen?—*Precedent*.

What will serve to shew that even the son of a petty-fogging attorney may by great luck, some share of ability, and some military power, become a potent sultan over many millions of abject, cringing slaves?—*Precedent*.

What will shew us that, provided a man be but a French Consul, he may commit

commit the blackest crimes, the foulest murders, with impunity?—*Precedent.*

What will in future shew that in certain parts of the continent the sacred rights of hospitality are trampled upon, and despised, and find no protection against the attacks of the fiend-like Corsican?—*Precedent.*

What will shew that there are many people in the world, who would rather have the meanness to congratulate the perpetrator of the darkest iniquity, upon the success of his schemes, than have the spirit to avenge it?—*Precedent.*

What will shew that the fell ferocity of the tiger has been far exceeded by a demon incarnate?—*Precedent.*

What will shew that any foreigner who may be found in France will be instantly murdered?—*Precedent.*

What will shew that to be a good sort of a man is not the only qualification, by any means, for an able minister?—*Precedent.*

What will shew that very moderate ministers sometimes enrich their families with *sinecures* of 7000 l. per annum?—*Precedent.*

What will shew that the most upright, able, and dignified ministers are the poorest, when they have richly deserved every thing of their country?—*Precedent.*

What will hand down to endless posterity, that the name of Pitt is the most honourable title that a British minister can bear?—*Two illustrious Precedents.*

What will shew, that a Fox has been hurt in a Palace-yard?—*Precedent.*

What will shew that the most inveterate enemies may most cordially coalesce?—*Precedent.*

What will shew that in a large and populous empire there is scarcely a man who would not joyfully shed his last drop of blood to save a beloved prince of 66 years of age?—*Precedent.*

What will be a witness that the same man can exist, and his idea be fondly cherished in many millions of hearts?—*Precedent.*

What will in future shew the wide difference between the true and the pretended patriot?—*Precedent.*

What emboldens a man to attempt to be great by imposing on the senses of the weak and leading captive popular opinion?—*Precedent.*

What will in future make a parcel of mechanics, farmers, and tradesmen, amuse themselves with marching about a country with red coats and firelocks on their shoulders, and be paid for their *actual* service by government?—*Precedent.*

What will in future make numbers of colonels and field officers of men who have scarce any other qualification for the office than being able to keep a horse?—*Precedent.*

What will shew in future that there is a system of volunteering which is full as liable to ruin the trade of their country as to preserve it?—*Precedent.*

What may be assigned as a reason by the ladies of posterity for departing from their proper sphere, throwing aside propriety and decorum, and engaging with the greatest eagerness in political controversy; and sometimes offering to the world letters attributed falsely to unfortunate princes?—*Precedent.*

What will make a Fox after having been always supposed to be violently fond

and of heat, in a direct opposite direction, suddenly take up his station near the north pole?—*Precedent.*

What makes fashion govern the world, and gives its laws a power which the laws of nature and nations hardly possess?—*Precedent.*

What makes men pursue an ideal phantom of happiness, which they falsely imagine is existent in dissipation and licentiousness, while they forego real felicity, which only can exist in virtue?—*Precedent.*

What is it that acquits rogues, and proves the lawyer to be a good and skilful one?—*Precedent.*

What emboldens a parson to preach other people's sermons?—*Precedent.*

What encourages whole nations to do all in their power to destroy one another?—*Precedent.*

What emboldens certain Reviewers to profess the most abominably jacobinical principles?—*Precedent.*

What encourages the author of this paper to send it to this repository?—*Precedent.*

#### COINCIDENCES AND IMITATIONS.

##### TO THE EDITOR.

SIR,

IF you should think the following notes, made in the course of my lighter reading, worthy of a place in your miscellaneous department, they are much at your service. The present venerable Bishop of Worcester has so well laid down the distinguishing marks of casual *Coincidences* of sentiment and direct *Imitation*, that it is unnecessary to observe, under which class the following passages particularly fall.

That Pope pilfered from Chaucer, Crashaw, Cowley, and Chapman, is well known to those who are acquainted with their respective works. But I am ignorant whether it has yet been shewn whence he took the opening of his elegy to the memory of an unfortunate lady.

“What beck’ning ghost, along the moonlight shade,  
Invites my steps, and points to yonder glade?”

It has been imagined that it was taken from Milton’s *Comus*.

“Of calling shapes, and beck’ning shadows dire.”

But after reading the following lines, few, I believe, will be inclined to doubt that Pope was indebted to Ben Jonson:

“What gentle ghost, besprent with April dew,  
Hails me, so solemnly, to yonder yew?  
And beck’ning woos me, from the fatal tree,  
To pluck a garland for herself and me.”

See Ben Jonson’s *Elegy on the Lady Ann Pawlet, Marchioness of Winton*, edit, 1692, p. 577.

If any of your readers should think fit to look at the edition of Beaumont and Fletcher’s plays, in 1679, they will find, p. 27. col. 1. line 17. *ab imâ*, whence Pope took a line that occurs in his description of the Cave of Spleen, in the *Rape of the Lock*.

The sentiment in the compliment paid by Dr. Johnson to Miss Molly Astor, is very similar to that in the verses by Dryden, on the Duchess of Bolton;



Bolton; but I doubt much whether the doctor had Dryden in his mind at the time.

Miss M. Aston, of whose wit Sir John Hawkins records Dr. Johnson to have been a great admirer, was a violent whig, and of course a noisy declaimer for liberty. Dr. Johnson complimented her in the following epigram:

“ Liber ut esse velim, suafisti, pulchra Maria,  
Ut maneam liber, pulchra Maria, vale.”

thus paraphrased by R. P. Joddrell, Esq.

“ When fair Maria’s soft persuasive strain  
Bids universal liberty to reign,  
Oh! how at variance are her lips and eyes,  
For while the charmer talks the gazer dies.”

In Dryden’s *Miscellanies*, six volumes, 12mo. though I forget in which volume, among the verses on the toasts of the Kit-kat Club, will be found the following—

ON THE DUCHESS OF BOLTON.

“ Flat contradictions wage in Bolton war;  
Yet her the toasters as a goddess prize,  
Her Whiggish tongue doth zealously declare,  
For freedom, but for slavery her eyes.”

Congreve’s first literary production, “*Incognita*; or, Love and Duty reconciled,” is extremely scarce. I, who am somewhat of a book-hunter, never saw but one copy. It is probable Sir John Moore never saw it. Yet there is a strong coincidence between the following passage from Congreve and *L’Amour timide*, by Sir John Moore.

“ Telling him, that his passion was too sudden to be real, and too violent to be lasting, he replied, Indeed it might not be very lasting, (with a submissive mournful bow) but it would continue during his life.”

L’AMOUR TIMIDE.

“ If in that breast, so good, so pure,  
Compassion ever lov’d to dwell,  
Pity the sorrows I endure;  
The cause I must not, dare not tell.

The grief that on my quiet preys,  
That rends my heart, that checks my tongue,  
I fear will last me all my days;  
But feel it will not last me long.”

The following epigram was occasioned by an offer from the Duchess of Marlborough of five hundred pounds for the best poem on the Duke’s actions.

“ Five hundred pounds! too small a boon  
To put the poet’s muse in tune.  
That nothing might escape her,  
Should she attempt th’ heroic story,  
Of the illustrious Churchill’s glory,  
It scarce would buy the paper.”

But our covetous enemies on the other side the water, as ambitious of the empire of the world of wit as of the empire of the physical world; have thought fit to claim this as their own:

“ On promet mille écus à celui qui feroit des vers, sur les victoires du Prince de Condé, pour mettre en forme d’inscription sur la porte du Château de Chantilli; un Gascon fit ce quatrain.

Pour célébrer tant de vertus,  
Tant de hauts faits, et tant de gloire,  
Mille écus! morbleu mille écus!  
Ce n’est pas un sous par victoire.”

In this paltry plagiarism, to use the words of the author of the Critic, they have served a good thought, “ as gypsies do stolen children, disfigured it to make it pass for their own.” Where, by the way, let me observe, that “ the Political Dramatist” is not so original as he would wish to appear; the idea, I am told, being taken from Cowley.

Goldsmith has been accused of stealing from the French poets; though, I believe without any foundation in truth. Yet there is a great resemblance between these lines, taken from his “ deserted village,” and the following from Les Poésies de M. L’Abbé de Chaulieu, Epit. 1.

“ As some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head.”

“ Tel qu’un rocher, dont la tête  
Egale le mont Athos,  
Voit à ses pieds la tempête  
Troubler le calme des flots;  
La mer autour bruît et gronde,  
Malgré ses emotions,  
Sur son front élevé regne un Paix profonde,  
Que tant d’agitations,  
Et les fureurs de l’onde  
Respectent à l’égal du nid des alcyons.”

The following song, however well known, I hope you will reprint, that it may be more readily compared with the lines subjoined. I believe it has *hitherto* been considered as original. Will it be so any longer?

Dear Sir, this brown jug, that now foams with mild ale,  
Out of which I now drink to sweet Kate of the vale,  
Was once Toby Fill-pot, a thirsty old soul,  
As e’er crack’d a bottle, or fathom’d a bowl:  
In boozing about ’twas his praise to excel,  
And amongst jolly toppers he bore off the belle.

It chanced as in dog-days he sat at his ease,  
In his flow’r woven arbour, as gay as you please,  
With a friend and a pipe, puffing sorrow away,  
And with honest old stingo was soaking his clay—  
His breath doors of life on a sudden were shut,  
And he died full as big as a Dorchester butt.

His body, when long in the ground it had lain,  
 And time into clay had resolved it again,  
 A potter found out, in its covert so snug.  
 And with part of fat Toby he formed this brown jug;  
 Now sacred to friendship, to mirth, and mild ale.  
 So here's to my lovely sweet Kate of the vale."

## URCEUS.

" Plenus Falerno quem videtis Urceus,  
 Olim fuit Gubertus ille Noricus,  
 Qui ceteris bibacior potoribus  
 Palmam ferebat semper inter ebrios.  
 Is, æstuante sole sub canicula,  
 Dum mente læta, dum solutus omnibus  
 Curis vetusto prolebat se mero,  
 Quo dulcius, fragrantius, potentius  
 Cretæ feraces non tulere pampini,  
 Clausis repente faucium meatibus,  
 Et spiritu in præcordiis coercito  
 Dictæo bivit dolio tumentior.  
 Cujus cadaver saturo obesius sue  
 Cum molle tandem putruisset in lutum,  
 Rota peritos artifex volubili  
 Effinxit, hunc de expolivit Urceum,  
 Tuo, Lyæe, dedicatum nectari."

INTER CARM. HIER. AMALTHEI. 12mo. P. 25. 1689.

I am, Sir,

Your most obedient servant,

INDAGATOR.

London, September 19, 1804.

## TO THE MIDDLESEX ELECTORS.

RANK, as the vapours from unnurtured lands,  
 What filthy crowds attend at diff'rent stands,  
 With fetid praise extolling Burdett's name,  
 And genuine worth attempting to defame!  
 From whence such outrage, but to aid the cause  
 Of those, who cheaply hold their country's laws?  
 Fair Truth and Justice for *their* nobler ends  
 Seek no such aid, nor court such *patriot* friends.  
 Firm in themselves, impartial in their views,  
 What Honour dictates, each with zeal pursues.  
 With Freedom's voice they bid true Britons sing.  
 England for ever! and, God save the King!

Kensington. August 1, 1804.

## EPIGRAM ON THE CORRESPONDING SOCIETY.

A race, in which but few could read,  
 Or write, I ween, a stroke.  
 Must make a curious set, indeed,  
 Of *corresponding* folk.

A.

Wolverhampton.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For NOVEMBER, 1804.

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Hoc ferè accepimus, ut Regum afflictae fortunæ faciliè multorum opes alliciant ad misericordiam, maximèque eorum, qui aut Reges sunt, aut vivunt in regno; quòd Regale iis nomen magnum et sanctum esse videatur.

CICERO.

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ORIGINAL CRITICISM.

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*An Historical Review of the State of Ireland, from the Invasion of that Country by Henry II. to the Union with Great Britain on the 1st of January 1801. By Fr. Plowden, Esq. in 2 Vols. 4to. T. Egerton, London, 1803.*

*A Postliminious Preface to the Historical Review of the State of Ireland, by Fr. Plowden, Esq. containing a Statement of the Author's Communications with the Right Honourable Henry Addington, and some of his Colleagues, upon the subject of that Work; some strictures on the falsities of the British Critic; and other anonymous Traducers of the Irish Nation, and also some observations on Lord Redesdale's Letters to the Earl of Fingal. 4to. Carpenter, London, 1804.*

THE volumes now before us exhibit the most striking example we ever met with of an incessant and laborious endeavour to defeat the avowed object of their publication. The writer *pretends* to have compiled them with the view of softening every existing national asperity, of giving the most salutary effect to the union of Great Britain and Ireland: while, in fact, he labours with indefatigable industry to retard that conciliation and mutual advantage which an union of the Kingdom, and a sameness of interest must in time produce. Every thing which can excite the irascible passions of a high spirited people, whatever can foster the prejudices of a nation, which has many prejudices, is called forth by an industry most persevering and unwearied. A determined partisan of Ireland, the writer brings forward

forward every thing which can flatter and keep alive the animosity of that country, and lead the Irish to consider their union with Britain as a mortifying degradation. The Milesian Legends are produced as *undoubted* history, we are told that "no nation now in fact upon the face of the globe can boast of such *certain* and remote antiquity," and that the Irish "have more family pride than any other nation." What is the consequence which Mr. P. or at least every sensible man thinks must necessarily follow from *his* exhibition of this *undoubted* history, and from his partial emblazonment of this *family pride*? What are the natural feelings of an Irishman who believes in Mr. P. and who has this family pride? He must, for the glory of his nation, and for his own individual honour, do every thing in his power, exert every nerve to prevent the descendants of Milesius, Heber, Eremon, and Ith from sinking into one people with the upstart and mongrel race of Britons, Saxons, Danes, Norwegians, Normans, &c.

If we add to this another singular recipe for *conciliation* of this very singular writer, viz. his representing almost every act of the English respecting Ireland and Irishmen as treacherous or tyrannical, and his portraying the Irish almost always as good and loyal subjects, more sinned against than sinning, the reader will have reached the very pith and marrow of this *conciliating* Historical Review of——we have not time to count how many thousand pages!

To gratify the Irish pride of ancestry, and their claims to a high state of civilization, and importance as an enlightened people when a great part of Europe was sunk in barbarism, Mr. P. in the 19th century very gravely retails the legend of Milesius and his Phœnicians; which he tells us with equal gravity, is an historical fact beyond "all doubt." In proof of this some passages in Plautus, spoken by Hanno, a Carthaginian, are produced, which passages General Vallancey, with no small turning and twisting; has converted into modern Irish. But, supposing that, without the smallest change of words or syllables, these were found to be good Irish, what proof can it be of the Phœnician colonization of Ireland? The extensive range of the Celtic language is well known; and it is not improbable that the Carthaginians may have spoken a dialect of that language; but does it follow that they, or the stock from whence they were derived, the Phœnicians, must have therefore colonized Ireland? We know for certain from Cæsar, that he found a Celtic nation in possession of great part of Gaul, and, without saying more, have no scruple to leave it to the good sense of our readers which is most likely to be true, that both Great Britain and Ireland were originally peopled, and the Celtic language introduced from that quarter, or that Ireland should have had the peculiar privilege about 500 or 1000 years before the Christian æra, (for the *Milesianites*, are far from agreed about the time of his arrival) to receive its language from the apocryphal Phœnician adventurer. We should have passed by this part of the work with-  
out



out animadversion, were it not obvious that it is for other purposes than the mere pleasure of the ride that the writer mounts this national hobby-horse. Will an Irishman be contented that his country should have become a part of the mushroom kingdom of Britain, when he beholds all this splendid display of remote antiquity, and national importance? Will he not rather be induced to exclaim with O'Flagherty "my country" "engendered of her own bowels 171 monarchs for above 2000 years, to the year 1198, all of the same house and lineage," "and shall I, can I submit to such an indignity, I (he will very likely add) who have the honour to spring from that venerable stock?" If we add to this other similar *conciliatory* stimulants, which are far from thinly strewed over this publication.—That "the ambassadors from England at the Council of Constance were refused the rank and precedence, were not even allowed to rank or take any place as the ambassadors of a nation," for this notable reason, that "Europe was divided into four empires, the Roman, the Constantinopolitan, the *Irish!* and the Spanish" that they submitted, "and claimed their precedence and rank from Henry's being monarch of Ireland *only*." P. 22.—"That, since Ireland has become connected with, or rather subjected to England, it has ceased to perform the part of a nation on the political theatre of the universe, we bring our minds with difficulty to believe the accounts of her leading eminence on that theatre, before such connexion or subjection took place." Pp. 20-21. That "the state of pre-eminence which Ireland so long enjoyed amidst the nations of Europe, shews to what a degree of consequence she is capable of rising when her native powers are not cramped by internal divisions, or damped by *foreign* (English) power, oppression and rigour." P. 22. When we read these, and numberless other passages, equally *conciliatory*, can we consider them in any other view than as stimulants to the Irish "to emulate their pristine glory," p. 22, to rouse Ireland from her long *infelicity* since she has been dependent on or connected with this country," p. 10, and to resume her leading *independent* eminence on the theatre of the Universe, before such connection, or subjection took place? No, says Mr. P. do I not recommend an union as the sovereign remedy for the cure of all these political maladies? Have I not said "What but union with Great Britain could so effectually withdraw the checks and obstacles too long thrown in the way of Irish greatness?" P. 22. True you have *said* so, but you must pardon us for thinking *your conciliatory* process a most extraordinary means for producing a cordial union: and we are much mistaken if the world be not of the same opinion. When you wish to promote a thorough reconciliation between two individuals who had long been at variance, do you say to the one "you have for many years suffered every species of injustice and indignity, you have been oppressed, robbed, and beaten: I put you in mind of these things to quiet every angry passion, and that you should be henceforth this man's friend." Do you say to the other "you have been uniformly tyrannical and cruel to this person,

you have treated him like a dog, though he is, and I have told him so, a descendant of the most ancient family in Europe, and you but a man of yesterday : he was a gentleman when you was a peasant, and besides taught you to read and write *gratis*.\*" If you do we will venture to predict that no one acquainted with your *conciliating nostrum* will ever employ you as a *make-peace*.

But Mr. P. justifies his very objectionable work by saying that he writes history, and, as an historian, must speak the truth ; and " he avers that it contains no wilful historical misrepresentation." Supposing this to be the case, that his history is a paragon of verity, does he not know that truth, when unseasonably told, may be, and is often productive of the most fatal consequences ? Or, can he, or any man of common sense for a moment believe that, *such as it is*, this publication can strengthen the bands of conciliation ? Had he been *compelled* at this critical period to write his Historical Review, and had he been impartial, whatever bad consequences might have followed could not have been laid to his charge : but he was a volunteer, an eager volunteer, for what purpose he best knows, and is answerable for every consequence. Still however, as he pretends to be the champion of truth, and that *fiat Justitia, ruat Coelum* is his governing maxim, let us examine one or two of *his* verities.

What he says of Tyrone and Tyrconnel, of the rebellion of Sir Cahir O'Dogherty, and of the subsequent confiscations, and distribution of the forfeited lands by James I. affords a striking proof of his adherence to truth ? No, but of the most gross historical misrepresentation. The treason of Tyrone and Tyrconnel is in effect denied, because no proof "of overt acts" (p. 104) appeared against them. The fact is that, conscious of their guilt, they fled the country, and of course were not tried ; but they, as well as some fugitive conspirators "of inferior note were attainted by process of outlawry, and some of the conspirators, who had been seized, were tried, condemned, and executed." Leland, Pp. 424-5. Had this been a sham plot, as the present, and other popish writers contend, why did those immaculate earls sit down quietly under the heavy and unjust imputation of treason ? Why not vindicate their character ? They were more modest than their apologist, and died without leaving behind them a single exculpatory memorial.

Mr. P. confesses that Sir Cahir O'Dogherty did commit overt acts, that he was in actual rebellion : but he gives him as much of his white-wash as he can, he was in rebellion *only* about five months." (P. 104) What would this writer have ? Would he have a rebellious Irishman emulate Ariosto's hero, who "*andava combatando, e era morto ?*" Sir O'D. did what mortal rebel could, he quitted re-

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\* Such of our ancestors as went over to Ireland for education, were maintained, taught, and furnished with books without fee or reward."—Historical Review, p. 21.

bellion only with his life, being shot in the field, executing one of his overt acts of rebellion.

By these conspiracies and rebellions an extensive tract of country in the north of Ireland became *forfeited*, a tract

“Covered with woods, where robbers and rebels found a secure shelter, desolated by war and famine, and destined to lie waste, without the deliberate and vigorous interposition of English Government. James, who affected to derive his glory from the arts of peace, resolved to dispose of these lands in such a manner, as might introduce all the happy consequences of peace and cultivation. The experience of time bears the most honourable testimony to the design: and Ireland must gratefully acknowledge that here were the first foundations laid of its affluence and security.” (Leland, V. Pp. 429-30.)

Let us now see in what colours this transaction is painted by our very impartial historian. “From that period King James entered upon his favourite scheme of forming a plantation for the avowed purpose of excluding the old inhabitants, and introducing the *new* religion.” (P. 105.) “Instead of opening her arms to embrace and admit Ireland to an equal participation of all her own rights and privileges, she (England) dispeoples one fourth of the kingdom, and doles out a large extent of the most ancient inheritances in Europe (or the *universe*!) to strangers, adventurers, and oppressors.” (P. 106.) Strong indeed must be that tendency to misrepresentation which can thus fly in the face of well-known truth. James did *not* exclude the old inhabitants, he did *not* dispeople one fourth of the kingdom, on the contrary, he sent into Ireland a race of sober and industrious men who have converted a barren wild into a productive country, who introduced the mechanic arts; and the linen manufactory is the work of his hands. This we cannot help thinking was the most loving embrace that James could give to Ireland at the time. We should regret his having doled out the *ancient* inheritances of the descendants of Milesius, could Mr. P. once prove to us that antiquity of family gives a sanction to rebellion, and exempts from legal punishment for that heinous crime; till he can do this, we must beg leave to think, though in the teeth of his opinion, that there is some degree of common sense in the law of the land.

By placing a few of the regulations laid down for the plantation in question before our readers, the misrepresentations of this writer will appear still more gross. We have already said that the district which Mr. P. tells us was dispeopled by James, was, in fact, a waste covered with woods, the retreats of robbers and rebels. By orders from the King this district was surveyed, and the lands assigned to settlers from Great Britain; or to

“Servitors, as they were called, that is to men who had for some time served in Ireland, either in military or civil offices; or to *old Irish chieftains and inhabitants*. In the last sort were included even those Irish who had engaged in the rebellion of Tyrone, and still harboured their secret discontents. To gain them

them, if possible, by favour and lenity, they were treated with particular indulgence. Their under-tenants were allowed to be of their own country and religion; and while all the other tenants were obliged to take the oath of supremacy, they were tacitly exempted. The servitors were allowed to take their tenants either from Britain or Ireland, so that no-reculants were admitted: the British settlers were confined to entertain English or Scottish only." (Leland, Vol. II. Pp. 430-31.)

The old natives, as well as the other settlers,

"Had power to erect manours, to hold courts-baron, and to create tenures: but they were enjoined to set their lands at certain rents, and for the like terms as the other settlers, to take no Irish exactions from their inferior tenants, and to oblige them to forsake their old Scythian custom of wandering with their cattle from place to place for pasture, or *creaghing*, as they called it; to dwell in towns, and conform to the English manner of tillage and husbandry." (Ib. 433.)

Such are some of the wise and salutary regulations of this settlement, the good consequences of which are so apparent at the present day. Such is the transaction which Mr. P. has chosen to represent as the depopulation of a fourth part of the kingdom of Ireland, as an unjust and tyrannical transfer of the most ancient inheritances in the universe into the hands of strangers, adventurers, and oppressors! Had he thus turned aside from historical truth for the purpose of irritation, of exasperating the minds of the Irish against Britain, whatever we might have thought of the *honesty*, we could have found no fault with the *expediency* of the measure: but Mr. P. tells us he is a peace-maker, from such a peace-maker we can only say Good Lord deliver us!

This conciliating compiler of history, when he comes to speak of the Irish rebellion in 1641, tells us "Here I wish to draw an impervious veil over every scene of blood and horror, which defiled the actors, as well as over the imaginary fictions and exaggerations which have disgraced most of our historical relations of these transactions." (Vol. I. p. 137.) But of what does this impervious veil consist? of every thing which can be brought in justification of the rebellion, of every fiction and exaggeration of the popish party. The Irish are every where justified, the English every where condemned, and the *rebellion* is transmuted under the plastic hands of this writer into a system of *self-defence*, "the whole body of the Catholic nobility and gentry was compelled, for self-preservation, to unite in a regular system of self-defence; which to this day is most unwarrantably and unjustly stiled an odious and unnatural rebellion." (Vol. I. p. 141.) The nature of our publication forbids our entering into a refutation of all his fictions and exaggerations on this subject; but from the mass we shall select one specimen. Sir Phelim O'Nial had attacked Lisburn, a Scottish settlement, (let it be remembered that the Irish had promised to leave the Scotch unmolested) and was repulsed with great loss; this, and other defeats had excited in the breast of this  
savage.

savage leader and his no less savage followers, the most barbarous frenzy.

“On the repulse of his forces at the castle of Augher, he ordered his execrable agent, Mac-Donnel, to massacre all the British Protestants in three adjacent parishes. The defeat at Lisburn provoked this savage and his barbarous followers to a degree of rage truly diabolical. Lord Caulfield, who had been conveyed to one of the houses of O’Nial, was wantonly and basely murdered. Fifty others, in the same place, fell by the poniards of the Irish. Their miserable prisoners, confined in different quarters, were now brought out, under pretence of being conducted to the next English settlements. Their guards goaded them forward like beasts, exulting in their sufferings, and determined on the destruction of those who had not already sunk under their tortures. Sometimes they enclosed them in some house or castle, which they set on fire, with a brutal indifference to their cries, and a hellish triumph over their expiring agonies. Sometimes the captive English were plunged into the first river, to which they had been driven by their tormentors. One hundred and ninety were, at once, precipitated from the bridge of Portadown. Irish ecclesiastics were seen encouraging the carnage. The women forgot the tenderness of their sex; pursued the English with execrations, and embrued their hands in blood: even children, in their feeble malice, lifted the dagger against the helpless prisoners.

Exasperated by these barbarous murders, some Scottish soldiers of the garrison of Carricfergus, with equal brutality, did in the beginning of January 1642, massacre about 30 poor families in a small narrow neck of land called Island Magee or Mac Gee. This atrocious deed, which we are far from justifying, Mr. P. and other Popish writers have magnified beyond every limit of probability; we are told that “above 3000 men, women and children” were massacred. For this he indeed quotes Lord Clarendon, but how much that writer must have been misinformed will best appear by stating that Island Magee is a small slip of land on the sea-coast of Antrim, which even now, when the population of the country must have greatly increased, does not contain 300 inhabitants. This is not all, Mr. P. still covering himself with the shield of Lord C. informs us that this act was perpetrated “when none of the Catholics of that country were in arms or rebellion.” To this the rebellion and barbarities of Sir Phelim O’Nial, an account of which we have quoted from Leland, and which took place in October 1641, and the following months, will be considered as a satisfactory answer. From this misrepresentation Mr. P. draws the conclusion which he wishes his readers to adopt, viz. that the *first* Irish massacre was perpetrated by Protestants! Had he here paid the same attention to Leland, as he does when that author’s narrative does not thwart his purpose, and a little attention to truth, he would have found “that the massacre of Island Magee, (as appears from several unsuspicious evidences, depositions of the county of Antrim, MSS. Trin. Col. Dub.) was really committed in the beginning of January (1642), when the followers of



O'Nial had almost exhausted their barbarous malice." (Leland, Vol. III. p. 129.)

The same spirit pervades the whole of this cumbrous publication. The English are every where represented as unjust tyrants, and the rebellions and enormities of the Irish from age to age, are softened down into the exertions of a noble and high spirited people in defence of their rights. From his Milesian dreams to the completion of his work we find either continued misrepresentation, or a narrative which, instead of conciliating, can only tend to irritate the united nation. Even the incorporate union, which, in the conclusion of his work, he *justly* says, was "an event dreaded by our enemies, and therefore to be cherished by every true and loyal subject to his Majesty," he, with his usual consistency, tells us was basely yielded to by the Irish, contrary to conviction, from the most vile motives, and carried by government, by bringing forward the military to overawe parliament.

"It must however in truth be admitted, that the nerves of several of the members in both houses of parliament were from the shock of the late rebellion so much weakened, that they unconditionally surrendered the exercise of any discretion upon the subject: many of them too readily gave up the prepossessions and convictions of their whole lives to the momentary lure of advantage holden out to the supporters of the measure; and some, it cannot be denied, basely sold what they sincerely thought to be the interest of their country for their private gain."

"Many, it is to be feared, in both houses sacrificed their *convictions*." "Under pretence of *securing* the persons of the members from insult and outrage, a regular guard of cavalry was mounted in Foster's Place, near to the Parliament House."

It appears to us a strange mode of reconciling the minds of men to an union, to tell them that it was brought about on one side by a diliction of every principle dear to a brave, honourable, and honest man, and on the other by military intimidation. Nor do we conceive it to be the part of an impartial historian, especially of one who would be thought the champion of union, to say that the protection of the persons of the members was a *pretence*, when he knows that many of the members were grossly insulted, when he himself confesses that they were, and when it is notorious that many members went armed to parliament, to defend themselves against the outrages of the populace. The mob of Dublin is certainly not less riotous than the mob of London, and the fatal delay of calling in the aid of the military in 1780, is but too well known, and will be long deplored. In the *thing* which Mr. P. with ridiculous affectation terms "a *Postliminious* Preface," the same spirit is abundantly displayed. We are there told that "He discovered from enquiries, that, so far from its (the union) uniting and consolidating the affections of the Irish with those of the British, a *general discontent and disgust* at the measure seemed to pervade all ranks of people throughout that country. (P. 16.) And farther; "he was assured by an Irish member of the imperial parliament, that

that, though he had ever *execrated the measure*, he had voted for it *uniformly* from its proposal to its accomplishment, and that it was, he believed, *cordially detested* by 99 out of 100 of his countrymen." (Ib.) What can we say of a writer who thus blunders through thick and thin; his assumed conciliatory character leading one way, his natural inclinations forcibly dragging him in a contrary direction. Here the veil is far from "impervious"—"*Naturam expellas furcâ, tamen usque recurret.*" He had told us that the union was such a blessing that it ought "to be cherished by every true and loyal subject to his Majesty." If he meant any thing by this sentiment, he must now confess that he has impressed the brand of *disloyalty* on the whole Irish nation, when he tells us that the measure has produced general discontent and disgust. How far this may be *conciliatory* we leave the public to judge. As to the Irish member of the Imperial Parliament who so boldly, and so *wisely* informed him that he had uniformly voted for an union which he *execrated*, and which his countrymen *cordially detested*, it is well that he has not named him (if such a man exist) as we conceive that his sentiments and conduct thus communicated to the world, would be considered by him as no flattering testimonials to his character.

Mr. P. says that his "work does not contain a single sentence of *religious controversy*." He would have stepped much out of his way if it had. The present question between Protestants and Papists has nothing to do with the doctrines of the latter which are purely *religious*: but we maintain that the Romish Church holds *political* principles, sanctioned by the highest, and what by Papists is deemed *infallible* authority, which principles are dangerous to every protestant government; and, moreover, that she has acted upon these principles whenever it was in her power. This Mr. P. every where denies, and in his voluminous Appendix brings forward a mass of what he calls evidence in support of his opinion. This evidence consists of the declarations of the Irish Papists, and of the answers of some Papish Universities to the queries which were laid before them, when Mr. Pitt requested to be furnished with the real political doctrines of the Romish Church. It is not surprising that the Irish Papists, circumstanced as they were, should have disavowed the obnoxious principles, though in doing so they ceased to adhere to the decisions of their *infallible* Church; but it is rather singular that the Universities should have joined in the disavowal: to this the object in view, (the advantages to be reaped by their Popish brethren) no doubt, greatly contributed.

The queries sent were the following:

1. "Has the pope, or cardinals, or any body of men, or any individual of the church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England?"
2. "Can the pope or cardinals, or any body of men, or any individual of the church of Rome, absolve or dispense with his Majesty's subjects, from their oath of allegiance, upon any pretext whatsoever?"

3. "Is

3. "Is there any principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction, either of a public or a private nature?"

To all these queries all the universities answered decidedly in the negative, declaring that no such doctrines were held by the Church of Rome, and, in effect, saying that they *never* had been held, as their Church cannot err. Nay, the University of Louvain speaks out, and says "they *never* had been held."

Before we proceed farther, we must just observe that were the members of the Church of England in similar circumstances to the Papists of Ireland, to send their opponents to the Universities of Oxford, Cambridge, and Dublin, for an authentic account of the doctrines they hold, would it be deemed satisfactory? No, if we shrunk from any of the authenticated doctrines of our Church, our adversaries would (and with justice too) appeal from judges so inadequate to the fountain head, to the articles of our religion, sanctioned by legal authority. We have, therefore, a right to appeal from Universities who may, or may not have spoken their own sentiments, but who certainly have not avowed the real doctrines of their Church, to the fountain head, to what is deemed by every true Papist not only legal, but *infallible* authority, to the testimony of GENERAL COUNCILS.

We might accumulate authorities of this kind, but the nature of our publication confines us to a few. Innocent IV. and the General Council of Lyons, *deposed* the Emperor Frederick II. *absolving* his subjects from their *oath* of *fidelity*. The *theopneust* fathers of the council, no doubt foreseeing that this heavenly doctrine would in after, and degenerate times, be denied, put their seals to the sentence of deposition, to give notoriety to the fact, and that it might be held in everlasting remembrance. "*In majorem rei confirmationem, et memoriam sempiternam.*" Spond. Annal. ann. 1245. This overt act, for Mr. P. insists much on overt acts, was in strict conformity to a decision of Gregory VII. in a council held at Rome, where it is said, "We, following the statutes of our predecessors, do, by our apostolic authority, *absolve* all those from their *oath* of *fidelity* who are bound to *excommunicated persons*,\* either by duty, or *oath*." (Decret. 2da pars caus. 15. quæst. 6.) And Gregory IX. has laid down the general principle with most scrupulous and commendable precision. "Be it known to all who are under the dominion of *heretics*, that they are *set free* from every *tie* of *fidelity* and *duty* to them; all *oaths* or *solemn agreement* to the contrary notwithstanding." (Decret. Greg. lib. 1. tit. 7.) Urban II. declares, "That no one is to be deemed a *murderer*, who, burning with zeal for the interests of Mother Church, shall kill *excommunicated persons*." (Decret. 2da. pars, caus. 23. quæst. 5.) And the inspired council of Sienna, for every council is inspired, after

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\* Geo. III. and all heretics are *de jure* excommunicated.

having promised *indulgences*, and *salvation* to the active *exterminators* of the Hussites, “exhorts, invites, and admonishes all princes and lords, both ecclesiastical and secular, by the bowels of God’s mercy, to extirpate the above condemned heresy, with all speed, if they would avoid the divine vengeance, and the *penalties of the law*, (i. e. excommunication, and the absolving their subjects from the oath of fidelity.”) (Acta Concil. Senensis, apud Richerii Hist. conc. tom. II. p. 278, et sequent.) The 4th council of Lateran gives its sanction to the same humane principle. “Catholics who shall take up the cross, gird up their loins, and be active in *exterminating* heretics, shall enjoy the same indulgences and privileges with persons going to the relief of the Holy Land.” (Conc. Lat. 4. apud Decret. Greg. lib. 5. tit. 7.) These privileges and indulgences were a *full remission of their sins*, if they died in the cause. (Decret. pars 2. caus. 23. quæst. 5.) The *temporal jurisdiction* of the Church of Rome over kings, emperors, and potentates of every description, is most unequivocally asserted by the fathers of the Council of Constance in the 14th session. It is there pronounced, “That if any person shall presume to violate the statutes and ordinances of the Holy Council, he shall be *deprived* of all *dignities, estates, honours, offices, and benefices*, ecclesiastical or secular, whether he be king, emperor, cardinal, or pope.” Let us conclude all by the last authentic edition of the Popish religion, the council of Trent. Here we find the same claim to *temporal* authority asserted. “The emperors, kings, princes, dukes, &c. and temporal lords of every denomination, who shall assign a place in their territories for single combat between Christians, are hereby excommunicated, and *deprived of all jurisdiction and authority* over the town, castle, or any other place which holds of the Church, where the duel shall be allowed to be fought; and if they be feudal possessions, they shall revert to the supreme Lord.” (Concil. Trid. Sess. 25. cap. 19.)

We conclude this part of our Review with recommending to the sober reflection of the present defender of the political principles and practice of the Church of Rome the following historical fact. When the Spaniards had subjugated the Moors, for the safety and protection of the latter, the following clause was inserted in the coronation oath of the Spanish monarch. “The king shall, on no pretext whatsoever, expel the Moriscoes, nor force them against their wills to be baptised; and he shall, neither directly nor indirectly, ever desire to be dispensed with as to the said oath: and in case a dispensation should be offered to him, he shall not accept of it: and if he do, whatsoever may be done by him thereupon, shall be null and void.” The Church of Rome did not relish this oath, and Clement VII. granted the following dispensation to the Emperor Charles V. “We do release your Majesty from the obligation of the oath, which we are informed was taken by you in the general estates of the said kingdoms, never to expel the said infidels; *absolving* you from all *censures* and *penalties* of the guilt of *perjury*, which you might incur thereby; and *dispensing* with you as to that promise—all ordinances, statutes, and privileges

of the said kingdoms and principalities to the contrary notwithstanding, though confirmed by an oath, or by whatsoever other authority: and notwithstanding it should have been provided that a relaxation from said oath should not be desired, nor ever be made use of, if granted," &c. (Geddes's Tracts, Pp. 36, 39, 40.) Need we say after this that the Moors were expelled? Folly, injustice, and perjury united to deprive of their property, and to banish from their native home 700,000 persons; who, according to the testimony of their inveterate enemy, the Archbishop of Valentia, were *frugal, temperate, laborious, and industrious*. With an imbecillity equal to his bigotry and injustice, he gives this as one of the reasons for their expulsion. "The Moriscoes, being a *laborious and industrious* people, do, by working cheaper than the Spaniards are able to work, eat the bread out of the Spaniard's mouths: and also, being very *frugal and temperate*, they do contribute very little to the public excises." (Letter of the Archbishop, apud Geddes's Tracts, p. 71.)

Such is the doctrine of the Popish Church, and such has been the practice of her votaries. We do not maintain that *all* Irish Papists hold this doctrine, for we are happy in being able to say that we know some who do not; yet, in this respect they are not Papists indeed: for, in opposition to all the Doctors of all the Universities appealed to, we aver, with the fullest proof and conviction that such is the doctrine of the Church of Rome, hitherto uncontradicted by what is acknowledged by all Papists to be the *infallible* organ of that Church—A GENERAL COUNCIL. Indeed of appealing to foreign Universities, the Irish Papists, all Papists should have used their utmost endeavours to have got the obnoxious tenets expunged from their religious code by the same supreme power which placed them there so execrably conspicuous. They received this advice years ago from a writer who in two Dissertations, in which much learning and ability are displayed, has convicted the Church of Rome of sanctioning the principles we now lay to her charge.

"If these tenets," says he, "in any sense that can reasonably be given them, be not *essential* to popery, (and wo to that religion they are essential to) why do not Roman Catholics with united voice solemnly reprobate them in a General Council of their Church, and consign them to eternal oblivion? Why not make that sacrifice to their own interests, at least in Protestant countries, and to the peace and harmony of the Christian world?"\*

The *Postliminious* Preface contains an attempt to answer some of the strictures on the work, and a long detail of the author's manœuvres with Mr. Pitt, as far back as 1792, and afterwards with Mr. Addington, to obtain pecuniary assistance from government. The former

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\* "Two Dissertations on Popish persecution and breach of faith, by D. Grant, D. D. printed for J. Murray, Fleet-street, 1779."



seems to have discerned the temper of this writer, and therefore neglected his repeated applications—"he never could obtain an interview." With the latter he was more successful, and it was not till after he had been employed, and had received money to carry on the work, that it was discovered that he was not the most proper person in the world to write *conciliatory* histories. We have seldom perceived stronger marks of mortified self-consequence than those which Mr. P. exhibits in this detail. Sore at not being received at the Castle of Dublin as the saviour of Britain and Ireland, there is no end of his indignant complaint. One grievance, as curious, and characteristic of the complainant, we will notice. It is made a crime, at least a high breach of decorum in Mr. Abbot, who was then Irish secretary, to have received a personage of his consequence *in boots!* "Mr. Secretary was on his legs, booted and spurred." Were he now to have an interview with the same person, peradventure he might insist that the Speaker's wig and robes should make part of the ceremony. When he had completed his work, and found that it was not approved of, his mortified feelings seem to have been worked up to the highest inflammatory state; so great, indeed, appears to have been the degree of irritation, as to have led him, like persons in a delirium, to see and feel things which did not really exist. e. g. Speaking of a letter he had received from the minister, he says, "Instantly the letter was snatched violently out of the author's hand, from behind, by Mr. Hiley Addington, and committed to the flames." This assertion we have *authority* most peremptorily to contradict.

Before we have done with this *postscript* preface, we shall take notice of one of Mr. P.'s attempts to repel the strictures on his work, as a sufficient specimen of his abilities and success. He had been accused of interdicting any reference to Clarendon, and other historians, who did not suit his purpose, and of accusing the Protestants with having commenced the first massacre in 1641, contrary to the faith of history. His interdicting the authority of Clarendon is here a *general* and a *true* charge, and is *not* brought against him with respect to the massacre of island Magee, for the authors of the strictures knew, and have said that Lord C. was "betrayed into the same absurdity." This Mr. P. knew, but it was not convenient for him to confess it. Instead of which, having inserted the quotation from Clarendon, he triumphantly exclaims, "Let any man of common honour or honesty (I appeal to none other) say, is this interdicting the authority of Lord C.?" No, no one ever said it was: but, by inserting it in your work as truth, it is writing contrary to the faith of history. This answerer goes on in the same triumphant strain. "Is this Mr. P.'s or Lord C.'s accusation?" It is the accusation of both—Clarendon is the original parent of the brat, and Mr. Plowden the adopting and cherishing father. Had the latter, when at Dublin, given himself the trouble of examining the MS. depositions of the county of Antrim, referred to by Leland, we incline to think that he would have been better employed

ployed than in gazing on the Milesian "visions of glory," or in collecting inflammatory pamphlets.

Our readers we are afraid will accuse us of having dwelt too long on this publication. Perhaps we have; but, however despicable it may be as a literary production, we thought that the principles it contained required, in the present state of things, more attention than its literary merits deserved. The meanest insect, with the feeblest sting, may, in certain predispositions of the body, produce inflammations, and in this respect the body politic too much resembles the natural body. We will not say a word of the *manner* in which the *matter* has been conveyed, more than that we think it a heavy, dull, and incorrect compilation, wire-drawn with every art of book-making beyond all bounds. The compiler, as was to be expected, is of a very different opinion, and boasts that he has complied with the maxim of Cicero, which he quotes, "*nihil est in historiâ purâ et illustri BREVITATE dulcius.*" We can only say of his *brevity* that it is the most intolerable *prolixity* which, as Reviewers, we have ever met with.

As to both the *matter* and *manner* of the work, we fancy that sensible and well-informed Roman Catholics will be tempted to dismiss their present advocate with "*adversario da istum patronum:*"

After we had written this review of Mr. PLOWDEN's books, we received, some very able strictures and comments on them, and on the subject connected therewith, from a correspondent, whose knowledge and information respecting the History and actual State of Ireland, qualify him, in a peculiar degree, for discussions of a similar nature. Thinking those strictures too valuable to be lost, we have determined to subjoin them to our own remarks, that our readers may have a regular and connected view of the subject, which is certainly one of great importance.

*Important Considerations on the late and present State of Ireland, in cursory Remarks on Mr. Francis Plowden's Miscellaneous Work, and in Strictures on his Preliminary Preface, and on some Writers whom he has quoted.*

MR. Francis Plowden, a popish conveyancer of the Middle Temple, published, in the beginning of the year 1803, a voluminous work in three volumes quarto, entitled, "An Historical Review of the State of Ireland, from the Invasion of that Country, under Henry II. to the union with Great Britain, on the 1st day of June 1801." The main object of the author is to prove, that popery is as productive of loyalty and social harmony, under a protestant state, as the established religion; and, for that purpose, he endeavours to convince the reader, that the various rebellions which have disgraced and agitated Ireland for near three centuries, have been occasioned by the tyranny, the impolitic, the cruel and barbarous conduct of the English government towards the natives of Ireland, and that religious bigotry had little or no share in producing them. Any person who has had but a superficial view of the Irish Annals, must perceive, that Mr. Plowden, in order to accomplish this object, has been guilty of the grossest perversions of historic truth, by endeavouring to establish the veracity of Irish annalists, whose well known partiality, arising from disaffection, had

long

long since consigned them to oblivion, and by attempting to bring into disrepute a great number of judicious and candid writers, whose credit has been long established by uninterrupted and universal approbation.

I shall not take upon me to criticise that voluminous work, as it has been very ably done in "*Strictures upon an Historical Review of the State of Ireland, by Francis Plowden, Esq. or a Justification of the Conduct of the English Governments in that Country,*" printed for Messrs. Rivington, London, in which the author has completely succeeded in detecting and exposing the insidious attempts of Mr. P. to arraign the wisdom, the justice and humanity of the British government; and in doing this, he has displayed so profound a knowledge of the English and Irish history, so solid a judgment, and such accuracy of discrimination, joined to great elegance of style, that this very excellent work must be considered as a valuable addition to the libraries of persons of taste and rational curiosity.

Many popish writers have had the folly and malignity to palliate, nay to justify, the rebellions which have afflicted Ireland, for above 200 years, on the score of tyranny and cruelty practised by government, and in doing so, they have been guilty of the grossest falsehoods, and the most monstrous prevarications. Mr. Plowden has not only endeavoured to vindicate the authenticity of such scribblers, but has followed their example in *striving "to make the worse appear the better reason;"* but the size and dulness of his work, in which it resembles its author, will, in a great measure, defeat his evil designs; for, like leaden coin, which is bulky and ponderous, without any intrinsic value, it will not go much into circulation.

"In his great bulk a ton of man is writ,  
Yet he is but a kilderkin of wit." DRYDEN.

It must appear singular to the reader that he should endeavour to excuse the crime of treason by sanctioning the calumnious accusations of the disaffected against the government of his native country; and at a time, too, that popish treason was so strongly fermenting in Ireland, and in the city of Dublin in particular, that a strong garrison of the military, and a numerous body of yeomanry, are deemed necessary for its preservation; and the sudden insurrection, and the woeful events which occurred on the 23d of July, 1803, unquestionably prove, that the apprehensions of government on this point are not imaginary. Those who are acquainted with Mr. Plowden's education, and with the strong indications of narrow popish bigotry which he has given in various publications, will not be surprised at the hostile dispositions which he has manifested against the protestant state.

He was bred at the popish seminary of St. Omers, where many English priests imbibed such religious tenets in Elizabeth's reign, as led them to enter into treasonable combinations against the state, and assassination plots against the life of that Princess, because she was a Heretick; of whom the reader will find an account in a trial, entitled "*A brief historical Account of the Behaviour of the Jesuits and their Faction, for the first twenty-five Years of Elizabeth's Reign,*" and in another entitled, "*The Execution of Justice in England, not for Religion but for Treason.*" The last was published by the desire of Lord Burleigh. At this University, it is to be presumed, that he did not receive any lessons of loyalty to a Protestant state; but that, on the contrary, he was dyed in grain in those singular and dangerous doctrines, which I shall hereafter quote in his works; and that there he was well

“ Supply’d with spiritual provision,  
And magazines of ammunition,  
With crosses, relics, crucifixes,  
Beads, pictures, rosaries and pixes,  
The tools of working out salvation,  
By mere mechanic operation.”

HUDIBRAS.

In short, the reader may infer from former publications of this popish drawcanfir, as well as from his Historical Review, that his mind is so clouded with bigotry, and inflamed by fanaticism, that he may say to his holy father the Pope, “ The zeal of thy house hath eaten me up.”

Some years since, he published in London, a work entitled “ Jura Anglorum,” “ The Rights of Englishmen,” in which the reader expects to find our very excellent constitution delineated, defended, and panegyrised; but how great must his surprise be, when he discovers, that the principal article in it is a defence of the Pope’s supremacy over the British nation; and that the emancipation of our Church from the insatiable avarice and ambition of the Roman Pontiffs, which had occasioned unutterable calamities in England, is treated by him as an usurpation.

He says, “ so true is it, that they had uninterruptedly acknowledged and submitted to it, for near a thousand years, before the 24th of Henry VIII. A. D. 1532. It is frivolous in the extreme to treat this spiritual supremacy of the Pope as a papal usurpation.”

He treats Sir Edward Coke with much severity, mingled with contempt, for having vindicated the independence of the English Church, against papal encroachments, which he has done with great ability in various parts of his Institutes; but particularly in a treatise, in his fifth report, entitled, “ De Jure Regis Ecclesiastico.” “ On the King’s Ecclesiastical Rights.”

From the ostentatious display which this champion of popery has made, in various works, of his profound knowledge in ecclesiastical history, and in the general councils and canons of the Romish Church, which he defends and maintains, we may conclude that he is—

“ In school divinity as able,  
As he that hight irrefragable;  
A second Thomas, or at once,  
To name them all another Duns\*;  
Profound in all the nominal  
And real ways beyond them all;  
For he a rope of sand could twist,  
As tough as learned Sorbonnist.”

Mr. Plowden then cannot but know, that papal supremacy is a gross imposture, dictated by the avarice and ambition of the Roman Pontiffs: that it was founded in a conspiracy against the reason and liberty of mankind, during an age of midnight ignorance; and that some of the most respectable Popes condemned and renounced it.

When the Patriarch of Constantinople, on the close of the sixth Century, assumed the title of General or supreme Bishop, Pope Gregory I. in a letter

\* Johannes Duns Scotus, a learned divine, who lived in the 13th century. In some editions of Hudibras, it was Duncce, the reader is at liberty to adopt which ever he chuses. Utrum horum mavis accipe.

to the Emperor Mauritius, declared, "That it was a blasphemous title; and that none of the Roman Pontiffs ever dared to assume so singular a one\*." And in a letter to the Patriarch, he said, "What wilt thou say to Christ, the head of the Universal Church, who thus endeavourest to subject his members to thyself, by this title of universal? Who, I ask thee, dost thou imitate in this, but the Devil†? In a letter to the Empress Constantia, he says, "His pride in assuming this title, shewed that the days of Anti-Christ were at hand‡."

What opinion must the reader entertain of the heart and understanding of a man, who would subject the British Empire to a tyranny, founded in gross superstition, unfavourable to civil liberty and pure religion, and which long proved fatal to the peace and prosperity of his native country; to which his religious creed, obviously, makes him an alien? "Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness."

—ISAIAH.

Is that man worthy to enjoy the rights of Englishmen, who reflects on that bright æra, the reformation, the real source of England's greatness and glory?

—————"Sic Etruria crevit,  
"Scilicet et rerum facta est pulcherrima Roma."

What opinion must we entertain of Mr. P., who endeavours, in his voluminous work, "The Historical Review," to vilify and criminate the loyal Protestants of Ireland, who fought bravely, and bled profusely in defence of the constitution, in 1798; and to justify the enormities and the butcheries of the Irish rebels, who united with, and solicited the assistance of, the French infidels, to subvert the constitution, and to destroy the Empire, by separating their native country from England? What conception must the reader form of a man who defends, in the same work, the treasonable and sanguinary conduct of the Irish Papists, in the rebellion of 1641, by saying, that "the most serious apprehensions were entertained of an immediate and general massacre or extermination of the Catholics;" and that "they united in a regular system of *self-defence*, which, to this day," he says, "is most unwarrantably and unjustly styled an odious and unnatural rebellion."

As Mr. Hume's history is accessible to every English reader, I shall refer him to his exact and authentic delineation of the profound dissimulation with which the conspiracy which preceded that rebellion was carried on, and how sudden, and unexpected by the Protestants the insurrection was.

But Hugh Oge M'Mahon, one of the leaders, confessed, "that all the Lords and Gentlemen in the kingdom that were Papists, were engaged in the plot; and that the Irish had prepared men in all parts of the kingdom, to destroy all the English and Protestants in one night." Lord M'Guire, a great rebel chieftain, acknowledged "that the design was formed so early as the year 1628, when a negotiation with Cardinal Richelieu for assistance had been carried on; and that application had been made to the Pope, the Kings of France and Spain for that purpose. Even M'Mahon, a popish priest, and afterwards titular bishop of Raphoe, declared, that he had been employed, in the year 1634, to solicit the assistance of these powers, to promote that rebellion.

\* Gregory, Epistles, lib. 4. ind. 13. p. 137.

† Ibid. Epistle 38.

‡ Ibid. Epist. 34.



What opinion must the reader entertain of the judgment and sagacity of Mr. Plowden, as an historian, when he tells us in Volume I. and page 9, of his ponderous work, "That *purity of blood* (among the Irish) became a national object, and carried with it more real consequence, than it did in any other nation in Europe;" and yet, in page 13, of the same volume, he says, "when any one died, all the possessions, real and personal, of the whole family were put together (or in hotch pot), and divided anew; and that *bastard sons* were admitted into this distribution." He farther says, "the division extended to the whole sept or race, by which means many vested freeholds came upon such new partitions to be divested, during the lives of the tenants."

Mr. Plowden admits, that "this law or custom of gavelkind was productive of one of the most pernicious prejudices, that can pervade the useful part of a community," as he says that "it prevented whole septs or families, howsoever numerous, from learning any trade, or turning mechanics, because they would be thus degraded, and the *caufinny* \* would in any future division exclude such as had *debased themselves by such abdication of their family dignity.*"

Mr. Plowden may annex some secret meaning to the word *dignity*, which I am at a loss to know; but I am sure the reader will agree with me, that laws encouraging sloth and idleness, and a total rejection of useful industry, must inevitably tend, instead of dignifying, to render the human species extremely barbarous.

Sir John Davis, whose accuracy and veracity Mr. Plowden appreciates in a high degree, and quotes often, speaks thus of it in his historical relations.

"That custom of gavelkind, did breed another mischief; for thereby every man being born to land, as well *bastard* as legitimate, they all held themselves to be gentlemen; and though their portions were never so small, and themselves never so poor (for gavelkind must make a poor gentility), they did scorn to descend to husbandry or merchandize, or to learn any mechanic art or science; and this is the true cause why there never were any corporate towns erected in the Irish countries."

He adds, "these poor gentlemen were so affected to their small portions of land, as they chose rather to live at home by *theft* †, extortion, or coshering, than to seek any better fortune abroad."

Thus much will be sufficient to shew the reader the state of property among the middling and lower classes of the people; and Sir John Davis thus explains tanistry, which regulated, and operated upon the property of the chieftains.

"But by the Irish custom of tanistry, the chieftains of every country, and the chief of every sept, had no longer any estate than *for life* in their chiefries, the inheritance whereof, did rest in no man. And these chiefries, though they had some portions of land allotted unto them, did consist chiefly in *cuttings, and cosherings, and other Irish exactions, whereby they did spoil and impoverish the people at pleasure.* And when their chieftains were dead, their

\* Sir John Davis tells us, that he as the head of the sept, divided the lands according to his discretion on the death of any one of them.

† We learn from Mr. Plowden that they did not lose their dignity by *thieving*, though they did so by useful industry.

sons, or next heirs, did not succeed them, but their tenants, who were elective, and purchased their estates by strong hand."

Sir John Davis, after stating "the causes of the common misery of the kingdom," adds, "*I omit the common repudiation of their wives, their promiscuous generation of children, their neglect of lawful matrimony, their uncleanness in apparel, diet, and lodging, and their scorn of all things necessary for the civil life of man.*"

Thus it appears, that the Brehon laws of the Irish, which were immemorably established amongst them; must have kept them in a state of the utmost barbarism; and that they were totally ignorant of those simple institutions, which the earliest civilizers of mankind considered as the first and incipient steps towards civilization, viz. the security of property, and its transfer or transmission in a regular line of succession, a respect for religion, a prevention of promiscuous generation, building towns, forming communities, and the establishment of fixed laws.

Fuit hæc sapientia quondam,  
Publica privatis secernere, sacra profanis;  
Concubitu prohibere vago, dare jura maritis,  
Oppida moliri, leges incidere ligno.

HORACE.

In short, we are told by Strabo, Diodorus Siculus, Pliny, and every ancient and modern writer, respected for his veracity, that there appeared nothing in the Irish character, but traits of barbarism and invincible ferocity, which every person, versed in the science of civil polity, will perceive must have been a necessary consequence of the operation of their Brehon laws; and the reader will find a clear and comprehensive view of these laws, in the antiquities of Ireland, recently published in Dublin.

After these unequivocal proofs of the barbarous state of the Irish, which Mr. Plowden in a great measure admits, he is guilty of such gross inconsistency, as to give the following exaggerated description of their civilization and refinement, in page 12.

"The pretensions to the royal stock of sovereignty in Ireland, were not the only grounds of this system of family pride and consequent presumption. Each King or Sovereign had his order of Chivalry, of which himself was the chief, his High Priest to superintend Religion, his Brehon, or Chief Justice to expound the law, his physicians, antiquarians, chief treasurer, marshal, standard bearer, generals of horse and foot, &c. &c." "All these were hereditary honours, in certain families, out of which the most distinguished and best qualified were elected to the particular appointment."

From page 15 to 23, he gives an account of the Convention of the States in Parliament, in which he tells us, the Druids and other learned men represented the people; of the sumptuousness of their feasts, which lasted six days successively, of their heraldry, of their shields or targets, distinguished by their coats of arms, emblazoned on them; and he informs us, that large and ample revenues were assigned to their public heralds, physicians, harpers and bards.

Mr. P. well knowing that no records whatsoever exist, to authenticate his fabulous description of the ancient splendour and prosperity of the Irish, he tells us, in page 16, that the Danes in their frequent ravages and invasions of Ireland, burnt all their books and monuments of antiquity that fell in their way.

In a note in page 15, he informs us, that this highly polished state of the Irish nation, "their regular system of heraldry, and their literary institutions, existed

existed nine hundred and fifty years before the æra alluded to by Cæsar, of the rude barbarism of the Britains," and consequently one thousand years before the birth of our Saviour.

In short, we find through the whole of his work, a disposition to exalt the Irish, because a numerous portion of them are the most bigotted Papists in Europe; and to disparage the English nation, because the most of them are attached to the reformed religion; and that the state is founded in it, and his inconsistency is such, that though he has declared, that the main object of his Historical Review is to allay religious acrimony, to reconcile the Irish people to an incorporate union, and to attach them to England, he frequently reminds them, that this degradation from their visionary greatness, arose from a connection with Great Britain: thus, in page 20, he says, "this state of pre-eminence, which Ireland so long enjoyed, amidst the nations of Europe, shews to what a degree of consequence she is capable of rising, when her native energies and powers are not cramped by internal divisions, or *damped by foreign oppression or rigour.*" In page 205, he tells them, "that it has been the fate of their country, *to experience more harshness from the English government than any other part of the Empire.*" In page 263, after stating various irritating topics, he laments that "English interest" had great influence in the government of Ireland, and he repeatedly complains of "English interest and ascendancy." This was constantly the cant of the United Irishmen. On their first meeting in Dublin, for on the 9th of November 1791, they state in their declaration, "we are ruled by Englishmen, and the servants of Englishmen, whose object is the interest of another country, whose interest is corruption whose strength is the weakness of Ireland." "Resolved, that the weight of English influence in the government of this country is so great, as to require a cordial union among the people of Ireland."

When Theobald Wolfe Tone, agent to the Catholic Committee, sent certain resolutions to Belfast, to be adopted by the Republicans and Anarchists who assembled there, on the 19th of July 1792, from all parts of the kingdom, to celebrate the French Revolution, he said in his letter, the main object of the resolutions is, "a complete internal union of all the people in Ireland, and to resist the weight of English influence." "My unalterable opinion is, that the bane of Irish prosperity, is in the influence of England. I believe that influence will be extended, while the connection between the two countries continues." "I have not said one word that looks like a wish for separation\*; though I give it to you as my decided opinion, that such an event would be regeneration to this country†."

Richard Talbot, created Earl, and afterwards Duke of Tirconnel, and appointed Viceroy of Ireland by James II. in consideration of his intemperate zeal to promote popery on the ruins of the established religion, was employed as a spy by that monarch, on the conduct of Lord Clarendon, while Lord Lieutenant of Ireland, and we shall find, in various parts of the latter's State Letters, that Tirconnel used frequently to inveigh against the act of settle-

\* This proves that the Protestant or English interest, which are one and the same, are the only bond of union between the two islands.

† Report of the Secret Committee of the House of Commons, presented in 1798, Appendix II.

ment, and what he called *English interest and influence*, by which he meant (as his conduct afterwards proved) a separation from Great Britain. In a letter of June the 8th, 1686, the reader will find that he said to the Viceroy, in that vulgar strain in which he usually expressed himself "By G—d, my Lord, these acts of settlements, and this new interest (meaning the English), are damned things." In a letter of August the 3d. 1686, strong fears are expressed, that Tirconnel and his party, had a design of undoing the *English interest*. This furious fanatic, who had full as much bigotry as Mr. Plowden, was, with his brother, the titular Archbishop of Dublin, deeply involved in a popish plot against the state, in 1677, which was connected with one in England, for the purpose of extirpating the Protestant Religion, with the assistance of a French army, to be supplied by Louis XIV \*. to whom Tirconnel was agent. For this, he, his brother, and some of the Papist nobility and gentry were imprisoned, and others fled †.

It is well known that the English and Protestant interests are inseparably connected; that they are the only bond of union between the two kingdoms; and there cannot be a stronger indication of deep rooted disaffection to the constitution, than an attempt to condemn or depreciate it.

Talbot or Tirconnel, a member of James the Second's popish parliament, in 1686, was an active instrument in forwarding bills for repealing the act of settlement, for attainting all the protestant landholders of Ireland, and making Ireland independent of England. While commander in chief, during the viceroyship of Lord Clarendon, he dismissed all Protestants from the army, and recruited it with Papists, exclusively.

The main object of Mr. Plowden's voluminous review, is to prove that the English government strove incessantly, from the reign of Henry II. to keep the Irish in a state of degradation, and to prevent them from attaining any degree of civilization, by the most wanton cruelty and oppression. An extraordinary method of reconciling them to an incorporate union; and yet he professes that it is the sole design of his work; for, in page 22, Vol. I. of his Review, he says, "what but union with Great Britain could so effectually withdraw the checks and obstacles thrown in the way of Irish greatness, and effectually stimulate that people to emulate their pristine glory."

Now this pristine glory, according to Mr. Plowden, she enjoyed while an independent monarchy, and separated from England, and now it is to be restored by her becoming a member of the British empire.

I shall now contrast the opinion and principles of an Irish Protestant, on this subject, with that of an English Papist.

Sir Richard Musgrave, in condemning the "Press," and "The Union Star," published in 1797, and 1798, to promote the rebellion, expresses himself thus:

"One of the main designs of these infamous prints was, to paint England in the blackest colours; to vilify her constitution, as founded on despotism, and to represent her people as knavish, artful, and tyrannical; an extraordinary return to that glorious nation, for having given to the savages of Ire-

\* In the same manner the Irish Papists have in our time invited the French Infidels to assist them with an army against England.

† Secret consults, &c. in *State Truths*, Vol. III. page 626. Coleman the Jesuit, who went from England to Ireland to foment the conspiracy, was afterwards hanged.

land her constitution, as far as a kingdom, in her subordinate state, could participate of it, for having attempted to reclaim her from downright savagery, and for having introduced among them every art that can adorn and improve civil life. Their invectives against England were uttered to encourage a separation from her."

The reader may form some idea of Mr. Plowden's principles, and how much his mind is imbued with popish bigotry, from the following passage contained in his case stated, published by him in London, in the year 1791, "That the Roman Catholics admit the decrees of a general council in matters of faith and morality, when approved of by the Pope, and received by the church, to be *absolutely infallible*, and not liable to deceit or error."

Now, by various General Councils, and by the Canons framed under them, but particularly by the 4th of Lateran, which is sanctioned and confirmed by the Council of Trent, the sectaries of the Romish Church are required to depose and murder heretical princes, and to extirpate heretics of every kind, for which they are promised eternal salvation. They are told that no faith is to be kept with heretics; that a true Roman Catholic cannot bear fidelity to a sovereign of that description, nor a wife to a husband, nor a servant to a master. Thus the bonds of society are dissolved by these execrable doctrines, which this impudent popish bigot tells us, are *infallible in point of faith and morality*, and not liable to deceit or error.

The loyal subjects of Ireland have long experienced the fatal effects of these abominable tenets, in treasonable combinations, insurrections and massacres, perpetrated by the Romanists, which laid every Protestant state in Europe (not excepting the republic of Holland) under a necessity of excluding them from every share of political power. We find that the deleterious principles of the Romish Church, which long agitated Europe, and which for many years disturbed and disgraced Ireland, have kindled the flames of combustion in Botany Bay, whither some of the Irish rebels \* have been transported; and in America, where the United Irishmen have formed treasonable plots, which have been minutely and accurately delineated by Mr. William Cobbett, in a tract entitled, "Detection of a Conspiracy, formed by the United Irishmen, with the evident intention of aiding the Tyrants of France, in subverting the Government of the United States of America."

What opinion then must we have of Mr. Plowden's intellects, when he gravely says, in page 42 of his case stated, "As I have undertaken to shew, that the Roman Catholic religion teaches no one point of doctrine, that does not greatly tend to render its followers loyal, dutiful, and peaceable subjects, I shall be guilty of a very capital and material omission, if I did not also shew, that it teaches no one point of doctrine, which discourages, damps, or stifles that principle of love and charity, which is the bond of union, and soul of social life."

Though in this tract, which I have quoted, his main and professed object was to obtain a repeal of the penal laws against the English Papists, by extolling their religious and moral principles, he says, in page 17, "If any one says, or pretends to insinuate, that the modern Roman Catholics (who are the objects of the late bounty of Parliament) differ in one iota from their

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\* Father Harold, parish priest of Rathcoole was the most active promoter of it; he was a leader of rebellion in 1798, and was transported to Botany Bay,



predecessors, he is either deceived himself, or he wishes to deceive others. "Semper eadem" is more emphatically descriptive of our religion, than of our jurisprudence."

Could he injure the interests of his fellow religionists more materially, than by declaring that they profess at this time those abominable principles which often incited them to rebel against the Protestant state, in the 16th and 17th centuries? Does he not virtually by this pronounce a most severe satire upon the wisdom, justice, and humanity of the British legislature, for having wantonly and unnecessarily, as he insinuates, enacted penal laws against them.

From such specimens of Mr. Plowden's sagacity, candour, and consistency, the reader may at once judge how far he will be *edified* and entertained by his vapid and ponderous "Review of the State of Ireland."

"All arguments in his dull work persuade,  
That for anointed dulness he was made;  
With whate'er gall he sets himself to write,  
His inoffensive libels never bite;  
In his fanatic heart tho' venom lies,  
It touches but his popish pen and dies."

DRYDEN.

In refutation of the gross calumny which Mr. Plowden utters, "that Ireland has experienced more harshness than any other part of the empire, from the British Government," it will be sufficient to state, that as the deleterious principles of popery, and that degree of treason which is ever inseparable from it, endangered in England the very existence of the constitution, in the 16th and 17th centuries, severe penal laws were enacted for its preservation, so early as the reign of Elizabeth, against whose life many assassination plots were formed by popish priests and their fanatical sectaries.

But the penal laws against the Irish Papists were not enacted till after the Revolution, and only a few of them till the reigns of Ann and George I.; though they had manifested the most decided and virulent hostility to the Protestant state, for 150 years before, by forming treasonable combinations, cemented by oaths, by insurrections and rebellions, and by repeated invitations, in every reign during that period, to foreign nations, to invade and to assist them in separating their native country from England\*.

Thus, instead of harshness, it appears that Ireland experienced singular mildness and lenity from the British Government. The restrictive laws in England almost extinguished the popish religion; and had they not been repealed in Ireland, they would ere now have produced the same effect. The British Cabinet were led to believe, that the enlargement of the human mind, by the advancement of science, and the improvement of reason, had done away the baneful effects of popery among the Irish, but the treasonable fermentations which have disgraced and afflicted Ireland, ever since the repeal of the penal laws, and which are exactly similar to those which agitated it before their enactment, in the 16th and 17th centuries, evince, that they have been led into a fatal error; and prove what Mr. Plowden says, "that the modern Roman Catholics do not differ in one iota from their predecessors;

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\* The penal laws passed in Ireland were by no means as severe as those acted in England.

*and that semper eadem is more emphatically descriptive of their religion than of their jurisprudence."*

In page 19 and 20 of his Historical Review, Mr. Plowden says, "But it is material to know, that the faith which was preached by St. Patrick to, and received by the Irish, was that which is now denominated the Roman Catholic faith. It could have been, in fact, no other, for St. Patrick received his Christian education, as well as his surname Patricius, at Rome, nor is it to be presumed, that Pope Celestine sent St. Patrick to preach other doctrines than what he himself maintained."

The supposed arrival of St. Patrick in Ireland is universally agreed to be about the beginning of the 5th century, long before the popish superstitions were invented, such as the invocation of saints, using the Scripture and prayers in an unknown tongue, the infallibility of General Councils, the worship paid to reliques and images, purgatory, indulgences, adoration of the host, transubstantiation, auricular confession, the adoration of the mass, supererogation, celibacy of the clergy, and the papal supremacy.

None of these absurd tenets were entertained, or even thought of, by the four first General Councils, viz. Nice, anno domini 325, Constantinople, A. D. 381, Ephesus, A. D. 431, Chalcedon, A. D. 451; and by the 28th canon of the latter, it was resolved, that the same rights and honours which had been conferred on the Bishops of Rome, were due to the Bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which these prelates exercised their authority, which does away the supremacy; and the Letters of Gregory I. which I quoted, arraigning the arrogance of the patriarch of Constantinople, for daring to assume it, one hundred and fifty years after the session of that council, must convince the reader, that it had no existence at that period. The members of the reformed churches admit and recognize all the tenets maintained by the four first General Councils, and the last of them was held some years subsequent to the supposed arrival of St. Patrick in Ireland\*.

The illustrious Archbishop Usher, in his learned Treatise on the Religion of the Ancient Irish, clearly proves, that the doctrines taught by the first Christian missionaries in Ireland, were free from the erroneous novelties of the Romish Church; and how could it be otherwise, when they were fabricated at a much later period?

What opinion must the reader entertain then of this popish bigot, when he tells us, "that the faith which was preached by St. Patrick to, and received by the Irish, was that which is now denominated the Roman Catholic faith."

In the same manner, he endeavours to mislead the reader, when he tells him in his Jura Anglorum, page 85, "that St. Augustine converted the English Saxons to christianity, about the year 600, having been sent by Pope Gregory I. on that mission, which is universally admitted; but with his usual dissingenuousness he adds, "from this time then, until the reformation, the majority of this community adopted the Roman Catholic religion, and made it the established religion of the country."

Through the whole of this besotted bigot's works, there appears an in-

\* In the Origines Britannicæ of Stillingfleet, the reader will find it incontrovertibly proved, that most of what is said of St. Patrick is fabulous.

temperate zeal to prove the superiority of the popish superstition over the pure and evangelical creed of the established church, and that the inhabitants of England had for a thousand years quietly submitted to, and recognized the supremacy of the Roman Pontiffs; though it should be a matter of pride and glory to every loyal subject, that the Saxons and Romans made a most spirited resistance to the arrogant and insolent claims of the Roman pontiffs; but the priests, by their irresistible powers of fascination on the minds of the multitude, enlisted them under the papal banners, and made them rebels to their liege sovereign, in consequence of which King John was obliged to resign his crown to the pope, and to become his feudatory\*.

We cannot be surprized that the same causes produce the same effects in our times, and that an attempt has been made in Ireland, to deprive our gracious monarch of his throne, with the assistance of the French; when Dr. Troy, the present titular archbishop of Dublin, in his Pastoral Letter, and Lord Fingal, in his Letter to Lord Redesdale, tell us, *that the principles of Roman Catholics are the same at all times and in all places.*

Mr. Lock, who first cleared human reason from the mists of errors, says, in his excellent Treatise on Toleration,

“ Again that church can have no right to be tolerated by the magistrate, which is constituted upon such a bottom, that those who enter it do thereby, *ipso facto*, deliver themselves up to the protection and service of another prince; for by this means the magistrate would give way to the settling of a foreign jurisdiction in his own country, and suffer his own people to be listed, as it were, for soldiers against his own government.”

The reader will be enabled to form a competent opinion of Mr. Plowden's religious and political principles, from these cursory remarks on his works.

I shall conclude, then, by informing him, that his posthumous preface was written to defend his voluminous review from the excellent strictures made on it; and as he has had the audacity to treat with indecent scurrility some distinguished members of both Houses of Parliament, I hope the reader will approve of the castigation which I have given him, and which he so well deserves.

*(To be concluded in our next.)*

Godwin's *Life and Age of Chaucer.*

*(Concluded from p. 167.)*

**C**HAUCER, while in exile, was involved in pecuniary embarrassments, and our author feelingly laments his distress. The persons to whom he trusted the management of his affairs proved treacherous; detained his income, and even let his apartments, without accounting for the rent. His resources failed, and his friends not only deserted, but robbed him. With regard to money matters, indeed, he seems never to have been remarkable for prudence; and he probably, therefore,

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\* For this reason the Protestant states should be on their guard, as popery is advancing with rapid and alarming strides, both in England and Ireland.

derived no assistance from former savings. In 1386 he ventured to return, hoping, we may suppose, that he should be suffered to remain unmolested and obscure, in the bosom of his country. In this, however, he was disappointed. He was, for whatever reason, arrested by an order from the court, and committed prisoner, most probably to the Tower.

It was against the administration of the King that Chaucer had struggled; and it was by them that he was committed to prison. But in October of this year Thomas of Woodstock succeeded in subverting the royal authority; and in December following, Chaucer was deprived of his offices of comptroller of the customs, and of the small customs in the port of London. The King's ministers had treated him with tenderness and lenity. "It was reserved," says our author, "for Thomas of Woodstock, the patron of Gower, and [~~dele and~~] who had so lately shewn himself the vehement and intemperate partisan of John of Gaunt, but in whom ambition finally swallowed up every other sentiment, while he continued Chaucer's confinement in the Tower, to deprive him of his principal means of competence and subsistence." (P. 469.) There is here some incomprehensible mystery, which we wish to see explained. How is it reconcileable with Woodstock's zeal for his brother's cause that he should thus unmercifully persecute, to ruin, the man who was his brother's firmest adherent and friend?

The treason, insolence, and cruelty of Woodstock were carried to the most incredible excess, by the instrumentality of that profligate assembly which obtained the name of the "Wonder-working Parliament." Chaucer's situation was now sufficiently forlorn; it was doubtful whether he had most to fear from the continuance of the usurpation, or from the restoration of the royal authority. In this season of adversity it is pleasing to find him deriving employment and consolation from the resources of his own mind. Chaucer, in his youth, had translated Boethius; and, as Boethius, in prison, had written the "Consolation of Philosophy," so Chaucer, in a similar condition, wrote, but in a style much more mystical and obscure, the "Testament of Love."

In this production, which Mr. G. appreciates with his usual accuracy and correctness of taste, Chaucer complains too much; and, of course, weakens the commiseration of his readers. One passage, which Mr. G. has quoted, (p. 483.) contains a very curious display of Chaucer's high estimation of his own merits as a poet. But the time of his deliverance was now approaching. On the 3d of May, 1389, Richard defeated the faction of Woodstock; and, on the 12th of July following, Chaucer was appointed to the honourable and lucrative office of clerk of the works. It would seem, however, that he did not obtain his enlargement unconditionally, and that the terms of it were an ample confession of his former transgressions, in the contest with the city, and an information against his associates. For our knowledge of this incident in the poet's life we are indebted to the poet

port himself alone. He has mentioned it, in his "Testament of Love;" but has neither named the persons whom he impeached, nor his motives for impeaching them. He seems to refer to persons of higher rank than the magistrates of London: for "of the confederacies," he says, "maked by my soverains, I *nas* [he was, was not] but a servaunt." Who these *soverains* were is not known; Mr. G. thinks that Chaucer could not mean Woodstock and the other usurpers, because the King behaved to them on this occasion with the greatest clemency. Least of all could he mean, in our author's opinion, John of Gaunt, because Richard considered him ever after as loyal, and resorted to him, in all trying circumstances, as his firmest friend. Of the reasons here assigned by our author, particularly of that which relates to Woodstock and his faction, our readers cannot fail to perceive the weakness. If the King was naturally merciful, as we are convinced was the case, he would not incline to punish those traitors to the extent of their crimes. But, supposing that he had so inclined, we can easily conceive him to have been restrained by prudence or by fear. With regard to Gaunt, although Mr. G. labours hard to make him a character nearly perfect, he had undoubtedly splendid faults as well as virtues. We do not, indeed, believe that he was disloyal; but his darling idol was *popularity*: and the practice of every factious demagogue shews that nothing is considered so sure a means of propitiating this idol, as to clamour and bustle for the privileges of the people in opposition to the crown. The conduct of Chaucer, on this occasion, is regarded by our author as the most dishonourable action of his life. But this is an inference totally unwarranted. It might be either dishonourable or laudable in a high degree; but before we can determine which epithet it deserves, a more intimate acquaintance with the circumstances of it is requisite than we are ever likely to attain.

In 1386, John of Gaunt, with an army of 20,000 men, sailed on an expedition into Spain, from which he returned in 1389. Though, by this attempt, he failed to acquire possession of Castille, he enriched himself, and succeeded in entailing, by the marriage of his daughters, the crowns of both Castille and Portugal on the heads of his descendants. On his return he was created Duke of Aquitaine, without the rights of feudal sovereignty, as it had been held by his brother, the Black Prince. And here our author examines an absurd story of his having, in full parliament, demanded that his son, Henry of Bolingbroke, should be publicly acknowledged presumptive heir to the crown. The story bears forgery on the very face of it. The true heir, in failure of royal issue, was Roger Mortimer, Earl of March, eldest son of Philippa, only daughter of Lionel, Duke of Clarence, and he had accordingly been recognized as such. But this fable was afterwards industriously propagated by the crafty cold-hearted Henry IV. as a kind of support to his villainous usurpation.

In 1391, Chaucer lost an income equivalent to 657l. in modern money, being the amount of his salary as clerk of the works. Whe-



ther he resigned, or was superseded, does not appear. There is a tradition which represents him as passing some of his last years at Woodstock, where he planned and executed his greatest work, the *Canterbury Tales*.

Our author here again resumes the breach which took place between Chaucer and Gower. The cause of it, he says, it is difficult to discover. Gower visited Chaucer in prison; and Mr. G. conjectures that the original ground of the misunderstanding might be a suspicion entertained by Chaucer of his friend's not having been sufficiently zealous in soliciting, from Thomas of Woodstock, his release. The sentiment of aversion produced by this suspicion, our author also conjectures, may have been increased by the publication of Gower's "*De Confessione Amantis*." At any other time Chaucer, he thinks, would have looked on this capital publication with pleasure. "But poisoned, as his feelings were towards Gower, he viewed it as a new act of animosity. Gower, who had hitherto written only in Latin and French, appeared, in his eyes, not contented with treacherously betraying the man that loved him, as now taking up the pen in English, with the base purpose of annihilating his literary fame. It seems therefore to have been resentment and indignation that first inspired Chaucer, at an advanced age, with the admirable project of his *Canterbury Tales*." (P. 509.) All this, however, is *mere conjecture*, without so much as even the appearance of proof. The real cause of the final breach between Chaucer and Gower, we are persuaded, was that which we before assigned, the abhorrence excited in the mind of the former by the subsequent disloyalty and meanness of the latter. In 1394, Chaucer obtained a pension of 20*l.* in modern money, 360*l.* for the remainder of his life.

In the beginning of 1396, John of Gaunt, having been, by the death of his Spanish consort, a widower, for nearly eighteen months, publicly married Catharine, Lady Swinford, the sister of Chaucer's wife. She had lived with him in a state of criminal intimacy for twenty years, and had borne him three sons, who were afterwards known as Earl of Somerset, Cardinal Beaufort, and Duke of Exeter, and who, in 1397, were, by act of Parliament, legitimated by name. Our author supposes this marriage connected with the poet's residence at Donnington Castle, in the county of Berks. That he did reside there seems sufficiently certain; but we cannot believe him to have been opulent enough to purchase an estate. Mr. Godwin, therefore, thinks that he owed it to the munificence of John of Gaunt, who, having married a woman inferior to himself, resolved to ennoble, according to the ideas of the feudal times, the husband of her sister. In 1398 we find Chaucer obtaining a patent of protection, the specification of which is not known; and likewise the grant of a tun of wine yearly, which is scarcely more than half as much as was granted him in 1374.

In his fifty-third chapter Mr. Godwin treats of the king's second marriage with Isabella of France; of the second conspiracy, and of the death,

death, or as our author chuses to call it, the assassination of Woodstock; of the quarrel between Bolingbroke and Mowbray, Duke of Norfolk, on which there rests an impenetrable mystery, as well as on the conduct of the king in that cause; of the death and character of John of Gaunt; of the deposition of Richard II.; of Chaucer's behaviour on that event; a behaviour deserving of every praise; of the favours conferred on him by the new sovereign; and of his removal to London, where he died.

The Duke of Lancaster died Feb. 3, 1399, in the 50th year of his age. Concerning the immediate cause of his death there remains on record a curious document, which has engaged a considerable portion of attention. It is contained in a manuscript work of a Dr. Thomas Gascoigne, intitled, "*Dictionary Theologicum*," which is preserved in Lincoln College, in Oxford. Dr. Gascoigne was a distinguished member of the University, having twice discharged the office of Chancellor, and died in 1457. We shall give his story in his own words.

"Novi ego, magister Thomas Gascoigne, licet indignus, Sacrae Theologiae Doctor, qui hæc scripsi et collegi, diversos viros, qui mortui fuerunt ex putrefactione membrorum suorum genitalium et corporis sui; quæ corruptio et putrefactio, ut ipsi dixerunt, causata fuit per exercitium copulae carnalis cum mulieribus. Magnus enim Dux in Angliâ, scilicet J. de Gaunt, mortuus est ex tali putrefactione membrorum genitalium et corporis sui, causata per frequentationem mulierum. Magnus enim fornicator fuit, ut in toto regno Angliæ divulgabatur: et ante mortem suam, jacens sic infirmus in lecto, eandem putrefactionem regi Angliæ, Ricardo Secundo, ostendit, cum idem rex eundem Ducem in suâ infirmitate visitavit; et dixit mihi qui ista novit, pius fidelis Sacrae Theologiae Baccalaureus,"

Of the charge here exhibited against his favourite character our author has attempted a refutation, which, we are sorry to say, is little creditable to his candour, to his information, or to his sagacity. It discovers, indeed, a degree of prejudice, and even of ignorance, which we were not, by any means, prepared to expect. The story he attributes to "the spleen of the church." The Duke of Lancaster was a favourer of Wickliffe, and consequently a heretic. And "it is well known," says our author, "that the circumstances attending the last moments of heretics and infidels have ever formed a favourite topic to their more fortunate and immaculate opposers." In confirmation of this fact he alleges the assertion of Walsingham, that Wickliffe died by the judgment of God; and on such assertions he gives us the comment of honest Anthony Wood, who was certainly, as he observes, no friend to innovation, and whose words we deem it necessary to quote.

"The same persons further affirm John of Gaunt, Duke of Lancaster, because he was a patron of Wickliffe, *judendis suis miserum in modum ulceribus exesis occubuisse*, and add that, being devoted to lewd women, he contracted a venereal contagion. Whether these things are true or feigned, for the gratification of hatred, I shall not dispute. Certainly most authors assert that this disease was first known in the world long after this period; and it

was

was held, even in the reign of Hen. VIII. so infectious, as for it to have made one of the articles of treasonable accusation against Cardinal Wolley, that he approached the royal person at a time when he knew himself to be afflicted with this disorder."

In order to discredit Gascoigne's testimony, our author states a fact which, whether true or false, is nothing to the purpose. In 1406, a testimonial was issued, in favour of Wickliffe, in the name of the University, and to this testimonial the common seal of the University was affixed. But Gascoigne affirms that the seal was clandestinely obtained, for the purpose, by a heretic of the name of Peter Payne. Our ingenious author, taking it for granted that this affirmation is false, concludes that Gascoigne is unworthy of belief, and even says that his tale about John of Gaunt has "certainly every inherent token of a premeditated calumny. His 'honest Bachelor of Divinity' is introduced in a manner in which no witness was ever brought to an *honest tale*." [Extraordinary phraseology surely.] Mr. Godwin then urges the improbability that John of Gaunt was a common fornicator. "He was indeed," says our author, "in the theological sense, a fornicator; for he was for twenty years in familiar connection with Catharine Swinford without being her husband." By this it would appear that our able biographer has yet to learn the difference between *fornication* and *adultery*. He insists, however, that Gaunt's attachment to that lady is a presumption that he was not such a general libertine as Gascoigne would make him.

This story, which Mr. Godwin expressly calls "malicious," has "lately been revived," he says, "by the *sinister and ill-omened* industry of certain naturalists and antiquarians." Why the industry of these naturalists and antiquarians is thus described, we cannot conceive, unless Mr. Godwin would have every document destroyed, or, at least kept out of sight, which, in any degree, reflects on the character of John of Gaunt. But this would be such a dishonest wish as we cannot suppose our author capable of forming, much less of avowing. Of *malice*, however, in the relator, Gascoigne, we can see no traces. There is no appearance of his considering the disease of Gaunt as a judgment from God, or as inflicted on account of his patronizing Wickliffe. The case is very unaffectedly described as a simple fact; and Gascoigne accounts for it, not by a miraculous, but by a natural cause. It is not even represented as extraordinary; for it is given only as an instance of what had *frequently* happened, and the frequency of it is expressly attested on the authority of Gascoigne's personal knowledge. "*Novi ego diversos viros, &c.*" and all the difference between these persons and John of Gaunt consists in this, that the case of the former is recorded from Gascoigne's *own* knowledge, while that of the latter depends on information communicated by another. Supposing the information to have been really given, which Mr. Godwin will not surely say is an impossible or absurd supposition, we wish to know how he would have had the "honest bachelor of divinity" introduced, and what proofs of fraud he discovers on the face of his testimony?

testimony? Our author says, indeed, that if the circumstances [which] he (the bachelor) relates had made a subject of conversation between Richard II. and his dying uncle, this Chancellor of the University might have found witnesses of a very different fashion to attest his narrative. This is surely most extraordinary: where was he to find them? Does Mr. G. imagine that the utmost care would be taken to attest and render public, the disgrace of the first prince of the blood? that a particular account of it, drawn up by a notary, and signed by witnesses, would be lodged among the records of the empire? The symptoms of the case might, indeed, be whispered in conversation, and become generally known; but no other information with regard to it was to be expected.

And as in the testimony of Dr. Gascoigne there is nothing which has the appearance of fraud or of malice against Gaunt, so in the case itself there is nothing which carries an air of improbability. Our author, indeed, as well as Anthony Wood, seems to think that the distemper of J. of G. must necessarily have been what is now denominated the venereal disease. "The story," he says, "has been ingeniously employed to vindicate the discoverers of America from the charge of introducing into Europe the most venomous of diseases." The fact is as Mr. Godwin has stated it; for, though the greater number of physicians, we believe, as well as of historians and antiquarians, are agreed that this disease was imported from America, yet Dr. Sanchez and others have contended, with much learning and ability, that it was known in Europe long before. The first voyage of Columbus, when he discovered Cuba and St. Domingo, was in 1492, ninety-three years after the death of Gaunt, and thirty-five after that of Gascoigne. If, therefore, the symptoms described by Gascoigne be certainly those of the venereal disease, it most unquestionably, unless the document be a forgery altogether, was known in his time; for he could not, without the spirit of prophecy, have, in order to calumniate the memory of Gaunt, invented the accurate description of a disease which did not make its appearance till near 40 years after his death. But our author seems not to have known that even those physicians who maintain, that the syphilitic virus first came from America, admit, and indeed contend, that, long before, a disease was known which, in all its chief symptoms, exactly resembled the venereal, from which it differed only in not being derived from a specific contagion. This disease, which our old authors often express by the appellation of "THE BURNING," that is, *the burning*, was contracted *ex humoribus acris et putridis, in vagina muliebri collectis*; and, although it was not communicated, like the venereal, *per copulam carnalem*, from him who had contracted it, yet it frequently terminated fatally in the patients, "*qui mortui fuerunt*," to use Gascoigne's words, "*ex putrefactione membrorum suorum genitalium et corporis sui*." Of this distemper, its cause, symptoms, and virulence, our readers may find an account in the first volume of Freind's

Freind's History of Physic, where the case of John of Gaunt is particularly mentioned, and his death ascribed to it.

Our author, however, is greatly offended that so immaculate a character as John of Gaunt should be thought to have died from so disgraceful a cause; but his zeal seems here to have blinded his judgment. It was hardly, we really think, worth our author's while to attempt the vindication, from a charge of fornication, of the man who, by our author's own acknowledgment, lived so many years in a state of adultery. Nor can Mr. Godwin be ignorant that the length of Gaunt's attachment to Catherine Swinford affords no presumption against the truth of the charge. Gaunt, it is evident, though a brave, magnificent, and high minded prince, was far from being a saint. On the contrary, his life seems to have been as free as his principles were latitudinarian; and, consequently, he was as likely to have owed his death to the cause assigned by Dr. Gascoigne as any man of his times. We cannot quit this subject without remarking the strange and very censurable partiality of our ingenious author. The character and conduct of Richard II. have come down to us loaded with infamy and vice by the mercenary historians of the House of Lancaster. Yet in the representations of these venal historians, who had every motive to disguise, and even to falsify the truth, Mr. Godwin acquiesces without seeming to entertain a single doubt. But when Dr. Gascoigne, in a document which discovers not one sign of bad faith or of malicious intentions, reflects on the character of John of Gaunt, our author's resentment is roused to such a pitch, that he has equally lost sight of the laws of evidence and of the duties of an impartial writer.

Chaucer died in London, October 25, 1400, and was buried, as already observed, in Westminster Abbey, which was surely honoured by receiving his remains. "It is likely," says our author, "that Thomas Chaucer stood by, and saw the remains of his father quietly deposited in the grave. It is likely that his funeral was attended by his nephew, Beaufort, bishop of Lincoln, and the brother of the bishop, the Lord Great Chamberlain of England." (P. 559.) This is all, unquestionably, likely enough; but was it necessary that Mr. Godwin should suggest it? What follows, however, is still more extraordinary. "If these circumstances," he says, "add nothing to the genuine honours of Chaucer, and if we confess the name of the poet to be greater than all the denominations which monarchs can bestow, yet the most fastidious philosopher may be gratified to see things as they actually were, and to be an attendant in imagination upon the hearse of Chaucer." Not to mention the trivial nature of these reflections, which our ingenious biographer appears to consider as profound: do we see things, it may be asked, *as they actually were* by becoming *attendants in imagination*?

The LVth, or concluding, chapter of Mr. Godwin's book is wholly employed on Chaucer's character, which is drawn at full length,



length, with the lineaments very distinctly marked, but, for the most part, we think, in a very bad taste. A great number of successive paragraphs begin with the words "Chaucer was." For example: "Chaucer was a courtier—Chaucer was an ambassador—Chaucer was a minister—Chaucer was a patriot, &c." As this can hardly be supposed to have happened without a studied design, it suggests the idea of affectation and pedantry. But what, in this chapter, chiefly disgusts us, is the air of importance which Mr. Godwin puts on in presenting us with trivial and puerile reflections, as if they were of the most interesting nature. Concerning the poet's removing to Donnington, our author thus writes: "John of Gaunt at this time married Chaucer's kinswoman, and he told the poet" [*who told our author so?*] "that now, being nearly allied to royalty, he must change the style in which he had hitherto lived. Chaucer consented. An ancient castle opened its ample gates, and spread out its spacious apartments, to receive him as its inhabitant. Chaucer brought hither the same gay and well-tempered mind, which had accompanied him through life: he sat under his own oaks, and in a truly social spirit named them after his benefactors and patrons." (P. 565.) This is bad enough; but what we are going to subjoin is much worse. Mr. Godwin is speaking of Chaucer's testimony in a cause of arms between Grosvenor and Scrope. "He describes himself as walking in Friday-street, in the city of London, and observing there the arms which he had always seen borne by the family of Scrope, hung out as a sign. This inconsiderable circumstance immediately excites an interest in the patriarch of the English language and of English poetry. The Scropes were his friends. He accosts a stranger whom he perceives accidentally standing by, and asks, what inn is that, which I observe has hung out the arms of Scrope for its sign!—Nay, replied the other, it is no inn, nor are those the arms of Scrope; they are the shield of a Cheshire family of the name of Grosvenor." So much for the fact: now for the reflection. "In Chaucer, *the thus addressing himself* to a person unknown, is no evidence of a vulgar, indelicate, and indiscriminating mind. It shews that he was a character, not fastidious enough to refuse to interest itself in trifles, and frank, and even affable, in his intercourse with mankind." (P. 569.) This is, surely, a burlesque on profound observation. Yet our author's summary appreciation of Chaucer's merit as a poet is written with just discrimination, and much accurate remark. We shall copy the last paragraph of the book.

"His best works, his Canterbury Tales in particular, have an absolute merit which stands in need of no extrinsic accident to shew it to advantage, and no apology to atone for its concomitant defects. They clasp with whatever is best in the poetry of any country or any age. Yet when we further recollect, that they were written in a remote and semi-barbarous age, that Chaucer had, to a certain degree, to create a language, or to restore to credit a language which had been sunk into vulgarity and contempt, by being considered as *a* [the] language of slaves, that history existed only in unconnected fragments, and that his writings, stupendous

as we find them, are associated, as to the period of their production, with the first half-assured lisplings of civilization and the muse, the astonishment and awe with which we regard the great father of English poetry must be exceedingly increased, and the lover of human nature, and of intellectual power, will deem no time mispent that adds to his familiar acquaintance with the history of such a man, or with writings so produced."

Of the style of Mr. G.'s work we have spoken in terms of general commendation. In many instances it is striking beautiful, yet we should not discharge our duty to the public, if we did not observe that it is marked by striking peculiarities and some gross deformities. We have first to remark the author's almost constant suppression of the relative pronoun, whenever it is governed by the following verb: Thus, "The first romances *we possess*," for *which we possess*; "she was the deity *he adored*," for *whom he adored*. This elliptical construction has long, we are aware, been adopted in poetry, where many liberties are reasonably allowed on account of the difficulties to which the poet is exposed. We are sorry, however, to see it prevailing so frequently in prose, especially in grave and dignified composition. Many, indeed, of our best writers employ it; but we cannot help considering it as a manifest defect. The use of it we have sometimes heard defended, and that, too, even by men of undisputed taste, who alleged that, in many cases, it contributes highly to euphony and rhythm; but we hardly ever observed an instance where we could certainly pronounce that it had this effect. Mr. G. seems to have some particular reason for his uniform use of it; for so prominent a character is it of his style, that we have noticed hardly fewer than 300 places in which it occurs. It sometimes appears with a most awkward grace, as in the following sentence: "All those things became gratifying to his heart, on account of *the passion they spoke*, and *the object to which they were paid*." (II. 287.) Why should the relative be admitted in one of these clauses, and excluded from the other, when the form of both is the same? We may give another example, at least equally unaccountable. "A variety of circumstances now favoured the career of Wicliffe; the schism of the church; *the countenance he had received from the great*; and the open *favour which his doctrines obtained from the multitude*." (II. 376.) If Mr. G. can point out any solid ground for the difference of syntax in the two last clauses of the sentence just quoted, we shall be glad to be informed of it.

Another fault of much the same kind, very common with our author, is the omission of what is called the conjunction *that* in such sentences as this: "Every thing partakes of the author, as if he thought [*that*] he should be everlastingly disgraced by becoming natural, inartificial, and alive." (I. 318.) Than a sentence in which both omissions, that of the relative, and that of the conjunction, are conjoined, it is impossible to conceive any thing more maimed and hobbling. "Such is the idea of the state of poetry and refinement [*which*] it is proper [*that*] we should bring with us, when we proceed to the examination of Chaucer's earliest considerable production, the Court of Love." (I. 231.)

Mr. G. very frequently misplaces the adverb *only*; an arrangement by which he often conveys a meaning entirely different from what he intends. Thus, "The Saracens," says Mr. G. "were *only* checked in their career by the military prowess of Charles Martel in 732." (II. 47.) These words, in their natural construction, signify that the Saracens received *nothing more than a check*, which check was given them by Charles Martel in 732. But the author's meaning is, that they received *no check until they received it* from that warrior. In the same page is another sentence of which the construction is particularly faulty, owing to the same cause. "The court of the Black Prince—was *not only* the resort of noblemen and warriors, but also of crowned heads." Here the words *not only* ought evidently to have followed *resort*, instead of going before it. By the improper collocation of this adverb, the following account of the romantic or burlesque style is made to express a falsehood. "In it," says our author, "the artificial and preconcerted is *only shewn*, and those fainter and evanescent touches, by which every man betrays the kind to which he belongs, are lost." (II. 579.) Here the adverb ought either to have stood the first word in the sentence, or to have been placed between *preconcerted* and *is*. Very many such faulty expressions might be given; and Mr. G. is the less excusable, because, in other instances, he has taken care to employ this adverb with the utmost propriety. "The Albigenses maintained that Jesus Christ—*only seemed* to have expired on the cross;" (II. 212.) where the position of the adverb is right, because the opposition is between *seeming to expire* and *really expiring*. In this respect, too, the following sentence is entitled to praise, although in another the construction is clumsy: "Nor was the King of Castille *only* prevented from *assisting, or understanding the condition of, his family and country*; he was exposed to the most painful anxiety as to his own situation and the clearness of his fame." (II. 232.) The words here opposed are *prevented* and *exposed*; and this opposition is precisely pointed out by the place of the adverb; but the words in italics are tacked together in a way which discovers either want of skill, or inattention to neatness.

Another great impropriety in Mr. G.'s style consists in his manner of construing the present participles of verbs. He uses them as participles at the very same moment in which he converts them into verbal nouns. "The Earl of Richmond had an inclination to *the writing English verses*." (I. 432.) "*The killing a deer*—was punished, &c.; when the *killing a man* could be atoned for, &c." (I. 112, 113.) This mode of writing is both slovenly and inaccurate. Whenever the article is prefixed the word is a noun, and must be construed as such. Mr. G. therefore, ought to have said "*the writing of English verses*," as well as "*the killing of a deer*" and "*the killing of a man*." We thought that this preposterous construction of the participle, which involves, in truth, a glaring inconsistency, had been wholly abandoned; and Mr. G. in one place, which we have remarked, is right. He talks of the influence of the mendicant friars "in regard

to the mass of young persons, to *the inveigling of whom* their arts were directed." (I. 195.)

Our author has likewise adopted a practice which cannot be reprobated with too much severity; the practice of debasing a pure English style by the pedantry of introducing, every now and then, some word from the French. Of these words we have *ennui, eclat, naiveté, amours, coup-de-main, beaux esprits*, and *traits* of disposition. By turning to pages 347, 348. of our XIth Volume, our readers will find that we have formerly declared our decided disapprobation of such motley composition; of such a

———" party-colour'd dress  
Of patch'd and piebald languages."

If a man, who writes in his native tongue, is perpetually recurring to foreign languages, the conclusion will be that he is not master of his own; and for an Englishman especially, whose copious speech is, by candid foreigners themselves, (as, in the place referred to, we have shewn is the case,) allowed to be the first language in modern Europe, to forget this acknowledged superiority, and to feed the vanity of our assuming neighbours, by making downright gibberish of his own style, is surely disgraceful. Besides, it will not be alleged, that the idea annexed to any of the French words employed by our author is incapable of being expressed in English; so that their introduction is wholly unnecessary. We are well aware, indeed, that some ideas are expressed with more neatness and precision in one language than in another; but it is clearly the duty of every writer to conform to the genius of the language in which he writes, and to search its stores for appropriate idioms and phrases, instead of indulging his own laziness or ease by borrowing elsewhere.

Mr. G. however, uses many words, which though they are not French, have no title to be considered as English; and which, with a liberty disproportioned, we suspect, to his rank in the republic of letters, he has taken upon himself to employ without sufficient authority. Such are *intellectualized, supersubtle, praxises*, a most vile sounding word, *narrate*, which is Scotch, *humanness, aspirant, technicalities, uncontrol, outfit, denaturalized, &c.* Of *picturesque* we shall not complain, because what could our modern tourists do without it! Yet it very evidently is not fully naturalized; and besides, it is made to signify any thing or nothing. Several of Mr. Godwin's words are either obsolete or improper for prose; as *perdurable, to tender*, for *to treat tenderly*, *imbecile, awe-inspiring, instinct*, used as an adjective, &c. In many cases where his words are good, his application or construction of them is not conformable to the genius of the language. Thus we have "*inspiring in their own breasts sentiments*;" "*associated to his children*;" "*feelings were originated*;" "*compulsory alliance*," for *forced alliance*; "*to revolt*" used transitively, in the sense of *to alienate*; "*occasion to*" for *occasion of*; "*cast in the scene of these commotions*;" "*privy of this*," which is so bad, that we are inclined

inclined to believe it an error of the press. To these may be added, "knight-errants," which, certainly, should be *knights errant*, as our author has elsewhere *poets-laureat*; "his effigies *were* placed;" "had trod," for *had trodden*; and "to discharge concerns," for to *transact* them. At p. 321. Vol. I. *derision* is improperly called an *epithet*.

Our author's sentences are sometimes embarrassed, and very carelessly constructed. At Pp. 114, 115, of Vol. I. a hawk is three times called *it*, and immediately after *him*. At p. 258. the author's phraseology conveys the idea that Chaucer and Milton lived at the same period. The following sentences are very slovenly, if not ungrammatical. "Lollius, *of whom* it seems absurd to dispute the existence, *or to confound him* as an author with the Florentine novelist, may, &c." I. 275. "When men *whose* hearts should be pure, *and their office respected*, are thus treated with open contumely, it is impossible, &c. p. 367. In p. 416. Mr. Godwin writes thus: "Seven years was the regular period *in which for the candidate for knighthood to remain* in the rank of page, and seven years longer he was an esquire." Can any thing be conceived more clumsy than the march of this sentence? The following is such an instance of carelessness as we have seldom seen. "Charles V. saw that the inhabitants of Picardy and Aquitaine earnestly desired to return under the sway of their native sovereign, and he was convinced that nothing could tend more strongly *to that purpose*, than his carefully providing for them time and opportunities *for that purpose*, and wasting the strength of the adversary in inactive campaigns." II. 76. Of such carelessness we shall give yet one instance more, which is strikingly ungrammatical. It occurs Vol. II. p. 443. "Chaucer must have been unworthy [of] the name of a man, *if he had seen* the destruction of the liberties of his native place, combined with a black and infamous plot against the life of an innocent prince, perhaps the worthiest and most valuable member of the commonwealth, *and not have exerted* every faculty [which] he possessed to defeat it." The end of this sentence is curiously inconsistent with the beginning. *And not have exerted* should evidently have been either *and not exerted*, or, more properly still, *and had not exerted*.

Mr. Godwin is not always sufficiently careful to employ the proper modes and tenses of his verbs. "A candidate for knighthood *must be* grossly recreant to the true spirit of his profession, if he thought of the female sex with any sentiments of rude familiarity and disrespect." I. 410. For *must be* Mr. Godwin should have written *must have been*. At p. 133. of Vol. II. our author, speaking of the removal of Wykeham from the ministry, says, "It appears as if the measure *were* concerted between [amongst] all the three parties." This is very bad; for the sense most evidently requires *had been*. At p. 216. "He *bid* them inspect, examine, and inquire;" where *bid* is used as the præterite tense. And at p. 372. we have the following passage, in which *were* is improperly used for *was*. "But if he," that is Gaunt, "*were* the individual in England to whom it belonged



to redress grievances, and check abuses, we may easily believe that no persons were quicker to discern this circumstance than the confidential advisers of the deluded Richard." The following is so glaring an offence against consistency in the use of the tenses, that we wonder how it escaped our sagacious author's observation. "As soon as Chaucer *had reached* the castle, he *discovers* that it is constructed of one perfect beryl." II. 189.

The instances in which Mr. Godwin is chargeable with affected phraseology are almost innumerable. We shall point out a few of the most reprehensible. The first sentence of his book, we believe, is not English: "The question of *when Chaucer was born and when he died* . . . is involved in 'inconsiderable obscurity.'" Our author, afterwards, at page 21. Vol. I. speaks of the sciences not having yet *derlizenened* themselves at Oxford and Cambridge. At p. 302. he calls Chaucer, Mandeville, Wickliffe, and Gower, "The evangelists of our tongue," an expression which has no appropriate beauty, and is, besides, profane. At p. 437. he talks of "heroes who had won immortal *note*;" where *fame* or *honour* would be infinitely preferable. At Pp. 37, 38. Vol. II. we hear of "works stamped with the marks of energy and *individuality of thinking*;" the precise meaning of which expression we should be glad to know. At p. 54. "the younger knights," instead of having their spirits elevated, "felt their *circulation augmented*," at the sight of the valley of Roncesvalles. Wykeham, our author says, p. 129. "was sober, sagacious, and penetrating; with *no mercurialness of temper* calculated to involve him in disgrace . . . *Handsome he appears to have been, and tall*:" a most affected inversion. At p. 360. Mr. Godwin speaks of Richard II. as "being now a husband, and *installed in the faculties and immunities of a man*." This is surely sufficiently unnatural; yet it is nothing to what we meet with at page 400. where we have "an ancient baron *neighbourred to a throne*." At p. 463. we have the "*intellectual famine to a poor estate*;" at p. 465. "the Hercules' pillars of human genius;" and, lastly, at p. 579. we are assured that "*the starts, and sallies, &c. of Hotspur are the very man* that the poet desired to present to us."

But beside these short and occasional examples, in which our author's affectation is, for the most part, confined to insulated phrases, he is sometimes seized with more lasting fits of it, which, to say the truth, are exceedingly offensive. Of these we have already adverted to more than one, and shall here exhibit the evidence of another, which palpably discovers itself in a studied display of sententious brevity, continued to a very considerable extent. Mr. Godwin, we doubt not, thought the passage very fine, but to us it seems written in the very worst taste. Chaucer, he says,

"Gave himself up to the impressions of nature, and to the sensations [which] he experienced. He studied the writings of his contemporaries, and of certain of the ancients. He was learned, according to the learning of his day. He wrote, because he felt himself impelled to write. He analysed

analysed the models which were before him. He sought to please his friends and fellow-scholars in the two Universities. He aspired to an extensive and lasting reputation. He formed the gigantic and arduous plan of giving poetry to a language, which could as yet scarcely be said to have any poetry to boast."

"Now he was placed in a different scene. Without bearing the title of the court-poet, he was the court-poet in reality. He had no competitor. His superiority was universally acknowledged. He had been borne along on the tide of his acknowledged reputation to the eminence [which] he at present occupied. He had the character of his country to sustain; and the literature of a nation rested upon his shoulders." (Vol. I. p. 436.)

We must now take leave of Mr. Godwin's work, which, with all its faults, is, in our opinion, a work of great merit. With regard to some of our strictures upon it, we shall not be surprized though our author should differ from us. Yet we have endeavoured to "speak of it as it is," If we have "nothing extenuated," neither have we "set down aught in malice." If we have frequently found ourselves obliged to condemn, our praise has been as liberally and cordially bestowed, whenever we conceived that Mr. Godwin deserved it. We have nothing more to add but that, excepting a very few typographical errors, the mechanical part of the work is executed with singular neatness; and that the author has shewn a very laudable attention to the convenience of his readers, by furnishing them with what is of high importance, an exceedingly ample and accurate Index.

*Letters on Silesia; written during a Tour through that Country in the Years 1800, 1801.* By his excellency John Quincy Adams, then Minister from the United States to the Court of Berlin; and since Member of the American Senate. 8vo. Pp. 387. 8s. Budd, London, 1804.

MR. ADAMS commenced his tour, July the 17th, 1800, and leaving Berlin, set out for Frankfort, on the Oder. Frankfort is an old town, containing about 12,000 inhabitants, of which one fourth are Jews. At Frankfort he remained several days, and had an opportunity of making remarks on the manners of the people. His observations are lively, but somewhat slight and desultory; which last quality is, perhaps, not easily to be separated from an account of a hasty tour. At Grunberg, the first town of Silesia, on the side of Lower Saxony, he met with a Mr. Anders, a gentleman of some literary talents; and from him he heard an account of Garve, a German writer of considerable fame in his own country, who had died about two years before. The only specimens of his ability that our tourist mentions, are translations into German of Cicero's Offices and Paley's Moral Philosophy. Silesia is fertile, nevertheless the peasants are in a miserable condition, and predial slavery subsists in great severity.

rity. The Catholics and Protestants reciprocally indulge all the hatred of ignorant and intolerant bigotry. The Silesians appear to be a good deal addicted to superstition, and attribute great power and influence to an imaginary personage, whom they call Rubenzahl, a kind of a spirit who dwells in the mountains, and assumes as many shapes as Proteus. The hills of Silesia are extremely beautiful and romantic; the mountains terrific and sublime. From one of them originate two mighty rivers, which take a very different direction.

“ It is (says our author). a remarkable circumstance, that upon this mountain, and certainly within three or four English miles of each other, are the sources of the Elbe and of the Oder, two of the largest rivers of Germany; one of which runs easterly, until it empties itself into the Baltic beyond Stettin, while the other takes its course westward, and rolls its waters into the North Sea at Cuxhaven. The sources of both are numerous; for instead of eleven springs, which some of the German geographers would assign to the Elbe, there are probably here above fifty which pay their tribute to it, and the springs which finally send their streams to the Oder on the Silesian side, are equally numerous.”

The Silesian mountaineers our tourist represents as in a most miserable state.

“ Their houses (he says) are situated at such an elevation upon the mountains, that the ground will produce nothing but grass, and they can raise nothing but cows, goats, and a few fowls. For six months in the year they are in a manner buried under the snow, and are cut off from all intercourse with other human beings. Their log huts are of a single story, and a hay-loft; the floor below is divided into four apartments, one of which is a stable for their cattle, another their dairy, the third is the common dwelling place of all the family, and the fourth a very small room for the reception of strangers. The family room serves at once as kitchen, eating room, and bed room, and is heated with fires all the year round. There is a wide bench that goes all round the room on which they sleep, for they have no beds.”

The most lofty mountain is *Riesen Koppe*, having a summit that is called the *Giant's Head*. Thence the prospect is very grand and extensive. In Silesia, an attempt was made to produce beet sugar; but it proved ineffectual. In some parts of Silesia there are considerable manufactories of linen; and also a good deal of trade in that article. Mr. Adams was invited to a formal dinner of thirty fashionable persons. They sat down soon after one, and rose from table just before six.

“ The whole of this time is employed in eating; for the ladies and gentlemen all rose together, and there was very little wine drank. But as only one dish is served at a time, and in a dinner of three courses, every dish must be handed round to every guest; the intervals between the dishes are of course very long; the usual time of sitting on such occasions we are told is about seven hours, but it was here abridged out of complaisance to us. After dinner we walked in the garden, and coffee was served in an arbour, where we sat for some time and conversed. As evening came on,

the company sat down to cards, and played until eleven, when a cold collation was served in another room. We were now permitted, as strangers, to return to our inn; but the rest of the company continued at their cards, and the collation until half past twelve. This is the usual course of a great dinner in Silesia."

To follow the tourist through the whole of his work, would occupy a greater portion of our journal than the comparative importance of these letters permits. Therefore without entering farther into its details, we shall content ourselves with observing, that the production before us exhibits no great powers, either in describing external nature, or in delineating manners. It is not, however, deficient in amusement, and will suit the taste of those who are fond of what is called light summer reading.

*Buonaparté, and the French People under his Consulate. Translated from the German.* 8vo. PR. 380. 7s. Tipper and Richards, Leadenhall Street. 1804.

IN the "advertisement prefixed to this book, we are informed that it appeared in Germany a short time since; its sale was uncommonly rapid; but no sooner did it reach the First Consul, than he exerted his influence with the continental powers, and every where succeeded in obtaining its suppression."

While we deplore the degraded rule of those miserable powers who are subject to such influence, we cannot be surprised that the Corsican Usurper should be anxious to suppress a work, which, though it do not tell the *whole* truth, and though it gloss over many prominent circumstances with a false varnish, certainly exhibits a tolerably correct portrait of the reign and actions of the First Consul. If, indeed, the author had taken up his hero on his usurpation of the Consular Authority, we should have had little to object to his narrative; but having undertaken to trace him above, he ought to have related, with accuracy, such circumstances of his birth, education, and conduct, as he chose to notice; and by not doing so, he has subjected himself to serious censure. We learnt that he was the son of a lawyer of Ajaccio, in Corsica, "who possessed some land near that place;" and that he was patronized by General Marboeuf, Governor of the Island. But here the truth is concealed; for the author should have told us, that he was the offspring of an adulterous intercourse between M. de Marboeuf and the lawyer's wife. Again, we are informed, that he served at Toulon, as an officer of artillery, and was promoted to the rank of brigadier general after the reduction of the place; but not a word is said of his treachery and cruelty, as evinced in the cold-blooded massacre of fifteen hundred of the inhabitants, of both sexes, and of all ages; nor of the atrocious letter which he wrote on the occasion, and which we shall transcribe for the purpose of refreshing the author's memory: It was dated from Toulon, 29th Frimaire, year

year 2, answering to Dec. 24, 1793, of the Christian Calendar, and was "addressed to the representatives, Barras, Freron, and Robespierre.

"CITIZEN REPRESENTATIVES,

"Upon the field of glory, my feet inundated with the blood of traitors, I announce to you, with a heart beating with joy, that your orders are executed, and France revenged; neither sex nor age has been spared; they who escaped, or who were only mutilated by the discharge of our republican cannon, were dispatched by the swords of liberty, and the bayonets of equality, health and admiration.

BRUTUS BUONAPARTE,

CITIZEN SANS-CULOTTES."

Of his massacre of the Parisians, in October 1795, nothing more is said than that "he headed the troops as second in command under Barras;" while the Parisians are represented as a set of lawless insurgents. His atrocious conduct to the Venetians is not only passed over without censure, but is indirectly justified, and the Venetians are accused of *treachery*!—His expedition to Egypt is glossed over in much the same way. We are informed that before he landed, he issued a proclamation, "recommending to his troops a respectful behaviour towards the Mahomedans, and the female sex;" and are then told that "he laid Alexandria under contributions, and marched on to Cairo without delay." The massacre of the innocent and defenceless inhabitants is wholly suppressed. Again, "he proceeded to Syria, took Jaffa by storm, besieged the fortress of Saint-Jean D'Acre, defended by the English and Turks. After a bombardment of sixty days, and repeated unsuccessful assaults, he was compelled to retreat with his reduced army to Cairo." The murder of the 5000 Turks at Jaffa, and the poisoning of his sick on his retreat from Acre, were facts unworthy the notice of his biographer it seems, who insinuates, however, that the English knew "of his design to quit Egypt, but suffered him to do so, fully persuaded, that with the departure of the contriver of this expedition, the whole would inevitably fail." Thus while he suppresses known truths, he has recourse to supposititious facts, which never entered the imagination of any man but himself. From these circumstances, and from some remarks that are interspersed through the work, we have been almost led to conclude, that the author is only displeased with Buonaparté for having overthrown the republic, and for having established something like a monarchy on its ruins. After his return from Egypt, and his subversion of the directorial government, his biographer represents him as "the republican hero, who had even attempted to disseminate *knowledge and freedom* through the deserts of Africa;" adding, "It was a happy moment: no hero, no legislator, in ancient or modern history, had ever been so successful. All was prepared, the materials of a glorious constitution for mankind were at hand, ready at the disposal of a truly great man, who, forgetful of his own interest, only studied the good of mankind." What those *materials* were, for the *universal* constitution, we are



are left to conjecture; the author, however, admits that Buonaparté was *not* the great man who knew how to mould them into form, or to make a proper use or application of them; here, indeed, his remarks begin to assume the semblance and the tone of truth, sobriety, and justice; and notwithstanding the defects which we have noticed at the beginning of his work, and which are serious defects, as they tend to poison and corrupt the pure sources of historical knowledge, it certainly contains much useful information, and many sound and judicious reflections and observations upon the political measures, and internal economy, of the government of this Corsican upstart, during the existence of the Consulate. The following brief character of the constitution which Buonaparté *first* established for the preservation of *liberty* and *equality*, in his adopted country, is sufficiently just.

“ A new constitution, as it was called, by which all public functions were to be subordinate to him, was introduced on the 15th of December; by it all authority was vested in the hands of one single man. And this same constitution was but a tool, which he might lay aside whenever he chose: a legislative body, without the power of imposing laws: a tribunate, with full powers to make complaints, which the governments had a right to disregard: a senate, incapable of enforcing its decrees. These were the bulwarks against the despotism of a man, in whose hands all-executive power was lodged, who could propose laws, and even annihilate at once the constitution altogether.”

That he possessed the power of annihilation his actions very soon demonstrated to the perfect conviction of the most incredulous. We pass over the superficial account of the battle of Marengo, the leading particulars of which are here greatly misrepresented, as far as Buonaparté was personally concerned, and proceed to the subsequent conduct of the Consul, on his return to Paris.

“ The republican writers availed themselves of this opportunity to remind the Consul of his duties. Many of them spoke boldly, knowing how far the enthusiasm of gratitude can lead a noble heart, and fearing, lest he should give way to the lust of power, which too soon dazzles triumphant heroes, they particularly demanded the liberty of the press. They warned Bonaparte not to listen to those who should endeavour to inspire him with prejudices fatal to the friends of republicanism. Daunau, Jean de Brie, Constant, Riouste, Ginguenet, joined in these remonstrances. Bonaparte and his partisans used the means to stifle the public voice; they had already prohibited all patriotic newspapers: by their order many of the publishers and printers of them were sent to prison, after having seen their offices destroyed, and their printing machines taken away. A small number of the former political journals still existed, yet they were closely watched by the police. Some public papers, in the pay of government, set up against them. They recalled the old constitution, by which they understood nothing less than the introduction of all the terrors of former despotism, and of all former intolerance in matters of opinion. The priests and emigrants now returning in numbers, anxious to re-establish their wonted ascendancy and their prerogatives, joined these hirelings. They began with inveighing against Voltaire, Rousseau, Raynal, Montesquieu,

Mably, and other writers, who had dared to expose the follies and abuses of former times. They styled them indiscriminately, atheists, blasphemers, disturbers of the public tranquillity. The family of Bonaparte was highly pleased, to see these old experienced knights stand forward as champions in their cause, they gave them full scope, being sure to come in for the harvest before them.

Surrounded by a sufficient number of new hirelings, Bonaparte felt himself confident that he was able to send them out of the way, or to annihilate them if they dared to be too loud and busy. Many of the old nobility, that had remained in France, during the revolution, and had merited well of the country, were appointed to profitable places under the new administration. The latter took great care at the same time to occupy a number of the returned emigrants, by providing them with honourable employment in the provinces."

In this passage the author's real principles are pretty plainly manifested. He shews his partiality to the revolution itself; his attachment to the whole tribe of economists, and encyclopedists, whose writings (we do not, of course, include the President Montesquieu in the number) had a direct tendency to produce it; and his notions of patriotism, in representing those who violated their most sacred duties, and engaged in plans of rebellion and treason, as men who "had merited well of their country."

Of Buonaparté's first tyrannical attempt to remove all legal restraints which obstructed the accomplishment of his designs, by suspending all the regular courts of justice, and by establishing special tribunals in the departments, we have a very correct account.

"These tribunals were to be composed of judges and military persons; but the First Consul had the choice and appointment of them. They were to decide on all misdemeanors and crimes (*crimes et délits*) for which any bodily chastisement might be inflicted:—they were to try all persons accused of theft, burglary, and violence, if committed with the assistance of one or more persons:—they were to take cognizance of murder, coining, threats uttered against the purchasers of national property, of excesses and assaults committed on them, and of incendiaries; and they were to proceed against all persons accused of secretly engaging troops, or of bribing and endeavouring to corrupt the soldiers and conscripts, or excite them to revolt: they were to inquire into all tumults, and to proceed against all persons taken up in the act of rioting; lastly, they were authorised to try all those persons who were already in prison on such charges. This new law, by which government was empowered to deprive the accused citizens of that protection which the glorious institution of juries affords to the innocent—by which it was permitted to subject them to an abominable court, wholly dependent on the arbitrary will of government, yet fully authorised to take cognizance of almost every crime; met with some resistance from the tribunate, whose duty it was to guard against all arbitrary proceedings, by which the safety of the people might be endangered. Thirteen orators spoke against it, forty-one opposed it by their vote, and it was carried only by a majority of eight.

A counsellor of state, in the pay of government and its zealous defender, wrote a pamphlet against the opposing members of the tribunate, who had

had dared to check government in its despotic attempts: he inveighed against them, in the most outrageous and indecent manner—he exposed them as known disturbers of public peace and tranquility, and published their names; but those very names bore witness against him.”

Buonaparté was extremely enraged at this unexpected opposition to his supreme will, and had recourse to an effectual means of preventing a repetition of it, by removing all such members of the senatorial or legislative bodies, as presumed to have a will of their own, different from his. He had first, however, recourse to another measure, which placed his disposition and his government in an equally favourable point of view.

“ One violent measure, striking the minds of all, and filling them with terror, by which the state was about to be freed of several monsters, the notorious instruments of all the crimes perpetrated during the revolution, whose existence was incompatible with the public peace and security of government, appeared at this time expedient to be adopted by Bonaparte.

“ In spite of the opposition which his proposal for a general deportation of all doubtful persons in France, met with in the Senate, five and twenty votes being against the measure, it was decreed at once to deport one hundred and thirty French citizens who were thought dangerous. The conservative Senate, where Sieyès very zealously strove to promote this despotic resolution, declared it by a special vote, to be a conservative measure of the constitution, (*une mesure conservatrice de la constitution.*)”

“ A conservative measure of the constitution,” is a Gallicism most offensive to an English ear; it should be a measure preservative of the constitution; or rather, a measure necessary for the preservation of the constitution. On the abominable tyranny of such a measure, the object of which was to deprive a given number of individuals of the benefit of the law; to punish them, by an *ex post facto* decree, not only without conviction, but without trial, and even without a specification of their crimes; it would be an insult to BRITONS to expatiate. The bare mention of it is sufficient to rouse *their* indignation and to excite *their* horror.

The Abbé Geoffroy, editor of the *Journal des Débats*, is abused by the author for presuming to censure Voltaire and Rousseau for their attempts to subvert religion, morality, and government. La Harpe, too, is equally abused for the most praise-worthy act of his whole life; that is, for retracting his revolutionary errors, and making all the amends in his power for his former efforts to instill revolutionary principles into the minds of his countrymen, by a publication (reviewed in one of our former Appendixes) which did him great honour.

“ La Harpe, after having outlived himself too soon; after having been, in former times, and to the last year of the revolution, the most zealous defender, and most enthusiastic eulogist of his teacher and friend, Voltaire, now joined the pious band of royal pious Roman Catholic dealers in damnation, and unmercifully condemned the old witty and arch sinner to eternal flames. Though he most probably did not succeed in his charitable

will.

wishes, he gained, however, some new readers of his *fallen mercury* at France, and made it sell a little better."

We suspect that this charge against La Harpe is very grossly exaggerated, for we do not recollect to have seen in any of his writings, which we have read with considerable attention, any passage which would bear the author out in his assertion. But he is extremely offended with every man who has endeavoured to bring back the unhappy people of France to a sense of religious duty.

"Beurrier, and some other of his cast, preached and published sermons, to the edification and conversion of all poor souls, infected by the doctrines of what was termed philosophy, and the lives of the saints, abounding with popish and priestly exhortations; supplanted the well-written memoirs and biographies of statesmen, heroes, and philosophers, who had merited well of their country. - One cannot help smiling, at the same time one truly pities these hypocritical fanatics, in observing what they pretend to call *philosophers* and *philosophy*.

They do not mean a Descartes, a Malebranche, a Bayle, and such great men, when they declare war against their philosophers; they mean, on the contrary, all those eloquent and clever writers, who were men of letters and men of the world, who at the same time had courage enough to expose to the deceived multitude the folly and absurdities of their leaders, and to caution them against deceitful glitterings and dark lanterns, by which they were dazzled: they mean all those men who thought mankind capable of improvement, and deserving a better fate, and who were in hopes to find out the right path that leads to sacred truth; who wished to raise the looks of mankind to heaven, and sublime objects, instead of setting them down to the earth, and yoking them like beasts of burden. In short, every man of good sense, of real fellow-feeling and of humanity, who raised his voice against the crafty and political tyranny of priesthood, was called by them a philosopher; and they hoped to brand his name with infamy, by such an appellation—poor miserable beings!

Speaking of the means adopted for the pacification of La Vendée, the author truly observes, that the Vendéans "would not have been tranquilized so soon, if the emissaries of Bonaparte had not made them the same promises of a final restoration of their king, as they did about the re-establishment of the Roman Catholic religion." He appears, however, to be dissatisfied with an *established* religion, and contends for the necessity of an equal toleration of all professions of faith, which affords, at least, a presumptive proof that he is himself indifferent to all. He cautions the usurper against the intrigues of the Catholic priests, who, he says, "tyrannize over the common people, and influence the minds of the purchasers of national property;" he adds, that they have not yet been paid their pensions, "even for the first year," and that if they should not be paid soon, they may be employed against himself. This certainly is the observation of a *friend*, and not of an *enemy*, to the Corsican. Of the means which Buonaparte adopted of annihilating the freedom of the press, we have the following account.

"The

"The orders sent to all publishers of newspapers, by which they were prohibited to notice any innovation and measure of safety, had given birth to a written bulletin, which was distributed at Paris, and frequently sent abroad. The minister of police, Fouché, discovered at last the author to be one Fouilhaux; he had him taken up, and sentenced him to deportation. The Consul was much vexed at finding, after his return, that this very same bulletin was still continued by the *Courier de Londres*, published in London. Offended in the highest degree at these public exposures of his character, and foolishly imagining that he could stifle the public voice abroad, with the same facility as he had done in France, he ordered De Montlosier, a French emigrant, formerly the publisher of a royalist journal, "*Les Actes des Apôtres*," and of late returned from London, to set up a new *Courier de Londres*, containing a kind of official bulletin, which frequently made war against the English newspapers. The editor of the genuine *Courier de Londres* became more daring after that time, and Bonaparte often demanded his punishment from the English ministry. A formal process was at last instituted at London against Peltier, which ended in his triumph. His journal, together with all English newspapers, were prohibited at Paris, and the police watches, against their importation with incredible but fully effectual assiduity.

"The official, and, demi-official papers, the "*Moniteur*," and the "*Défenseur de la Patrie*," published by Bourienne, Bonaparte's private secretary; "the *Bulletin de Paris*," under the direction of the counsellor of state, Regnaud St. Jean d'Angely; the "*Journal of Paris*," under the direction of Rœderer, were all fully employed, in contradicting and refuting the reports which had been spread during the concealment and absence of Bonaparte. The British parliament was not spared in the least, though the negotiations of peace had already commenced at Amiens. The *Moniteur* thought the British representatives of the people *a set of Tartars*, and found in their speeches nothing but childish discussions. He often taxed them with stupidity, absurdity, ridicule, &c. All the underling papers eagerly copied these *judicious remarks* from the *Moniteur*.

A certain paper, called *La Clef du Cabinet*, which had attempted to take the airs of an opposition paper, began to notice these absurd proceedings; but he was ordered to keep silence. A journal called *Decade Philosophique*, which used to insert an article under the title "*Les Affaires de l'Intérieur*," was commanded to omit it in future. A musical entertainment called, "*La partie de chasse de Henry IV.*" that had been got up with great expence, received the Consular Interdict, on account of some verses in honour of their most beloved Henry, and his descendants. M. Texier, taking advantage of this prohibition, announced it for his public readings; but was commanded to leave out the offensive verses. M. Panou went so far, as to offer some general advice in his journal "*Mentor à Corinthe*," which greatly militated against Bonaparte's projects. He, the publisher, and the printer, were all taken up: the printer had all his presses seized, and formally confiscated by the police. The publisher lost all the copies of this truly harmless production, without receiving any equivalent. The author was deported to Cayenne.

"A young and merry poet, M. Dupaty, narrowly escaped a similar fate. In a satyrical play written by him, he had made a little too free with the awkwardness and arrogance of the new ruler, and his trusty servants. He was sent to Brest in consequence of an express order from the First Consul, who



who was already incensed against him, on account of his being the jovial companion of his brother Lucien, then in disgrace. He was to be transported to St. Domingo, on board the first ship, to shew his bravery against negroes and mulattoes. Happily for him the two brothers were reconciled before such a vessel sailed; and he was pardoned for a few months' imprisonment. Thus every one was struck with fear and terror, and all Paris resounded with praises and blessings on the First Consul."

The author is mistaken in one point. M. de Montlosier was not the publisher of "*Les Actes des Apôtres*;" but Mr. Peltier. We know Montlosier well; he published a royalist journal in London, entitled *Journal de France*; and occasionally wrote for *this Review*; though now, (alas! how fallen!) a base parasite of Buonaparté! We shall extract some other remarks on the First Consul's conduct, in respect of the press, after he had secured, from his venal and trembling senate, the Consulate for life.

"The famous Madame de Stael, the daughter of M. Necker, a lady of real genius, and possessed of considerable property, who had attracted the particular notice of Bonaparte, by the freedom which she took in her writings, was sent away from France; and Benjamin Constant, a Swiss, of sound understanding, and a good writer, shared the same fate. Madame de Stael, perhaps, owed this treatment to a late work of her father's, published under the title of "*Dernieres vues de Politique*," which deservedly censures the mixture of a monarchical and republican government, introduced by Bonaparte, in order to blind the French, and to cover his designs.

"Whilst Bonaparte was thus clearing his way, a journal was set on foot, to combat all former principles of liberty, equality, &c. It was the vile production of the infamous Barrere, who directed its base attacks chiefly against Condorcet and Camille Jourdan. It bore the title of "*Journal de défenseurs de la patrie*," and stood under the special superintendence of Fouché, then minister of police. This execrable Barrere, this cringing sycophant, the villainous speaking trumpet of all tyrants and raving monsters, who dishonored the French revolution, is still in the service of government, and is the most active member of an inquisitorial court, instituted against men of letters and learning. He served all parties alike; but, when the decisive moment arrived, he always turned; and, by this shameful versatility and gross infamy, he has escaped all sentences of deportation passed against him. Who knows, whether he has not two different speeches quite ready in his desk, teeming both with curses or blessings on Bonaparte, as was the case in the time of Robespierre; but I fear the present despot will hardly give him an opportunity; for, whatever Bonaparte may do, and how pliant soever the French may appear, he will never think himself so far secure, as to relax an instant in his most anxious cares for his personal safety."

On the mode of obtaining the votes of the *people* in favour of this new elevation of the foreign upstart, who had already seized upon the supreme power of the state, the author's observations are sufficiently just.

"Books, for the lovers of *flourishing*, were opened in the mean time. Several military and judicial manœuvres were used to entrap votes. This collecting

collecting of the voice of the people by inscriptions on lists, is, indeed, a genuine invention: every body may sign them, when he pleases, where he pleases, as often as he pleases, and under any name he pleases. The lists are closed, and no one can find out when, where, and how. The only thing which must astonish, is the incredible dispatch with which the true contents of an amazing number of different special lists are brought to public knowledge."

When Buonaparté was waited upon by the slaves which composed his servile senate, with the decree which appointed him Consul for life, he was rather taken by surprize, and not having the gift of speech, hastily drew a paper from his pocket, and read as follows: "*To the life of a Citizen his country has a just claim.*" (He forgot that his country was Corsica.) "*The French people demand that I shall devote myself to their service; I obey their will. In giving me this new pledge of their confidence, they impose upon me the sacred duty to establish the system of their laws on principles of wisdom, liberty, equality; and the welfare of France will be secured against all future vicissitudes.*" After this sublime effusion of Corsican gratitude, and a reciprocity of adulation and falsehood, the obsequious senate withdrew. As to their decree, the author truly observes, "It is a monstrous thing; it entirely subverts the constitution, and renders the First Consul more absolute than any of the princes throughout Europe." Of the *manners* of this low-born upstart, we here find a more just picture than we remember to have seen in any other publication.

"Every body stares with a slavish gaze at the First Consul, who treats them indiscriminately in a dry, cold, and harsh manner. He sometimes attempts to be polite or witty, but his politeness is a proud condescension, and his wit is satire. There is always something rough or low in his way of expressing himself. He frequently makes use of terms, only to be found in the mouth of the upstart soldier, and proscribed by all good company. He is capable of using the most abusive language with the greatest indifference. The tone of his voice is deep and hoarse, and what he says is often accompanied with such a disagreeable laugh, that nobody can feel easy with him, even when he attempts to say the most agreeable things.

The highest officers of state must sometimes hear themselves addressed by epithets, which certainly never escaped the lips of a sovereign. If he thinks he has caught one of his ministers or privy counsellors in something contradictory, he frequently says, "*vous êtes un homme de mauvaise foi;*" or "*vous me trompez.*"—(You are a man not to be trusted—you cheat me.)

"He uses no restraint in this respect with his own wife. He can publicly address her in the severest manner, if, by chance, he do not approve of her dress and deportment, as being too free, too improper, or unbecoming. The beautiful Mad. Tallien, the intimate friend of Mad. Bonaparte, when once, after a somewhat long absence of her husband, she appeared in a visible state of pregnancy in her saloon, which was full of company, she was asked by him, quite loud and sternly, how she could dare to appear in this state before his wife! and he then ordered her instantly to leave the room.

"The present wife of M. Talleyrand, who is reported not always to have acted the part of a rigid prude, when Mad. Grand, was complimented by him, at her first introduction into the circle of Mad. Bonaparte, in the following manner:—" *J'espère, que Mad. Talleyrand, fera oublier*

*Madame Grand.*" The poor woman is said to have answered in the greatest confusion—"that she would always be proud to follow the example of Mad. Bonaparte."—If Mad. Talleyrand had been looked upon as a lady of parts, her answer might have been thought a witty one.

"When the principal singers at the opera, who had performed Haydn's oratorio of the Creation on the evening after the explosion of the infernal machine, went to him in a body, to express their joy on his escape, he said to them—"vous avez chanté comme des cochons."

"At the dissolution of the national institute, when it was again divided into the four old academies, and the latter refused to receive among them as members those musicians and players who had been admitted to the institute, Bonaparte said to one of them—"les mathématiciens vous jetteront le frot de chambre sur la tête, ils ne veulent plus de vous."

"Even the foreign ambassadors, who are respected in all civilized courts as the representatives of their sovereign's person, can never think themselves secure against his offensive and injurious language, neither at the levee, nor at Mad. Bonaparte's galas.

"The British and Swedish ambassadors have frequently experienced his rudeness and ill-humour during last winter; and, if he even chose to say any thing agreeable, it was generally directed to another, standing near, to whom he owed a grudge."

This man seems determined to afford a complete verification of the old adage:—"Set a beggar on horseback and he'll ride to the Devil."

"He ventured one evening, when only a small party assembled at Madame Bonaparte's, to dance with his dear step-daughter, Madame Lucien: he performed rather awkwardly, as this was the first attempt of the kind—so most likely will it be the last. Even on this merry occasion, he found an opportunity of shewing his despotic and unfeeling heart. When it came into his head to dance, he took off his sword and offered it the next bystander, without looking at him. This bystander happened unfortunately to be an officer of rank, who thought it against the point of honour to accept it, and therefore stepped back to wait till one of the servants might come and take it. Bonaparte then looked at this officer sternly, and said, in a terrible hoarse kind of voice, "*Mais oui! je me suis bien trompé.*" He then made a sign to a general, on whose readiness he could depend, and gave him the sword, which he snatched with great eagerness. When the too punctilious officer returned home, he already found an order, by which he was directed to depart on the next day for St. Domingo. A young officer is reported to have shared the very same fate, on account of his being too merry, and imprudently jumping upon the First Consul's foot."

No wonder that the author, after detailing such flagrant instances of brutality and despotism, should break out into the following reflection.

"If the daring, and hitherto fortunate usurper, be not the most artful, not the most watchful among the insidious, not the quickest to punishment among the revengeful; he will not be secured against the embrace of a treacherous Judas, who may give the signal for his destruction. Nay, be he ever so observant, still he may, in the pretended embrace, meet his doom.—Dreadful existence!"

Some truly ridiculous instances of the awkward flattery bestowed by the miserable slaves of France, on their detestable tyrant, are here recorded; and supply a strong proof that the French are as much degenerated in their adulation as in their humanity, since the reign of liberty and equality was established. Indeed they are such as would fully justify the application of Dr. Johnson's rational remark on *English* flatterers to the heroes of the great nation, with the alteration of only a single word.

“Strain out with *vacant impudence* a lye,  
And gain a kick for awkward flattery.”

Surely the Norman orator of Beauvais, who addressed the “little, meagre, yellow figure” of the Corsican, as “*the French Hercules*,” and who talked of his “*omnipotent graces*,” of his “*virtues*,” and of “*the inexhaustible goodness of Heaven, of which you are the most seducing image*,” most richly deserved such a reward!

According to this writer, the French army have no more pay, than they had under the monarchy, though the price of provisions now is treble what it was then. Their daily pay is only *two-pence halfpenny* English, and a pound and a half of bread; and there is no difference between the infantry and cavalry. And they are as badly clothed as paid. In September, 1803, the French army amounted to more than half a million of men, exclusive of the invalids, who garrisoned the different towns and forts. The old militia system has been abolished, and the more summary mode of raising men, as *conscripts*, substituted in its place.

“Thus, by annihilating the militia, by undermining and abolishing the juries, by destroying all liberty of the press, Bonaparte has broken down the bulwarks of a free constitution; and, instead of a well-regulated monarchical government, founded on law, he has jumbled together a set of regulations, the result of his arbitrary will, which may be altered every day at pleasure, which pave the way to the most scandalous bribery throughout all public offices; and thus deprives every body of the legal means of resisting injustice.

“Violent measures alone will stem the torrent of these glaring oppressions, which far exceed every thing, that the most depraved monarchical government ever did: yet Bonaparte, thus overwhelming a nation already the unhappy victim of the horrors of revolution and anarchy, is preparing new commotions; and he certainly has great reason to fear for his safety, and rules with a rod of iron.

“In spite of all his domestic measures, he will still have a very precarious existence, if he continue, as he has hitherto done, to irritate the people by his boundless partiality for his relations and favorites, which he so imprudently and inconsiderately manifests. Few will perhaps blame the man in power, when he endeavours to benefit his family, within the limits of prudence and moderation; but to grant to a numerous family, who are absolute strangers to the country, whatever the most extravagant vanity, and the most greedy appetite may crave to give; not from his own limited income, but from the public purse, thus forfeiting all claim to personal sacrifice and generosity; to bestow all the most lucrative places in admini-

stration on swarms of brothers, brothers-in-law, uncles, cousins, &c. &c. without any regard to talents or character, to load them with several offices at the same time; to dub them presidents in all public assemblies; to trust them with the management of every thing, by which a great and immense profit may exclusively be reaped:—All this far exceeds every papal, princely, and ministerial stretch of power, hitherto known in the world. Every thing will in time be forced to yield to this partiality of the Consul, and the old Roman imperial despotism will sink under the arrogance and tyranny of the new ruler.

“The several members of the family shew as little restraint and modesty in the public enjoyment of all these advantages, as he exhibits in bestowing them.”

The author then gives a brief sketch of the characters and profusion of the respective members of this hopeful family; but as we took such ample notice of them in our review of the *Revolutionary Plutarch*, we shall pass them over here. Of Buonaparté's fears he exhibits the following notable instances.

“The greatest precaution for his security is visible on these excursions. He never takes that road which has been previously announced. His guards are always sent in several directions to wait for him, but are never certain which way he is to come. He never stays at a place so long as was at first expected. He always sets out suddenly and unperceived, and generally arrives unobserved in the night, at St. Cloud, or Malmaison. A salute from the guns announce on the next morning his return: messengers and couriers are riding in all directions, to inform the foreign ambassadors and the constituted authorities, that the *great master* is ready to accept at a certain hour their congratulations on his arrival.”

With great truth the author observes, that “bold enterprizes, splendid and uncommon successes, triumphs which give a lustre to that vain and ambitious nation—these, while they exalt the proud ruler, are the only means by which his usurped authority can ever be preserved.” He then adverts to his insolent treatment of Lord Whitworth, which he imputes, not to any sudden effusion of spleen or anger, but to design; and, in confirmation of the opinion which we delivered on the conclusion of the treaty of Amiens, confidently asserts, that “he was certainly not earnest in his desire of a lasting peace;” and he forms a correct estimate of the Corsican's reasoning, when he “believed the proud Islanders sufficiently humbled by the disadvantageous and dishonourable terms of the treaty, which he had compelled them to accede to.” The French press, at this period, was let loose upon these humbled Islanders. “An English newspaper, under the title of “*The Argus*,” published by a Jew “(Mr. Lewis Goldsmith)” who had been driven away from England, was filled with the greatest scurrility, and the most infamous aspersions on the English people and government.” This paper was given to all the English who now flocked to Paris, and its contents were spread through France, through the medium of the French papers. “No English newspaper was publicly allowed, but one called *The Weekly Messenger*,



*Messenger*, which was evidently in the pay of the French government, and always in contradiction with the spirit of other English papers." Our readers may recollect that we apprized them of this fact at the time. That paper was then conducted by an Italian, *Badini*, who, in consequence of an application from us to the Secretary of State, was sent out of the country, under the Alien Act.

After all the horrors which we have witnessed, since the abolition of monarchy in France, it is most lamentable to hear, which is no doubt true, that "very few Frenchmen are able to account to themselves why the revolution began, and for what object they have undergone all the troubles and horrors of the last fifteen years."

The author appears to have formed a very just notion of the French character:—

"That a people, who were formerly and designedly permitted to speak and to abuse, if they only paid, and were obedient—who were chatterers and reasoners by nature—who made witticisms, vaudevilles, and epigrams, on every occasion; that they should now bridle sprightliness and wit so far, as not to allow themselves, during three years, to write an epigram or ballad on the consular government and Bonaparte, though several may be circulated in private, is certainly worthy of remark. It proves that he, who severely punished every pasquinade on the spot, has chosen the proper method to restrain this inclination. It proves that the spirit of the nation, which would give vent in former times to their vivacity and humour, in spite of the bastille and the "lettres de cachets," is entirely broken down by fear. By selfishness, and love of pleasure, they have lost all courage, firmness, and resolution. This want of energy has displayed itself throughout the whole revolution: for instance, has there ever been a single man, among all those, who drew a thousand plans, who made a thousand attempts to save and to disengage the royal family, on whose welfare and life the whole existence of the nobility and the whole army seemed to depend—has there ever been one, who has had courage and resolution to hazard his life in the defence of the unhappy family? From Lafayette and Bouillé, down to the lieutenant who commanded the dragoons at the inn near the frontiers, where the royal sufferers were detained; nay, even down to Santerre, who forced himself upon them as a protector, they all shrunk at the decisive moment, instead of displaying that manly firmness, and venturing their life, to strike the minds of the people with some heroic deed, and animating them with zeal for their monarch by their glorious example. By far the greatest part of the national assembly was against the death of their sovereign. Some threatening manœuvres of the daring party in the palace, and the populace, which had surrounded it on the outside, shortly before the nominal appeal, effected a majority of five votes for the death of the monarch. A million of inhabitants, who pitied their king, who shed tears at his fate, who were armed for defence and attack, basely and cowardly suffered themselves to be confined within their houses by a handful of hired savages; they tamely suffered their beloved king to be executed, without any attempt to preserve him.

"Such proofs of pusillanimity stamp them with ignominy; yet it is most surprising, that the very same nation, thus far degraded and corrupted, still exhibits the old inborn military ardour, and national love of glory of former times.

times. Many thousands who quietly suffered themselves to be guillotined, for fear of losing an arm or a leg, would have marched undauntedly against an enemy, who had irritated them—they would, if their leader could have made it a point of honour, have climbed up batteries without hesitation—they would have borne the greatest hardships with incredible patience."

Many curious instances are given of the scandalous corruption and bribery which prevail in every department of the government, one of which only we have room to insert.

"A remarkable occurrence of this kind deserves notice. A demand on government for several millions, due to some gentlemen near the Rhine, for provisions and stores delivered to the army, had been made, and applied for through all the customary legal channels without success. The case was at last brought before Lucien Bonaparte. His opinion was asked, whether the payment might be obtained without further delay, as in that case the creditors were willing to submit to some deductions. Lucien, after a full investigation of the subject, pronounced the demand to be a just one, and said to the suppliant, "*Je m'en charge à cinquante pour cent, dans trois mois vous toucherez.*"\* The debt was discharged, and Lucien, who had settled this payment with the First Consul and his ministers, was a few millions the richer. The appointments of a senator, and a legislator, are certainly not to be compared with such *pretty bargains*."

The sense of the original is not given in this note. It should be thus translated: "*I will see you paid in three months if you will give me fifty per cent. for my trouble.*"

The book concludes with an account of the judicial proceedings of France, which are tyranny and injustice systematized; and with one more extract from this part of it we shall close our account.

"There is also a kind of torture introduced for obstinate prisoners, who will not confess according to the desire of the judge. It is an invention worthy of Nero. The present prefect of the police, Dubois, who executes the will and orders of Bonaparte with more readiness than Fouché did, has established a new kind of gaol, so low and small, that the prisoner can neither stand, sit, nor lie down. He is thrown into these holes, and asked every quarter of an hour, whether he will confess.

"A passionate Frenchman, naturally furious and light-headed, will certainly confess any thing to inculpate another man, on whom the government wishes to lay hold. It is no wonder then that this true Neronian invention finds advocates among the base hirelings of government; but that a tribune, a lawyer, and a philosophical writer, should defend it as a necessary remedy to bring the guilty to a confession, as it lately appeared, is indeed astonishing.

"Liberal as the special tribunals may be with these arrests, they find it sometimes expedient to be equally liberal with the discharge of prisoners, in the course of the process against them, if the prisoner should happen to obtain the protection of men in power.

"A manufacturer of earthen-ware, a M. Fourmy, living in the Rue de

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\* You shall be paid in three months, fifty per cent (meaning discount.)

le Pepiniere, at Paris, was imprisoned and discharged in this manner. He had bought the house which he inhabited; but one of the judges in the special tribunals at Paris, who had lent a sum of money to the vender on the security of the house, wished to purchase it also. The notary who had made the contract, had named several persons who might have a claim upon it, and whose consent was therefore required, or who must first be satisfied, but he had not mentioned them all. The incensed judge looked upon this as a "fallum," or cheat, and ordered the vender to be taken up. Some months after, when the witnesses had been properly examined, the judge flew in a passion, because the purchaser had not been imprisoned, and had him seized likewise. Fortunately for the two prisoners, M. Fourmy knew the minister Chaptal, and Fourcroy the countellor of state, who esteemed him on account of his knowledge in chemistry. M. Fourmy applied to them, and both vender and purchaser were set at liberty without farther trouble."

The author has pledged himself to record the future actions of Buonaparté with faithfulness and impartiality; and we trust he will fulfil his promise for the benefit of future times.

## Hill's Synonymes of the Latin Language.

(Continued from P. 183.)

**D**R. HILL's disquisition on the preposition *cum*, though rather verbose, is well conducted. But we copy the following nice remarks on *de*, with a request that either the professor himself, or some of our learned readers, will do us the favour to explain them.

"When *De* and *A* refer to different persons, mentioned in the same sentence, the former denotes the subject of discourse, and the latter, the person from whom the intelligence comes. 'Credas non *de* puero Scriptum, sed *a* puero.' PLIN. The writer is more nearly connected with the person addressed than spoken of, when these are different. Besides, the means of information, in respect to the latter, come only from the former; and the preposition, expressing separation most readily effected, is naturally made to specify its immediate force. In the case of the preposition '*a*,' it will be found that the body which parts, is extraneous, with respect to the subject, from which the motion commences; while in that of *de* it may be contained in it. Of course, the separation, suggested by the latter, is held more difficult, as a barrier is to be overcome, or the general coherence of a mass conquered." (P. 267.)

"When, in Latin, the subject of thought is presented as coming from a particular point, as its cause, the same relation is, in English, presented by surrounding bodies pointing towards that subject, as the centre of a circumference, of which each is a part. This relation, accordingly, is translated [expressed] by the words 'about,' or 'in respect to.' 'Quid *de* Publio Clodio fiat, describe.' CIC. *Ep. ad Att.* 2. 5. In Latin, Clodius is the supposed point, from which that conduct, which was the cause of Cicero's curiosity, proceeds: and in English, he is one of the many points bearing upon that conduct as a centre." (P. 268.)

To us this explanation is perfectly unintelligible; and we must suppose that Dr. Hill understands Cicero's request in a different sense from that which we affix to it. Its literal meaning we take to be this: "Inform me what is doing about Publius Clodius." If so, then, according to the English expression, Clodius is so far from being *one of the many points bearing upon that conduct which was the cause of Cicero's curiosity, as a centre*, that he is himself the centre upon which that conduct bears.

The preposition *erga* is well explained. It "denotes," says Dr. Hill, "the direction and tendency of gentle affection, from one person to another, and has no reference to the motion of material substances." (P. 320.) He justly censures Cornelius Nepos for "applying it to the transmission of a sentiment of hatred;" and Plautus, for using it "as equal to *contra*, that is, as denoting situation, from opposition to some known object in space."—"Odio quod *erga* regem susceperant." Nep. in Dat. 10. "Tonstricem Syram Novisti nostram, quæ modo *erga* ædes habet." Plaut. Truc. 2. 4. 52. Neither of these expressions seems to be pure.

The prepositions *e* and *ex* are also, on the whole, very well discussed. But in some of his observations on *in*, our author becomes again extremely metaphysical; and accordingly these observations are, as usual, of little value. What useful instruction, for instance, is derived from the pompous parade of metaphysical refinement displayed in the passage which is here subjoined.

"As every object is naturally quiescent, and is put in motion by the action of a cause that is extraneous, *and does not necessarily exist* [we should have thought that whenever motion is produced, the cause of that motion must necessarily exist], so, the primary signification of *in*, is rest in a place. Prior to the motion of any body, its situation is defined only by things in its own vicinity. As soon as the motion commences, and as long as it endures, new relations are taking place in respect to the surface over, or the medium through, which it is performed, and to the object to which the motion of the body is directed, and at which it is to cease. This last, which is the quiescent object, retains its relation to the spot [which] it occupied, and, besides, furnishes a subject for a new relation with another, moving towards, and about to enter it" (P. 429.)

This learned discussion, though we think it nugatory, is capable, however, of being understood. But the following paragraph is to us, at least, "as dark as Erebus."

"But the idea of inclosure within a space, having fixed boundaries of its own, is extended to that of one, whose limits are determined by the number of objects occupying it. In this case *in* becomes equal to 'inter,' and is translated 'among.' In both cases, the separation of the correlative from all other objects is equally complete, as in both the line of division is sufficiently explicit. 'Byzantio expugnato, cepisset complures Persarum nobiles, atque, *in* his, nonnullos regis propinquos.' Nep. in Paus. 2. The relations of the king are excepted from the Persian nobility, who made up the aggregate of the captives, and this exception is founded upon the idea of a separation

separation being made between a part, and the rest, composing the whole. So also, in the following example: "*Hic in viris magnis non est habendus.*" Cic. *de Off.* (P. 429.)

In the first place, with regard to this passage, we cannot help wondering by what particular train of association the learned Professor was led to connect the idea of separation with *in*. In the second place, we wonder still more at his saying that "the relations of the king are *excepted* from the Persian nobility. To us, on the contrary, the former appears to be evidently included among the latter. And, in the third place, it is not perfectly clear of what the learned Professor supposes a whole to be composed: whether of *a part*, or of *the rest*, or of *a part and the rest together*.

"*Juxta*," says Dr. Hill, "from '*jungere*,' expresses nearness, without reaching to contact, and denotes the relation of vicinity borne by two objects that lie near to each other." (P. 482.) It cannot escape the observation of our readers, that the foregoing sentence contains a gross tautology; and they will probably be of opinion with us, that Dr. Hill is mistaken in supposing that *juxta* excludes the notion of contact. His first example is, "*Sepultus est juxta viam Appiam, ad quintum lapidem, NER.*" and he comments on it thus: "The distance between the sepulchre and the Appian way is more vaguely stated by means of *juxta*, than that between the city and the milestone is by '*ad*,' though the former was by much the smallest." This short sentence displays a most unaccountable inaccuracy of thought. The *ad* has nothing to do with the distance between the city and the milestone. That distance, if stated at all, is stated by *quintum*, not by *ad*. Our author's next example is from Tacitus, *de Mor. Ger.* 17. "*Totos dies juxta focum atque ignem agunt.*"—"The natural sluggishness of the Germans," he observes, "led them to keep nearer the fire than men of a contrary disposition would have done, merely to counteract the effects of the cold." Then follows one of those notable, profound, remarks with which we are frequently treated by Dr. Hill. "A certain nearness, however, would have been noxious to their animal frame."

Of the author's remarks on the uses of *ob* we have not room to insert a specimen; though some of them would, doubtless, very greatly gratify the curiosity of our readers, being founded on the learned gentleman's knowledge of optics, and on the modern discovery "that light actually passes from the object to the eye." (P. 544.) With regard to *per*, the radical meaning of which is *through*, our author thus accounts for that use of it in which it may be translated by *between*. "Surfaces, which, from being contiguous in appearance, are held to be but one, are divided by the correlative object. As being actually two, the English say that a body passes between them; and as seeming to be but one, this body is said, by the Latins, to pierce or pass through them." (P. 576.) Of this last sentence it is obvious, that it does not express what Dr. Hill meant to say; for it really states the



*English as being actually two, and this body as seeming to be but one.* The idea, however, is sufficiently quaint: and the author's example does not, we think, agree very well with his theory.

"Has "inter" mediamque duæ mortalibus ægris  
Munere concessæ divûm, et via secta *per* ambas,  
Obliquus qua se signorum verteret ordo.

VIRG. GEORG. 1. 237.

These lines are, by the learned Professor, thus explained. "The temperate zones are here supposed to make their way between the torrid zone and the frigid on each side of it, which three would otherwise have come together, and have occupied the whole surface of the earth." But, in the first place, are the surface of the torrid zone, and those of the frigid zones on each side of it, so contiguous in appearance as to be "held to be but one?" In the second place, if this explanation applies at all, to the use of *per* in Virgil, it is certain that the learned Professor misunderstands the poet. For the "*via secta per ambas*," does not mean the temperate zones, separating the torrid zone from the frigid on each side of it, but the Zodiac.

*Præ* is said, by Dr. Hill, to differ from *pro* "in two respects; both as it necessarily implies motion in the objects, expressed by the governed and the correlative terms, and as, in its original power, it necessarily supposes both to be animated." (P. 606.) Both these distinctions we believe to be fanciful. That *præ* is often applied to objects in motion is true, but not we think necessarily. Nor do we think it at all more essential, that both the objects should be animated. Some of our author's own examples, indeed, belie his principles. "*Romam præ suâ Capuâ, irridebunt atque contemnent.*"—CIC. *contra Rull.* 85. b. "*Si Cæsaris liber præ manibus est, promi jubeas.*" AUL. GELL. 19. 8. Neither *liber* nor *Capua*, surely, is animated.

The application of *præ* to denote the cause, is, it seems, somewhat difficult. "*Non, medius fidius, præ lacrymis possum reliqua nec cogitare, nec scribere.*" CIC. *Ep. ad Att.* 148.

"In commenting upon this passage," says our author, "and illustrating the principle upon which the preposition so used operates, the critical acuteness of Gesner seems to have forsaken him. The tears, he says, prevented Cicero from seeing, by being before his eyes, and thus making it impossible for him to write. To a philosophic grammarian of less ability it should have occurred, that the tears, by being the governed, necessarily form the posterior object in the train, and that nothing in the smallest degree satisfactory can be inferred from their local situation, in respect to the eye, that emits them."

Gesner's solution is, unquestionably, visionary; but we do not think that of Dr. Hill more solid. "The cause and the effect are, in this use," he says, "understood to go in train, and the precedence of the former should naturally give existence to the latter. By a metonymy, however, the one is substituted for the other, and the object expressed by the governed word, which is, in reality, the cause, is made

made subsequent to that, which in nature it precedes.—The metonymy destroys the necessary antecedency of the cause, and substitutes the effect in its place.” This is merely amusing us with words instead of things. We have no predilection for such a method of explaining the principles of language. These, we are convinced, are among all men, whether civilized or savage, founded in certain natural laws of human thought. It is easy, indeed, when we meet with an expression which puzzles us, to call it a metonymy, a catachresis, or a hysteron-proteron. But this is, in reality, explaining nothing. Our object should be to catch, if we can, the train of conception which originally gave rise to it. If the Romans inverted the natural connection between cause and effect, they, certainly, were not like othermen; and sure we are, that they never systematically thought of doing so on the absurd rhetorical fiction of a metonymy. Our idea, which we merely give as a conjecture, is that, in this use of *præ*, the cause is conceived as being behind, and pushing on the effect before it. This mode of conception is perfectly analogous to that suggested by *præ* when joined with words denoting motion: “Hercules—*præ* se armentum agens.” Liv. I. 7. So, precisely, the following expression of Terence, “Credo, ut fit, misera, *præ* amore, exclusisti hunc foras” might be exactly rendered as follows: “Love drove you to shut him out of doors.” The learned Professor’s dissertation on *præter* is, in our estimation, a singular curiosity. “*Præter*,” he says, “differs from *præ*, in supposing, that the object, expressed by the governed word, may or may not move; and that the correlative moves in a line, across its path, if moving, and the line of its aspect, if at rest.” (P. 611.) Thus our learned author states, in general, the import of the preposition *præter*; but he afterwards condescends to give us information infinitely more minute. The following is a specimen.

“The specification made by ‘*Præ*,’ is more definite than that by *præter*, in the same way as we found that by ‘*In*’ more so than by ‘*Inter*.’ ‘*Præ*’ requires the correlative, and the governed object, to move in the same line, while *præter* admits the correlative to move, or be quiescent, and only requires that it shall bear upon the path of the other, if moving, and on the line of its aspect, if at rest. This path may, besides, be cut in an infinite variety of directions, by the object that crosses it. While the motion of the correlative, then, in the case of ‘*Præ*,’ is confined to one path, from which it cannot deviate, the lines of its motion, in the case of *præter*, are innumerable, and subject to no limitation, but that of crossing the lines of motion, or of aspect, in the other, so as to form any possible angle with them.”—(ibid.)

What a parade about lines, and angles, and aspects! What a multitude of words to tell us a very plain truth, that *præter* gives notice of one object’s going athwart or across another! But all this is simplicity itself, compared with what follows.

“*Præter* is frequently taken to denote ‘Contrary to,’ or ‘Against.’ It must be observed, that the co-incidence which takes place in the lines of motion, between the two objects related by “*Præ*,’ is, in the case of *præ-*

ter, broken; and that it may be broken in a greater or a less degree. The direction is completely transverse, when the correlative object crosses the line of motion, or of aspect, in the governed, at right angles. When the angle, formed by the object, going athwart the line, in which the governed directs its motion, or its aspect, in one way, is as acute as possible, the lines of either become nearly opposite, and, in this view, *præter* is made to denote 'Against.' When the motion is thus performed, there exists the nearest possible approach towards that relation between two objects, which is expressed by 'Ob,' or 'Contra.' (P. 612.)

This learned disquisition, it must be allowed, is most mathematical. But the ingenious Professor ought to have recollected that, without the assistance of sensible representatives, mathematical disquisitions are extremely apt to become obscure. And, in the present case, we are inclined to think that, in bare justice to his readers, it was his duty to have furnished them with an explanatory diagram. To construct such a diagram, we cannot conceive that so accomplished a geometer could have been at a loss; but even had he found himself involved in any difficulties, he had only, we presume, to apply to his learned brother, Mr. Professor Playfair, who, we cannot doubt, would have very politely afforded him every aid in his power.

But, unless our judgment be extremely erroneous, Dr. Hill has most completely mistaken the principle on which this use of *præter* is founded. To take one of his examples: Simo, in Terence (And. v. 3. 8.), condemns his son for wishing to marry a stranger, "*Præter civium morem atque legem*;" that is, "Contrary to the customs and laws of the city." At the mode of conception which gave rise to the Latin expression, we shall never arrive, by puzzling our brains with acute angles, or with lines of motion and of aspect. The idea is the most natural and simple that can be imagined. It is precisely that of "*transgressing* a law." In its literal meaning, we need hardly observe, *to transgress* a law is to "*go beyond it*:" and this is the very notion suggested by "*præter civium morem atque legem*." But this preposition can perform greater wonders still.

"*Præter* is often to be translated," says the Professor, 'Except, or 'Beside.' In this use it is understood, that the general line of motion, maintained by the correlative, crosses that of one or a few of the governed objects, which last are thereby rendered singular, and are excepted from the general groupe. 'Omnibus sententiis, *præter* unam, quam suam Stalenus esse dicebat, Scamander condemnatus est.'—Cic. *pro Cluent.* 28. b. The direct line in which the single vote of Stalenus moved, was crossed by those of all other counsellors, and the former accordingly, is excepted from the rest, as tending a different way."

This may be all very well, but what shall we make of the next example? "*Amicum tibi ex consularibus neminem esse video præter Lucullum.*" Cic. *Ep. Famil.* 5.

"Not one," says Dr. Hill, "of those men, of consular dignity, crossed the line, in which Lucullus shewed his attachment to Lentulus. The sentiment of Lucullus, accordingly, which was known to be amicable, is excepted

excepted from those of the rest, which, from having taken a direction different, and perhaps opposite, are understood to have been hostile."

How is this? Stalenus, because *every body* crossed the line of his sentiment, is "rendered singular, and excepted from the rest." Lucullus, because *nobody* crossed the line of his sentiment, is placed in the very same situation; and *præter*, it seems, denotes equally well *to cross the line* and *not to cross it*!

The last of Dr. Hill's disquisitions concerning *præter*, is so very profound, that we do not, in the least, pretend to understand it. Our readers, however, may be more fortunate; and we, therefore, lay it simply before them.

"This notion of exception may explain another power of *præter*, when it is used to denote 'Above,' 'more than.'

—ille hinc abest quem ego amo præter omnes.

PLAUT. *Amph.* 2. 2. 10.

"The object of the love is here excepted from all others, as enjoying a greater share of it. The attachment to this favourite, and to all mankind besides, flows in a different channel. If we transpose the preposition, thus, '*Præter quem, ego amo omnes,*' the excepting power predominates, and the meaning instantly changes. The person, implied in the relative, who before enjoyed almost all the love, becomes the only person who enjoys none of it. From the extent of the excepted part, it seems, the mind draws different conclusions. When this part consists of but one, or a few of those individuals that make up the aggregate, the preposition denotes 'Beside,' 'Except;' and when it consists of a number, that amounts nearly to the whole, it denotes 'Above,' 'more than.' However opposite in appearance the two significations may be, yet the principle by which the mind arrives at each is evidently the same." (P. 613.)

After the learned and philosophical lore of Mr. Professor Hill, our readers, we fear, will be apt to despise any little information which our plain experience, in the perusal of the Roman Classics, may have suggested to us. We should, certainly, otherwise be tempted to say that nothing can be more plain than the meaning of the Latin preposition *præter*. In our opinion it seems merely to signify *passing by*; and we are not yet convinced, by all our learned author's metaphysics and mathematics, that he who takes this idea along with him will miss the sense of any passage, in as far, at least, as *præter* is concerned.

The learned Professor occupies no fewer than five quarto pages in the explanation of *secundum*. (Pp. 688—693). He makes the radical idea of this preposition *vicinity*. This is so far from being the truth, that nothing can be conceived more fanciful. *Secundum* is from *sequor*; and, in all its applications, gives the idea of *following*. Even the English idiom will, almost always, admit of its being so translated. Examples might easily be given from every one of Dr. Hill's seven meanings of this preposition. But we are under the necessity of hastening to *Sub*, which furnishes an article peculiarly rich.

The first paragraph of this article is, to our apprehension, a tissue  
of

of most inextricable confusion. "SUB," we are told, "denotes the relation which one object bears to another that is immediately above it." (P. 720.) What is the meaning of "*immediately above it*?" These words might, possibly, be understood to signify that the two objects must be so placed that the same vertical plane may pass through both of them. But the next sentence seems to shew that this is not their sense. "If the inferior body" says the learned author, "serves as a support to a member above it, it is in the relation of *sub* to that only, with which it is in contact, and not to the rest, that are alike incumbent." Indeed! So, then, the lowest stone in the corner of a wall is *not* under the highest! This, we apprehend, is new philosophy. Yet, a little after, Dr. Hill informs us that "a person '*sub* dio,' that is, under the cope of heaven, is as much under it, as a person, who can just stand erect in a cave or a hut, is under its roof." He says, indeed, that "the supported body, like an arch, is not necessarily in contact with that under it, but may rest upon others, which transmit the weight, and are themselves also supported." This is, unquestionably true; but to us it appears to be in flat contradiction to what was said before. The truth is, that the learned Professor has here completely bewildered himself with the idea of *contact*, which, most evidently, does not, in any case, enter into our notion of the relation expressed by *sub*.

Our learned author gives us several examples, in which "the supported body is not in contact with that said to be under it." One of these is "*manet sub Jove frigido venator, teneræ conjugis immemor.*" —HOR. On this expression he has the following remark, concerning which we leave our readers to decide whether it be characteristic of wisdom or of folly. "The superior body is not incumbent, but has only the appearance of being so." "But," continues our author, "the relation of nearness necessary to form that original one [we suppose that, by the *original one*, he means *contact*], in respect to the bodies '*above*' and '*under*,' is transferred to objects lying on the same surface. The idea of '*up*' and '*down*' is then abandoned, and the circumstance, which is but an accessory in the radical meaning, becomes a principal in the use now explained." What absurdity is this! The relation of nearness, which is *necessary* to form the *original* meaning of *sub*, is yet but an accessory in its *radical* meaning! We have gotten such a surfeit of radical refinement, that, we think, we shall be tempted to hate it for ever.

On the expression of Terence, "*agelli est hic sub turbe paulum*," our author observes, that "the ground here mentioned, was not under the city, but near it." How comes Dr. Hill to be so sure of this? Great part of the city where Dr. Hill resides is built, we have been informed, on very elevated ground. If so, the fields in its immediate vicinity are both *under* it and *near* it. The field, in Terence, our author also says, "was what the Latins called the *suburbium*, and we the *suburb*." Of the truth of this we have our doubts. We think that, neither in Latin nor in English, is the term ever applied to a field.



**field.** We shall copy the definition given of the word *suburbia*, by our old, respected, friend Adam Littleton. "Suburbia. Cic. Sunt frequentes extra urbem domus, instar vici urbani, qu. *sub urbe*; *ex spaciua*. The out-streets, and out-parishes of a town or city, the SUBURBS."

We do not, by any means, intend to assert that *sub* never conveys the idea of nearness. But we think that its original idea is simply that denoted by the English word *under*, and that the notion of nearness is superadded by inference. Thus what is "*sub oculis*," just under the eye, must necessarily, in general, be near. As towns were often anciently built on heights with a view to safety, the additional buildings in their neighbourhood would be *under* them.

When *sub* had acquired the power of giving notice of nearness in place, it was easy to apply it in the signification of nearness in time. "*Sub idem tempus legati ad res repetendas missi.*"—LIV. 25. 24. "These ambassadors," our author obligingly tells us, "were not sent at the same time in which the correlative event took place; and it is uncertain whether it was a little before or a little after, THOUGH ONE OF THEM IT MUST HAVE BEEN." The last use of *sub*, he says, is to signify *during*. "Events are understood to last till an expected and necessary change take place within the space in which they occur:" Another wise remark. In this use, the preposition "is joined with an ablative alone." The Professor gives us three examples. The first is from Pliny, concerning which, as we have not that author at hand, we can say nothing. The second is from Virgil:

—Somno positæ, *sub* nocte silenti  
Lenibant curas, et corda oblita laborum.

ÆN. 4. 525.

The idea here is certainly that of these animals sleeping *under* the night as a covering. But our author's explanation of his third example unquestionably conveys a wrong idea. "The word," he says, "employed to mark the time during which the event lasts, is not always the measure of a regular and defined period, as in the instances given. 'Ne *sub ipsa* protectione milites oppidum irrumperent, portas obruit.'—CÆSAR, *Bel. Civ.* 1. 27. The word 'protectio,' here, refers to the time during which Cæsar might be in pursuit of Pompey, which would be longer or shorter, according to the difficulties [which] he encountered." (P. 724.) *Protectio*, however, has no reference at all to Cæsar's pursuit of Pompey; an idea which is altogether the creation of our author's own fancy; but simply to the departure of Pompey from Brundisium, as any one may see by consulting the passage. We shall here subjoin the judgment of the very learned Ruddiman concerning such passages. It is found in his *Grammatica Major*, p. 273. Note 9. "*Sub* autem cum ablativo pro *circa* vel *inter* accipitur; ut, Cæs. B. G. VIII. 49. *Sub discessu suo*. Id. B. Civ. 1. 27. *Sub ipsa protectione*. Pallad. Sept. 13. *Sub occasu Vergiliarum*. Suet. Ner. 541. *Sub exitu vitæ palam vivebat.*"

In Dr. Hill's disquisition on the preposition *trans*, we have the following observation. "*Trans* does not always refer to the existing motion. It often denotes the point at which a prior motion terminated, and at which the body is quiescent." (P. 748.) This is exemplified by a sentence from Cicero: '*Di am hunc eo tempore quo homo occisus est, trans mare fuisse.*'—*De Inv.* 52. a. "The person," says Dr. Hill, "in whose favour an *alibi* is affirmed, might have been on the same side of the sea with the person killed, *when the crime was committed*, but may have afterwards gone across it, and taken up his abode there." From this specimen we are led to consider it as fortunate that the learned Professor was not bred to the law; for his clients would, we think, have been in eminent danger. Cicero would have defended the person accused by affirming, as he himself informs us, that such person was *beyond the sea when the crime was committed*. Dr. Hill, on the contrary, would say, "My Lord, my client may NOT, indeed, have been beyond the sea, when this crime was committed, though, to be sure, he may have *afterwards* gone across it, and taken up his abode there." And this defence, *si diis placet*, Dr. Hill denominates affirming an *alibi*!

Some of this author's speculations with regard to *versus* may be quoted as a signal specimen of learned trifling, which, after all, has no foundation in truth. "When *versus*," he tells us, "appears connected with a preposition, it changes its own nature, and becomes an adverb." (p. 754.) It is surely a strange grammatical theory, which makes words change their *nature* by a sort of magical enchantment. It is the refuge of superficial minds alone, who, when they are puzzled by the particular application of a word; which application they are unable to trace to the natural and primitive sense of the term; choose, rather than confess their own ignorance, to say that the term has changed its nature, and classed itself with a different species. But to proceed with Dr. Hill.

"It (*versus*) is then equal to the syllabic adjection 'wards,' in English, and renders the path of direction more vague than it would otherwise have been. '*Deductus in arcem in lapide ad meridiem versus confedit.*'—*Liv.* l. 18. Were the preposition by itself, the aspect of the person looking would be understood to be due south; but, when modified by the adverb *versus*, a certain deviation from this line, *either one way or other*, is understood to take place. The *versus*, too, as an adverb, quits the necessary reference to motion, implied in it as a preposition, and possesses the third power of 'ad,' signifying 'toward.' The correlative object, in this case, either possesses the power of motion, without using it, or is, in its nature, always quiescent."

Than these observations nothing can be more nugatory. *Versus* may, indeed, be said to imply motion, but not the motion intended by Dr. Hill. In the expression of Cicero "*quem Brundisium versus ires ad Cæsarem*," quoted by him, the motion towards Brundisium is denoted by *ires* and not by *versus*. All the motion which is ever denoted by *versus*, is that signified by the English word *turned*, which is indeed

indeed its literal translation. Dr. Hill would have, therefore, been more correct if, instead of saying that *versus* implies a necessary reference to motion towards a definite point, he had said that it is universally significant of *aspect*. Thus the sentence from Livy, quoted above, accurately means: "Being conducted into the citadel, he sat down upon a stone, having his face turned to the south."

We have been so long detained by Dr. Hill's prepositions, that we must reserve the remaining part of our remarks for another number.

(To be concluded in our next.)

*Supplement to the Analysis of Aristotle's speculative Works; containing an Account of the Interpreters and Corrupters of his Philosophy, in Connection with the History of the Times, in which they respectively flourished.* By John Gillies, L.L.D. Cadell and Davies, Pp. 48. 4to. 1804.

IN our first volume we reviewed the English Aristotle of Dr. Gillies, and bestowed high praise on the learning and ability which familiarized the soundest moral and political philosophy of ancient Greece to a modern English reader. We remarked, that at all times the works of such a Sage deserved to be studied; but that the version was peculiarly salutary, at a season when the visionary theories of sciologists were so prevalent, and accompanied by the practical inculcations of revolutionary agitators. We expressed our satisfaction, that the talents and erudition of Dr. Gillies had made the most beneficial interpreter of Grecian philosophy speak English; and shewn, that in ancient, as in modern times, the most profound of sages taught, that while there exist strong and turbulent passions in the human mind, there must be a vigorous and efficient controul in every political system which is intended to promote the welfare of society. The doctrine of Aristotle is the doctrine of Socrates, Xenophon, Polybius, Cicero, Tacitus, Bacon, and Burke. To Britons we remarked the performance

"Must prove not only supremely useful, by so profoundly explaining the principles of Government, the excellence of those which distinguish the land we live in, and our consequent obligation to a strenuous support of our constitution; but, highly pleasing, at it shews that the greatest perfection of Government which the wisest political philosopher of antiquity, with the whole volume of history and human nature before his eyes, could conceive as possible to be attained by man, is that of which Britons feel and enjoy the blessings."

Wherever Aristotle appeared obscure, Dr. Gillies endeavoured to explain his meaning, by making him a perpetual commentary on himself; instead of interpreting the Stagirite through the medium of commentators. The same sound and distinguishing judgment, which enabled Dr. Gillies to perceive the excellence and utility of a great

part of Aristotle's philosophy, discerned that every thing which he wrote was not equally valuable; and that certain doctrines which he thought worthy of discussion, must to modern readers appear very trifling. Of these the most noted are Platonic ideas, and Pythagorean numbers. In his Analysis our interpreter had said that Aristotle had examined those doctrines with a degree of attention, of which they would appear altogether unworthy to the taste and reason of the present age, "and (continues the doctor), from respect merely for the good sense of the public, I abstained from entering into any copious discussion of this useless and now despised subject." This proceeding excited great wrath in Mr. Thomas Taylor, who has published a translation of Aristotle's Metaphysics. That writer, instead of investigating Aristotle himself, looks for his meaning in the works of his commentators; and maintained that the Stagirite's "first principles of the universe are no other than those incorporeal causes called by Plato ideas;" and he pours out abusive epithets against Dr. Gillies, *because he differs from him in opinion*. Mr. Taylor discovers a notable defect in the present fashionable mode of writing. The lamented evil is that *every author endeavours to adapt every subject to the apprehension of the meanest capacity*. We think that every modern author either does not make this attempt, or does not succeed, since many treatises are published that could not be understood by the greatest capacities; if unintelligibility be one of the qualities of good writing, we congratulate Mr. Taylor as he certainly does not make himself understood.

Dr. Gillies entertains a different idea concerning perspicuity; and also the perspicuity of Aristotle. In his opinion those doctrines, which Mr. Taylor, humbly imitating the commentators of Aristotle, called the sublimest mysteries of Grecian philosophy, may be easily explained by equivalent terms in intelligible English. By the Doctor's account, when Aristotle flourished, the *numbers* of Pythagoras, and *ideas* of Plato, were construed by many to be real substances; and one grand purpose of the Stagirite was to refute that doctrine. Aristotle considered all existence as consisting of individuals; and general terms as appellations denominating many individuals of the same kind, but having no archetype in actual being. Our author translates a chapter of Aristotle's Metaphysics, which controverts and overturns the doctrine of Platonic ideas; and also cites a translation of the same chapter by Mr. Taylor. In the version of Dr. Gillies, Aristotle speaks sound and perspicuous sense. In the version of Mr. Taylor, Aristotle speaks unintelligible nonsense; and if an interpreter, who makes the wisest of ancient philosophers deliver nonsense and absurdity as the result of his profound investigation and deduction, render more justice to that philosopher, than the interpreter, who makes him utter sense and reason, then Mr. Taylor is a translator much more worthy of Aristotle than Dr. Gillies. The analysis of Aristotle's speculative works, as exhibited by Gillies, represents the sage as vindicating the existence and nature of truth against the cavils of sophists, and illustrating

trating this doctrine by a demonstration of the being and unity of a God. Mr. Taylor denies this interpretation, so honourable to the Stagirite, and viewing the philosopher, *through the comments of the Platonicians*, he endeavours to impute to him the contrary doctrines. MR. TAYLOR IS NOT AN INTERPRETER OF ARISTOTLE, *he merely repeats, at second hand, the fancies and freaks of the Eclectics, or Platonicians* who flourished in the declining periods of the Roman empire, when there appears to have been a relaxation of intellectual as well as moral energy; and when sound sense and vigorous reason gave way to sophistical subtlety and fanciful visions. The history of this sect, in its connection with general literary and political history, Dr. Gillies very ably traces; and he demonstrates Mr. Taylor to be a mere copyist of exploded errors.

Mr. Taylor seems to have acquired a verbal and grammatical knowledge of the Greek language. Thence he has fallen into a very common mistake with linguists, that because they happen to know the words of a tongue, they are therefore competent to a comprehension of all the learning and wisdom that are contained in that tongue. Mr. Taylor really supposes himself a philosopher; but hear we his own words, in which he boasts himself to be much superior to Dr. Gillies. "*Surely it is some evil genius in an evil hour, that tempted him to abandon history for philosophy, and Herodotus for Aristotle. Touch not Hector; Hector is my due. Touch not the obscurity of Aristotle; it is not to be vanquished by you.*" A specimen of more arrogant boasting we do not recollect to have met in our employment of reviewers. At the same time, on considering certain departments of London literature, we are not surprised at any deviation from common propriety and common sense. In this metropolis the manufacture of book-making is carried on in every mode that can be devised for employing paper and print, without learning or genius. Some handicraftsmen of this kind work singly; others job in clubs and knots. One undertakes a large quantity of work, which he parcels out to different hands; and they are paid by the piece. This *joint stock* kind of literature is in particular request among the dissenting tribe; and, indeed, not without good solid reason. If a concern be large, and none of the undertakers happen to have much capital of his own, they plausibly argue, that a multiplicity of names may in some degree supply the want of names of any importance; as tradesmen of doubtful credit endeavour to have their bills backed with many indorsements. All these *copartners in a literary manufacture, must praise each other, in order to promote the credit of the concern*; and if you were to hear one of these clubbing jobbers speaking of another of the same fraternity; and to take the speaker's word, you would suppose, a common, dull, pains-taking raker of repetitions, and compiler of old dictionaries, a profound and learned Doctor. Mr. Taylor, we apprehend, belongs, either by work, or democratical connection, or both, to some fraternity in the piece-work line, and may be accustomed to hear himself praised by others of the same cast. *Democratic dissenters, we have*



heard, represent him as a man of learning and ability ; but we never heard him praised for either, by any one who is able and learned himself. But however profound a philosopher, *his brethren* may suppose Mr. Taylor, or Mr. Taylor may suppose himself, Dr. Gillies has completely demonstrated this boaster to be totally ignorant of the philosophy of Aristotle, and himself to be thoroughly master of the wisdom of the Stagirite. Perfectly acquainted both with Plato and Aristotle, Dr. Gillies draws their respective and comparative characters in such a manner as we think must be highly gratifying to our readers ; and we shall therefore quote the passage for their perusal. He had traced the notions and chimeras of the Platonicians from the time of Plato, through the Platonists, to the third century of the Christian æra.

“ From those Platonicians (he proceeds) a spurious philosophy, under venerable ancient names, was communicated to the idle loquacity of the Greeks of Constantinople, and by them finally diffused over the nations of the East and West ; among the Arabs, under the Abassides, in the eighth century, and at the revival of letters, among the Italians, and other nations of modern Europe. From the accounts which I have already given of the respective systems of Plato and Aristotle, it will be easy to perceive that the writings of the former were best adapted to the purposes of both Pythagoreans and Platonicians, they were equally industrious in imposing on themselves. A short comparison of Plato and Aristotle, the result of a careful study of their inestimable works, will place the matter in a clear point of view. Plato’s practical philosophy nearly coincides with Aristotle’s. Both of them are admirable teachers of a pure and sublime morality ; but their several modes of enforcing the same maxims are as different as the opposite bents of their genius. In Aristotle, demonstration is the principal ; and illustration, sparingly used as a decent *accessory* or *appendage*. Plato, on the contrary, disdains no ornament within his reach ; delights, after exciting surprise, to gratify well-prepared expectation, and condescends on subjects peculiarly within the province of reason, to use the language of passion and fancy, to strengthen argument by fable, and fortify belief by wonder ; whereas his rival, with more commanding authority, subdues even the heart and affections through the resistless conviction of the understanding. The form of composition, almost perpetually employed by Plato, is that of pure drama, a mode of writing excellently adapted to the display of his versatile genius and flowery fancy ; of a mind stored with images that he could combine with taste, and crowded with ideas that he could acutely discriminate. Yet, with all these advantages, his *enthusiasm* and love of the *marvellous*, his doctrine of *ideas*, and his *dæmon* world, his explanation of mythology by allegory, thus confounding the provinces of philosophy and popular superstition ; these shadowy prominences of Plato were calculated to allure and delight many who remained blind to his brightest merits, and thereby fitted the labours of this great genius rather to co-operate with, than counteract, the perverters of sense and science, who sprang up with wild luxuriance among the Greeks and Romans, after those nations had lost, as it were, their love of truth, together with their passion for true glory, their manly spirit, and their liberty. Under the Romans, these corrupters of learning, as well as philosophy, assumed the name of Eclectics, because they selected  
from

from all the different schools the tenets most agreeable to their fancy. But as Plato was their favourite idol, they were called also later Platonists or Platonicians; and having new-moulded to their own taste the wildest doctrines of their master, they applied them in this corrupt state to the interpretation of the philosophy of Aristotle."

The author enumerates the most distinguished names of this sect; and it appears to have included some men of real ability and learning; and at their head Plutarch and Longinus. After dwelling for a considerable length on the history of the Eclectics, he in a few words gives a view of their specific tenets.

"Upon a careful analysis of their writings, the whole of their pretended philosophy will be found to resolve itself into the great doctrines of theurgy and perfectibility; the former of which has lost all credit within the two last centuries, and the latter has vainly struggled for revival under the visionaries of the present times. Taking for their foundation Plato's ideas, and his *dæmon world*, commented and amplified by the philosophical legends through which Greek learning began shortly after the age of Alexander the Great, to be amalgamated with Asiatic fables and Egyptian superstition, the later Platonists raised a strange and motley edifice, bulky without greatness, and dazzling without real or steady splendour. The continual object indeed of the whole school was to reconcile Aristotle with Plato. It may seem extraordinary that a succession of men, deserving either of ridicule or of pity, should have been held in great estimation by their contemporaries for upwards of three centuries. But the Platonicians were coeval with the decrepitude of reason, as well as of manhood, since they began and flourished amidst the corruptions that ensued after the Roman world had been deformed by conflicting usurpers, overwhelmed by desolating barbarians, and remained in every province a prey to a brutal soldiery."

Such were the commentators upon Aristotle, whom Dr. Gillies rejects as guides to his meaning, which they were either incapable of comprehending, or, from the prepossessions of their sect, desirous of perverting. These are the guides which Mr. Taylor has chosen, guides as proper for a visionary sciolist as they are unfit for a sound philosopher.

As the Supplement to Dr. Gillies's Analysis, in demonstrating Aristotle to have delivered sense and reason, and to have delivered them intelligibly, without which they could be of no use, necessarily differed from Mr. Taylor, who would make the Stagirite the utterer of the mystical jargon of Mr. Taylor's models the Platonicians, this modern Eclectic is seized with a violent rage, and in that rage betakes himself to philosophical discussion. The result is a pamphlet which shall be the subject of the following article.

*An Answer to Dr. Gillies's Supplement to his new Analysis of Aristotle's Works; in which the unfaithfulness of his Translation of Aristotle's Ethics is unfolded.* By Thomas Taylor. Symonds. 1804. Pp. 92. 8vo.

THE motto which ushers in this answer serves as a sample of what the reader is to expect in the production.

Ἡρακλῆτος ἐγὼ τι με ὦ κατὰ εἶχετ' ἀμύσηται;  
 Οὐχ' ὑμῖν ἐποικουν, τοῖς δὲ μ' ἐπισπμενοῖς  
 Εἰς ἐμοὶ ἀνθρώπος τρισμύριοι οἱ δ' ἀναριθμοὶ  
 Οὐδεὶς ταυτ' αὐτῶ καὶ παρὰ Περσεφονῃ.

DIOG. LAERT.

Begone, ye *blockheads*! Heraclitus cries,  
 And leave my labours to the *learn'd* and *wise*;  
 By *wit*, by *knowledge*, studious to be read,  
 I scorn the *multitude*, alive and dead.

JOHNSON.

We remember an observation in the "Monthly Review," on some article which the author, in a preface, declared to be a very able and valuable performance. The Reviewer, it seems, thought otherwise; and after he had delivered his opinion, reverting to that which had been given by the author, the critic remarked that "a writer's judgment in favour of his own work can not be implicitly received as one of the canons of criticism," we are disposed to apply this remark to Mr. Taylor. We cannot admit him either to be learned or wise, merely because he himself tells us that he is learned and wise, nor every man to be a blockhead who may not allow to Mr. Taylor the same degree of erudition and wisdom, which he is pleased to allow to himself.

The first paragraph of the work continues the same style of arrogant assumption which the motto exhibits. "Dr. Gillies having thought proper to *attempt* a confutation of the proofs which *I* have brought forward to the public, of *his not having* given either the manner or the matter of Aristotle, in a work which *he calls* a translation of the ethics and politics of that philosopher, and as he has also presumed to ridicule the *most sublime* of Plato's doctrines, and to calumniate the best of his disciples, displaying in this attempt no less ignorance than illiberal invective, it now becomes necessary that *I should fully unfold* to the public the injustice which he has done to Aristotle, in that work, and also to the best of the Platonists, in the Supplement to the Analysis of Aristotle's Speculative works."

It would be difficult to find such a short passage so replete with egotism, and not merely the egotism of silly vanity, but of insolent arrogance. Who is this Mr. Thomas Taylor, who undertakes to be the general corrector of philosophical error, and the only man who understands Plato and Aristotle? We know nothing of his years, but from his dictatorial presumption we should suppose him a raw boy fresh from some dissenting academy, where he may have been the best  
 Greek

Greek scholar, and may have measured the extent of possible attainment by the very limited attainments of such seminaries. He gives judgment with all the unhesitating confidence of juvenile inexperience and presumptuous ignorance. He affirms that Dr. Gillies is unacquainted with the acroamatic writings of Aristotle, *because* he does not find out that they are remarkably obscure. Dr. Gillies bringing to the investigation of Aristotle that clear and vigorous cast of understanding which is founded in strong common sense, and possessing the learning and philosophy which such an understanding is peculiarly fitted to acquire, discovers in Aristotle every position, principle, series of reasoning, and moral lesson which the works of such a profound philosopher contain, and which a precise, accurate, and perspicuous writer can express. What the powerful, informed, and cultivated intellect of Dr. Gillies comprehends his ability and skill render luminous to a reader. Mr. Taylor carrying to the consideration of Aristotle a flimsy understanding, that is well fitted for being a receptacle of sciolism, and a visionary imagination that is become more eccentric from copying extravagant models, conceives himself to discover in the deepest and clearest of fables great quantities of that mud which exists in his own brain.

There was once, in a certain Scottish presbytery, an honest clergyman, who was a great reader, but unfortunately very deficient in the thinking faculty. One day this pastor was employed in an exercise called lecturing; that is, either explaining the Scriptures, or trying to explain the Scriptures. The subject was a practical portion of one of St. Paul's Epistles, which is as clear as possible, for fully digested thoughts, expressed in the plainest and most significant language. But the poor preacher could make no hand of it, and after going backwards and forwards, but without coming one whit nearer the point, he very gravely told the congregation, that the apostle purposefully disguised his own meaning. The fault was not in Paul, but in the person who undertook to interpret him, without having a line of understanding sufficiently long for diving beyond the very surface. He made a mystery of what was obviously intelligible, but that he could not understand. Mr. Taylor has a great propensity to the creation of such mysteries. Our author cites the same chapter of Aristotle that was quoted by Dr. Gillies, and affects to vilify the version. We have compared the original with the two translations. The performance of Dr. Gillies does not adhere so closely to the Greek words as to give particle for particle, but he presents the whole of the sense in an unbroken series. The translation of Mr. Taylor, we really do not understand, and we must allow him the praise which he so ardently seeks, that he is unintelligible. In some parts, indeed, we can, through the cloudy darkness of his language, perceive some glimmering of meaning, but the sense quickly eludes his grasp. He is like one playing at blindman's-buff, who is sometimes near getting hold of an object of his pursuit, but again loses it, and even runs his head against posts and walls. Mr. Taylor repeats the extravagant and nonsensical jargon

jargon of Pythagorean numbers and Platonic ideas, as having a real substantial existence in nature, and as being the true causes of the universe; and after pouring out his invectives against the Analysis and Supplement of Dr. Gillies, he proceeds to bespatter Gillies's translation of the "Ethics and Politics." When he censures the interpreter of Aristotle violently, this visionary sciolist presents to the reader the translation which he would recommend; and in this manner we have before us both their versions of various passages. One of the leading differences between the translations of Taylor and Gillies is, that *Taylor literally gives word for word, GILLIES SENSE FOR SENSE.* Mr. Taylor's translation regards every article, noun, pronoun, verb, and participle, adverb, conjunction, preposition, and would form a very good model for a boy translating a Greek passage, to shew his grammatical knowledge of that tongue, but the version of Taylor does not shew the reader what the original philosopher is doing. Gillies, without such a superstitious adherence to the Grecian idiom (when his object is to write English), gives the sense of the Grecian sage in the purest English. Mr. Taylor is evidently a mere verbal scholar, and such have their use. We doubt not he might pass muster as Greek usher in an academy; but philosophy appears to be beyond his reach. There is a common mistake among writers, that what they suppose themselves to be very fond of, therein they must excel. This is a very gross misapprehension. In most cases mental as well as corporeal propensity often exists without power. Mr. Taylor, we believe, may suppose himself born, as he declares he is, for restoring the purity of philosophy, and may conscientiously declare he believes the divinity favourable to his undertaking. We as conscientiously declare our conviction, that if it was the intention of Providence that Mr. Taylor, as he himself says, "*was to preserve to posterity the elements of the virtues, and the rules of truth, as a paternal and immortal inheritance,*" the divine wisdom would have afforded to a person destined for such important purposes, a much greater portion of human wisdom. In fact we can see no marks of peculiar divine favour in a common and blundering understanding, that has been able to attain a dictionary making knowledge of an antient tongue, but has quite misconceived the writings that he has met in that tongue.

Little as Mr. Taylor has shewn himself fitted for comprehending the sages of Greece, yet we are far from deeming him unqualified for useful productions on subjects connected with the Greek. We should suppose the talents and acquirements of Mr. Taylor might produce Greek grammatical exercises, on the model of Turner's Latin, or might make improvements on the Eaton grammar. We think the number of conjugations might be lessened, and changes might be made in the declensions of nouns. Boys might be the better for such a direction of Mr. Taylor's powers and acquirements; but we are afraid men can never derive much benefit from the time he may be pleased to bestow on Plato or Aristotle.



*An Essay on the Principle of Commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland; with an Inquiry into the practical Effects of the Bank Restrictions.* By John Leslie Forster, Esq. of Lincoln's Inn. 1 vol. 8vo. Pp., 208. 5s. Hatchard. 1804.

THE author informs us in his Introduction, that he originally intended to have confined his work to a brief examination of the system of commercial intercourse, which for some time has subsisted between Great Britain and Ireland; but in the prosecution of the inquiry, it appeared indispensable, previously to establish fixed and general principles. These he has applied more particularly to the intercourse between Great Britain and the Sister Island. The work is divided into six chapters, of which the first three are devoted to the general theory of exchange, and the rest to the examination and discussion of the state of exchange between Britain and Ireland, with its causes and relations.

The first chapter considers the general nature and the effects of the balance of debt. There is a difference between the balance of trade and the balance of debt. The former means the excess of exports above imports; and while political economy was imperfectly understood, was regarded as the criterion of the wealth of nations. But more enlarged experience matured and methodized into science, has demonstrated that riches, either relative or absolute, do not depend on the balance of trade, but on the amount of profit. The balance of debt is the excess of money to be paid beyond money to be received; or, in fact no more than what plain mercantile language denominates the balance of accounts. The balance of debt, our author maintains, can never be either favourable or unfavourable to any country. The trade of the bullion merchant for ever prevents the balance of debt from being permanently favourable to a country, by continually exporting in exchange for commodities the surplus quantity of the precious metals, which a temporary balance of debt had introduced. The balance of debt can never be permanently unfavourable to a country, because it is impossible permanently to exhaust it of the quantity of the precious metals necessary to its circulation. This position he illustrates by a detailed view of the reciprocal and relative demands for precious metals and other commodities.—His dissertation on this subject, manifests him acquainted with Adam Smith, and with later writers, who have treated of money and paper credit. With little novelty it contains considerable accuracy. Our author considers the connection between foreign expenditure and the balance of trade; and examines the balance of trade in its relation to national wealth. The balance of debt does not determine the rate of exchange. The unfavourableness of the exchange is commensurate with the expense of transmitting the precious metals from the debtor to the creditor country. This criterion he illustrates, by the  
exchange

exchange between London and Dublin. Our author takes a view of the *medium* in which payments are made. The measure of value may be augmented, or depreciated. If the medium consist of the precious metals, depreciation may proceed either from degradation or adulteration. If in paper, either in discredit or excess. The operation of these various causes he sketches.

He proceeds to apply his principles to the exchange between Great Britain and Ireland; examines the rates between various towns of Ireland and London. He attempts to prove, that there is an excess of paper issued both by the National Bank of Ireland and of England. His assertion respecting the first, is not evinced by his proofs and arguments; and respecting the second, it can be confuted by every man that has any experience in bank notes. Is not paper guaranteed by the nation as efficient a representative of commodities, as any that can be used. Has not the Bank effects to answer all its engagements; and will not a certain piece of paper, including the name of Abraham Newland, and containing the two words one thousand, purchase as much and as valuable commodities as nine hundred and fifty-two pieces of gold, and eight pieces of silver, having also a national guarantee. Both the paper and the gold are instruments for the circulation of commodities, and in Britain they are equivalent.—The rest of the work continues the detail on Irish exchange; and contains several observations that deserve the attention both of merchants and politicians. On the whole, however, we do not think his objections to the present system of Bank Restriction, supported by adequate arguments. He enters very fully into the consideration of Lord King's view of this subject.

“ It was first (he says) proposed by Lord King in the House of Lords, that a clause should be introduced into the Bank Restriction, obliging the Bank of Ireland to pay their paper in notes of the Bank of England. This measure, founded in the strictest justice, has been since fully adopted in principle by the Select Committee; in one respect, however, it appears that its consequences would be materially different from those which were originally expected from it. Instead of compelling the Irish Directors to diminish their issues, it might enable them eventually considerably to augment them; and it seems not to be the least of its recommendations, that it would convey to the National Bank that controul which it ought to possess, but which it does not. The Bank of Ireland, at present, is one of the many competitors for the supply of the Irish market; and although their issues to the amount of three millions may, in their present situation, be more than fall to their share; yet it does not follow, that, if their competitors were destroyed, three millions would then be too great a proportion. The Bank of Ireland is by many supposed to supply but one-half of the Dublin market: if those bankers, who at present supply the rest, were, like the bankers of London, to find it impossible to issue notes in competition with the National Bank, the Directors of the Bank of Ireland would find not only an opportunity, but a necessity, greatly to augment their issues, for the demands of Dublin alone.”

To the work is subjoined an Appendix, containing the official value of imports and exports of Ireland ; as well as their current value at recent periods ; and also tables of the rates of exchange. Its various contents are in many respects useful, and in that view deserving of notice.

## POETRY.

*Good Tidings! or, News from the Farm. A Poem.* By Robert Bloomfield, Author of the Farmer's Boy, &c.

WE have read the former productions of this poet with great pleasure, and took up his "*Good Tidings*" with expectations which have not, altogether, been fulfilled. Its comparative brevity, and the unprepossessing nature of its subject ; its *table octavo* size, and thirty-seven pages, rather qualified the pleasure we had anticipated from its perusal.—Such a compliment was certainly due to the discoverer of the vaccine inoculation, and few, perhaps, could have paid it with more feeling or more effect. The ravages the disease of the small-pox has made in Mr. B.'s own family, made it a subject of peculiar interest to him ; and he has rendered it so in a great degree to the reader. His picture of a "*Blind Boy*," who has been left by his play-fellows, is penned with peculiar felicity, and must awaken the most lively sympathy in the mind of every one, who reads it. He is described to

" Creep on the warm green turf for many an hour,  
And pluck by chance the white and yellow flow'r ;  
Smoothing their stems while resting on his knees,  
He binds a nosegay which he never sees ;  
Along the homeward path, then feels his way,  
*Lifting his brow against the shining day,*  
And, with a playful rapture round his eyes,  
Presents a fighting parent with the prize."

He describes his mother's anxiety during his illness, who

" Hour after hour, when all was still beside,  
When the pale night-light in its socket died,  
Alone she sat."

The burial of these wretched victims by night, is enforced by that poetical association of ideas, which it is useless to censure, and idle to praise.

" No bell was heard to toll, no funeral pray'r,  
No kindred bow'd, no wife, no children there ;  
Its horrid nature could inspire a dread,  
That cut the bonds of custom like a thread.  
The humble church-tow'r higher seem'd to shew,  
Illumin'd by their trembling light below,  
The solemn night-breeze struck each shiv'ring cheek ;  
Religious reverence forbade to speak :

The starting sexton his short sorrow shed,  
When the earth murmur'd on the coffin lid,  
And falling bones, and sighs of holy dread,  
Sounded a requiem to the silent dead."

But

" Let the serpent die ! this glorious prize  
Sets more than life and health before our eyes,  
For beauty triumphs too ! Beauty ! sweet name,  
Should rouse the mother's feelings into flame ;  
For where dwells she, who, while the virtues grow,  
With cold indiff'rence marks the aching brow ?  
Or, with a lifeless heart and recreant blood,  
Sighs not for daughters fair as well as good ?  
The wish is nature, and cannot decay,  
'Tis universal as the beams of day ;  
Nor less the wish of man."

We are reviewers, cold callous reviewers ; and though we could make objections to a few slight deviations from strict poetical propriety, we echo the author's sentiments with an alacrity which belongs to this world.— Though we are perfectly satisfied with our female circle of friends, we have no objection

" For song to rise with ampler pow'r to speak,  
The new-born influence of beauty's cheek,

Which

Shall catch new fires in ev'ry sacred grove ;  
Fresh inspiration from the lips of love,  
And write for ever on the rising mind—  
DEAD IS ONE MORTAL FOE OF HUMAN KIND !"

In page 33, we observed a glaring instance of the mistaken spondee,

" We sunk within a *boat's length* of the shore."

which is rank obstinate prose.

†

*Gayton Wake ; or, Mary Dodd, and her List of Merits. A Poem in four Parts.*  
By Robert Llwyd, Author of Beaumaris Bay. Williams, Strand. 1804.

AS Mr. Llwyd does not profess to be a man of education, we are not inclined to be severe on this little publication. Though there is not much melody in the verse, or much point in the attempts at humour in the poem itself, justice obliges us to say, that the author has used his stanzas as pegs to hang a number of very humorous and entertaining notes, which are full of anecdote and local information.

## POLITICS.

*A Brief Inquiry into the present Condition of the Navy of Great Britain, and its Resources: followed by some Suggestions calculated to remedy the Evils, the Existence of which is made apparent in the course of the Investigation,*  
8vo. Pp. 56. 1s. Highley. 1804.

**T**HIS tract is understood to be the production of a distinguished officer in the naval service. Of its author's integrity and professional skill, we have not the slightest doubt, but, though his motives may be pure, we fear that he is himself too much a party in the cause to be wholly free from prejudice. His "*Inquiry*" must be considered as an *attack* on the late Board of Admiralty; but, as an attack, it is feeble; his charges are not ably substantiated.

Our author's inquiry is thus prefaced: "In committing to the press the following observations on the present condition of the British Navy, the writer professes to have been influenced by a single motive, that of exciting the present Board of Admiralty to those exertions which alone can arouse our Marine from the torpid and enfeebled state into which it has fallen; and to that conciliatory, and prudent line of conduct which, while it may contribute to restore to it its pristine vigour, may be productive of zeal, unanimity, and a spirit of enterprize, in each of its dependent branches. It has been impossible for him to accomplish the aim he has had in view, without the production of many facts, which it has been painful to him to adduce; but, under circumstances of so pressing, and, indeed, of so alarming a nature, every other consideration has yielded to that of the public benefit. Whatever esteem he may privately entertain for those whose mistaken policy and erroneous measures, in their administrative capacity, have called forth all the severity of his animadversions, he could not have abstained from them without subjecting himself to the imputation of a criminal concealment."

Relying on the efficiency of our military force, it has been considered by many of our countrymen, that the blockading system, which has been so strictly followed up during the late and present wars, is rather prejudicial than serviceable; and that, were we to grant the enemy a free passage over, we might meet him hand to hand, and overwhelm him on our own shores, without harassing our officers and seamen, or incurring the wear and tear of our shipping. That such an opinion, however erroneous, should be entertained by many of our military characters, does not much surprise us; but, that a naval officer should recommend a cessation of blockade, is somewhat strange. As, however, every profession ought to be the most competent to decide on its own capabilities, we shall permit our author to speak for himself on this subject. "How far the blockade," says he, "which has been attempted, was to be justified on motives of state policy, on the breaking out of hostilities, is a question which does not apply to the immediate circumstances of war, when the enthusiastic ardour displayed by all ranks of British subjects, has given such a tone of vigour to our military preparations, that we feel the fullest confidence in the defensive means we should be enabled to assemble, if the enemy should effect a landing, at any point, of the formidable forces collected



collected for attack. Were it indeed possible to keep so strict a watch on the hostile shores, that every effort of the enemy to escape from his ports would be unavailing; that the fortuitous circumstances of calms, fogs, gales, the obscurity of the night, &c. would not in any degree advance his purposes; then would the eventual mischief inseparable from a blockade, by which our marine is threatened, find a compensation in our immediate security. But, until this can be effected with a certainty of success, the national interests ought not to be compromised, and our future offensive and defensive means unnecessarily abridged.

"The blockade of Brest, the expediency of which, in the first instance, is not to be controverted, has been followed up, with a persistence which would have been creditable to a more distant cause. It has already cost us one ship of the line, the *Magnificent*; but this is a trivial loss compared with that by which we are threatened. If this rigorous system should be still pursued, there is little doubt but that some of the ships, now in a most deplorable condition, both with respect to their hulls and stores, must be exposed to extreme risk. In the interim, what is the state of the crews? Harassed by continual watching and fatigues, the number of the sick have been augmented to a very alarming degree, inasmuch that it has been found necessary to dispatch Dr. Baird, the naval inspector of hospitals, to apply the best remedy in his power to this very serious and growing calamity. In the North Sea, one of our frigates, the *Crescent*, lately had thirty-six of her crew ill of the sea-scurvy. An instance of this nature did not occur during the entire progress of the late war. If the crews of the ships employed in the blockade labours under these physical derangements, the sufferings and privations to which they are exposed, by night and by day, must have an equally baneful effect on the feelings both of the officers and men. From the irritation of the latter, whose anxiety and impatience must be wrought to the highest pitch, we have, at least, to apprehend, that they may eventually become disgusted with a service which has been to them both painful and unprofitable. Without dwelling, however, on the probably future consequences, of the measures which have been pursued, it may not be amiss to observe, that at the present time, we can as ill afford to lose our seamen \* as our ships; and it is painful to reflect, for a moment even on the losses with which we are threatened, by the growth and progress of disease in our blockading squadrons. Taking into this account the destruction of the ships which, however solid their materials may be, cannot withstand much longer a service of such a nature, the prospect before us would be truly alarming, if we had not reason to

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\* It is not surprising that so many difficulties occurred, at the breaking out of hostilities, in manning our fleet. The spirit of emigration among the British seamen, and the encouragements proffered to them by their political enemy, were such that more than ten thousand are said to have emigrated from the port of London alone. The progress of this alarming defection of our seamen was well known at the time, but we cannot find that any attempt was made to apply a remedy. The economical system (for the *prudence* and *policy* of which we refer to the extract of Earl of Vincent's speech in 1783) to be acted on, forbade the adoption of any measures which could have a tendency to keep them at home, and to ensure their future services.

repose every confidence in those who have been chosen to extricate us from our difficulties. The task will be then to ascertain how far, and in what practicable mode, the blockade can be still pursued, without a manifest detriment to ourselves, and a risk of our most valuable interests. The better protection of our own shores, by expedients effectually adapted to frustrate the views of the enemy, will, without doubt, be one of the earliest objects of their enquiry."

This pamphlet might, without much impropriety, have been termed, *A Vindication of the private Ship Builders*. By professional men, we believe, it is pretty generally considered, that the service has too long been a prey to the avarice of these contracting gentry. They are, however, confident in the integrity of their own cause; and we learn, from our author, that, "To remove every unfavourable impression which may have been made on the public mind by the illiberal aspersions cast on them in the late proceedings in parliament, three of the principal builders in the river, Messrs. WELLS, BARNARD, and BRENT, who have, for many years, made the most commendable exertions for the advancement of the public service, declare their readiness to come forward, and to challenge a competition between the last three ships of the line built by them, for the service of his Majesty's government, and the three last built at the King's yards. If the former should not, in the opinion of professional men, and competent judges, be found to have been constructed with as good materials, and with as good workmanship, as the latter; these builders will not hesitate to make the country a present of a *line of battle ship*. They repeat every idea of a preference being given to King's built ships, over those which have been built by them under the specific contracts. The ships they have named for the comparison are the *Hero*, the *Repulse*, and the *Illustrious*."

The following statement, though it may not be wholly free from prejudice, sufficiently proves, that notwithstanding the late pretensions to reform, in his Majesty's dock yards, the Augean stable has not yet been *fully* cleansed.

"In the six dock yards of Portsmouth, Plymouth, Chatham, Deptford, Woolwich, and Sheerness, thirteen ships of the line are either building, or have been *ordered* to be built. Of these, three are first rates; four, second rates; and six, third rates, or ships to carry seventy-four guns. It is some consolation to know that one of the first rates, the *Hibernia*, building at Plymouth, is planked up, and may be launched this year. But our future prospects are not quite so cheering. The *Ocean*, of ninety-eight guns, a second rate, has been in progress, in Woolwich Yard, upwards of twelve years, and is, notwithstanding, still in her frame. The *Boyne*, likewise, a second rate, is building at Portsmouth, at which place the *Scipio*, of seventy-four guns has been in progress more than six years, and observes pretty nearly the same ratio of *dispatch* as the *Ocean*, a part only of her frame being cut out. The *Invincible*, of the same rate, building at Woolwich, has been in progress upwards of two years, but her keel is not yet laid. A first rate, the *Queen Charlotte*, has been three years in progress at Deptford; and the most that can be said respecting her is, that a few of her timbers have been cut out. The *Fame*, of 74 guns, building in the same yard, has a part of her frame up. At Chatham, the *Impregnable*, a second rate, is in her frame; the *Revenge*, of 74 guns, has a part of her frame up; and the *Warpite*, of the same force, is in progress. The *Caledonian*,

ledonian, a first rate, to be built at Plymouth, has been ordered several years, but her keel is not yet laid. The Union, of 98 guns, is under the same circumstances, in that yard; as is likewise the Bombay, a third rate, at Deptford. Four frigates, which are now constructing, and are in a greater or less state of forwardness, make up the sum total of the operations, as they refer to new ships in the King's yards.

"We may, however, according to the very logical reasoning of our late naval administration, safely place our dependence on them, for the furtherance of all our plans of maritime equipment. But to have carried into effect the very desirable purpose of rendering them what they have been inconsiderately described, if it even be granted that the ships with which they are provided are sufficiently numerous for every purpose of construction; and that an adequate space could have been found for the reception of the immense mass of stores of every description which must have been collected, it was necessary, in the first place, not only that the old establishment of artificers, labourers, &c. should have been kept up in its full and entire state, but likewise that a great majority of those employed in the private yards, should have been called in to their aid. Secondly, it was necessary that large purchases of timber, and other building materials should have been made at a time when they were easily procurable.

"To fulfil the former of these conditions, that of keeping up the full complement of artificers, &c. in the King's yards, what was the conduct of the late Admiralty, during the short interval of peace, which carried with it the certain prognostic of a warfare still more terrible than ever? It will naturally be supposed, that the motive of the visits which were paid to the different ports, was to hold out a cheering prospect of encouragement, to redress grievances where they were known to exist, and to conciliate every class and rank of the individuals employed in the Royal Arsenal, from the master builder, whose merit had raised him to the summit of his profession, down to the youth who had just thrown himself into the career of advancement. Not at all:—the abuses which were to be corrected, had made so powerful an impression on the imagination of our naval reformers, as to have obliterated every other consideration which prudence and policy might have suggested. The reasonings about parsimony, to which the noble earl, then at the head of the admiralty, alluded in his speech of 1783, were no longer "idle and unsubstantial," but were to be acted on to the utmost extent of which they were susceptible. To the end that the tree might flourish with greater vigour, all the branches that were deemed useless were to be lopped off. Men were to be considered, in this instance, as so many animals, and in the same way as it is not deemed to be any recommendation by the coachmaster, that the sorry hack he has under his charge has once been a high mettled racer; inasmuch, that when he is no longer able to work, his carcase is given, without reluctance, to the dogs; so it was that the reform in the dock yard was to be entered on by the discharge of the aged, the infirm, and the bed-ridden. The name which had stood the longest on the books of the clerk of the cheque, was, accordingly, the first to pass the muster; and this gave the young men time to make *their* reflections. What was the result of them? That as they could not flatter themselves with the prospect of a certain provision, when their services likewise should be past, the most prudent step they could take would be, to turn these services, in the interim, to the best account they could. Thus between those who were discharged by the government, on the saving plan,

plan, and those who discharged themselves, on the prudential plan \*, a chasm has been left in our Royal Arsenals, which it will not be able to fill up; and in despite of which it has been contended, that a part is now able to do more than the whole could formerly effect. This may be highly figurative, but it must be made to yield to facts.

"In one of the smaller of our dock yards, that of Woolwich, there is, at this time, a deficiency of 125 shipwrights, and 90 labourers. It has been found necessary to hire a certain number of the soldiers doing duty in the vicinity, to perform, as far as they may be competent to that purpose, the tasks assigned to the latter; but the services of the former, who may be considered, in their particular line, as artists of a very valuable description, cannot be so easily replaced. If they are equally short of complement in the other dock yards, it is demonstrable that there cannot be a sufficient number of hands to meet the exigencies of the common repairs which the war has rendered indispensibly requisite. At Deptford, likewise, the labourers fall considerably short in their numbers; they are, in their relative operations, as necessary as the shipwrights themselves; and when the proportion of them is reduced to a certain extent, the labours to be performed must be commensurately impeded."

The scarcity of timber is the next subject to which our author directs his attention.

"But a short interval," says he, "has elapsed, since the Navy Board made a communication to the late Admiralty to state, that as it had been represented to have been the fault of that Board, that the timber in the dock yards had been, as it then actually was, reduced to *the expenditure of a few months only*, it became necessary for them, the members of the Navy Board, publicly to refute the charge, and to prove that the whole of the difficulty, and the consequences which might result from it, arose from the conduct of their lordships respecting the receipt of timber, and the treatment which those who had contracted with them had received on its delivery.

"That, therefore, in justice to themselves, they had to request, that a committee of the House of Commons should be appointed, to inquire into their conduct on this occasion.

"That Sir WILLIAM RULE had returned without the smallest success, the timber dealers having entered into an engagement not to supply the Board; and that, for what might have been purchased twelve months since, at the price of four pounds five shillings and sixpence, ten pounds, and even more, were now demanded."

Farther on, he observes,

"It would scarcely be believed, if the artificers and other persons belonging to the dock yards at Portsmouth, were not ready to attest the fact, that on the 4th of the present month (May), not a single four inch plank was to be found in that yard. In proportion as scanty supplies of timber were obtained, it was instantly applied to the ships; and on the

\* Some time after the reform above alluded to, a letter was received and publicly handed about, from a British artificer, then engaged, together with more than an hundred others, at Bourdeaux, to his friend in Woolwich yard. This letter was filled with expressions of the satisfaction of himself, and of his countrymen, and colleagues, at the reception they had met on the other side, and the encouragements they had received.

arrival of a load, there was so much scrambling for it, more especially for the crooked timber, that disturbances were nearly excited among the workmen. In the case of a part of the crooked timber, the leaves were still green."

We shall conclude the present article with our author's proposed remedy for the scarcity of timber, which is unquestionably a serious evil.

"It being taken for granted, that the growth is inadequate to the consumption, which has been increased of late years by the augmented claims of our commerce, for which a proportional amount of freightage was to be provided, as well as by the efforts made to preserve our dominion by sea, our attention must necessarily be directed to every part of the globe, where there is a possibility of procuring timber, or naval stores of any description, which may be indispensable, and which we cannot obtain among ourselves. For the furtherance of this purpose, India presents itself as an inexhaustible source, whence we may derive our needful supplies. To provide them in abundance, and as early as may be practicable, will be our best and happiest economy." In the interim, it would, perhaps, be expedient that private builders should be prevented, by an act of the legislature, from constructing ships exceeding five hundred tons for the service of the merchants in general, and eight hundred tons for the East India Company. It would be politic, at the same time, in the government, to bestow bounties on those who should employ iron knees throughout, in ships of from five hundred to eight hundred tons. The laudable example of the Society for the Encouragement of Arts, Manufactures, and Commerce, by which encouragements are holden out to those who form large plantations of oaks and other trees, may be efficaciously followed by our legislators, who should offer similar bounties for every produce which may enter into the plan for the construction of ships."

*A Reply to a Pamphlet intitled "A Brief Enquiry into the Present Condition of the Navy of Great Britain:" wherein is clearly demonstrated the Force of the Enemy, and what was opposed to it by the late Board of Admiralty; as well as the actual Strength possessed by the King's Dock Yards, and their Ability to keep up and increase the Navy, without the Aid of Merchant Builders. 8vo. Pp. 36. 1s. Ginger. 1804.*

IN perusing this "Reply," we have been much interested. The author of the pamphlet which forms the subject of the preceding article, we are fully satisfied, wrote from principle; and, though he may not have established the truth of all that he has asserted, we fully acquit him of all intentional blame. The motives of the present writer we believe to be equally pure. It will be acknowledged, by every impartial reader, that he is completely master of his subject; and that in argument, information, and fact, he has greatly the advantage of the *Inquirer*. He is an advocate for the late Board of Admiralty, and consequently defends the system of blockade; he is not friendly to the contractors, yet he does not attempt to conceal the important facts which militate against the management of the King's dock yards, &c.

In repelling the insinuations which had been thrown out, relative to a want of energy in our naval department, he presents the following gratifying statement, which ought to inspire a due portion of confidence in our national strength.

"One thousand one hundred and five men above the vote of the House of Commons



*Commons for the year*, were raised previous to their retiring from office, independent of an efficient body of sea-fencibles, amounting to 31,945 men.

“ The *most exaggerated* accounts which have been received of the enemy's preparations, state them to consist of 48 sail of the line, 37 frigates, 22 corvettes, four praams (or sloops of war) 120 gun-brigs of the first class, carrying each six guns, and 2115 gun-boats, schuyts, and boats and vessels of every sort or description; to oppose which there were, on the day the late Admiralty retired, 88 sail of the line, 15 fifties, 125 frigates, 92 sloops, 18 bombs, 40 gun-brigs of 12 guns each, six gun-boats, 82 cutters and schooners, 41 armed ships, and 997 boats armed with guns, on the coast, besides five sail of the line, one fifty, four frigates, and three sloops, which will be ready to commission in the month of June. This statement includes as well the enemy's as our own force in every part of the world; but as the general attention of the country has been directed to the threatened invasion, I shall state the force which the enemy *is said to have prepared* for that purpose, and also that which the late Board of Admiralty *had allotted* to oppose it. From the Texel to Havre-de-Grace the enemy's preparations are said to consist of five sail of the line, six frigates, six corvettes, four praams, 120 gun-brigs of six guns, and 2115 gun-boats, schuyts, and other boats and vessels; to oppose which there were, under the command of Lord Keith and Sir James Saumarez, 21 sail of the line, seven fifties, 36 frigates, 30 sloops, 12 bombs, 29 gun-brigs of 12 guns each, 41 cutters and schooners, and 19 armed ships, independent of 925 boats and craft armed with guns, on the coast, in the Channel, and in the River Thames and Medway.”

“ In stating the number of men,” says he, “ I have followed the same plan as was adopted for making out the return to the House of Commons, because it is the only one from which a fair representation can be made: the *data* on which it is grounded being the number of men mustered at the latest period to which correct returns have been received at the Navy Office, and the number of men raised since that day at the several rendezvous.”

This pamphlet contains much important information relative to the Royal Dock Yards, and may be considered as furnishing abundant proof, that much, *very much*, yet remains to be done in the *reforming* way. It appears that, in a King's yard, each gang is composed of the *very best*, the *middling*, and the *worst* workmen that it contains, who all work together and receive wages alike; consequently, there is no stimulus for exertion, and the *best* men are brought down to the level of the *worst*. We really were not aware, that any of our national establishments were conducted on principles so congenial with those of PAINE's *Rights of Man*.

The *actual strength*, however, of the king's dock yards, which our author considers to be far greater than has been supposed, is highly consoling; and, with much satisfaction, we join with him in claiming the attention of administration to the following statement:—

“ I am able to assert, from the most accurate information, that the number of shipwrights and caulkers, exclusive of apprentices, employed in all the merchants' yards in England and Scotland, does not exceed 5329; and by the return laid before the House of Commons respecting the trade and navigation of the country for the year 1803, it appears that in the preceding year 967 ships, of 104,789 tons had been built in the merchants' yards

yards (exclusive of two ships of the line, of 3436 tons for the navy;) and that 15,750 ships of 1,801,458 tons, had been kept in repair. Of these shipwrights and caulkers no more than 1116 are employed in the River Thames, who, besides the almost exclusive trade of the India Company, amounting to 89,076 tons, and the building and keeping in repair a full proportion of the above tonnage of merchant-ships, are, it is contended, capable of launching five or six sail of the line per year for the navy.

“ By the return now before the House, it appears there are 3732 shipwrights and caulkers at this time employed in the king’s yards, of whom 862 are apprentices, which leaves 2870 efficient shipwrights and caulkers, admitted, generally speaking, by all parties, to be far better workmen than those in the merchants’ yards.

“ The *whole navy*, that is, every ship or vessel (exclusive of such as have been recently purchased) appertaining to the crown, *including* hulks, prison-ships, &c. consists of 160 sail of the line, 22 fifties, 218 frigates, and 430 sloops and smaller vessels, making in all 830 ships and vessels, of about 523,331 tons, of which about 114,000 tons have been *taken from the enemy*, and, I blush to say, about 246,000 tons *have been built by contract*, leaving to the eternal disgrace of the king’s yards, as their produce, notwithstanding they contain more than half the number of efficient shipwrights to be found in all the merchants’ yards of this kingdom, *no more than about 163,331 tons!* And will it be credited, that the shipwrights in the king’s yards were actually paid, during seven years of the late war, no less a sum than 1,962,636l. 18s. 9d. which is 80,775l. 6s. 3d. *more than the whole amount of building, and making the masts and yards of the whole navy* (as above stated) **EVEN INCLUDING ALL THE SHIPS TAKEN FROM THE ENEMY, AND BUILT BY CONTRACT!!** Let it not, however, be supposed, that the new ships built in the king’s yards are the only fruit which the country has received for the immense sums of money paid to the shipwrights therein: the case is very different, for much of their labour, *fettered and crippled as it is* by the mode of working them, which I have before pointed out, has been applied to the repairs of ships, and I may add, *mostly to those built by contract*. Of TWENTY-SIX sail of the line, which were in the action of the 1st of June, 1794, TEN had been built by contract, and cost 324,318l. on which had been expended in repairs (previous to the action) in the king’s yards, no less than 171,124l. The repairs of the contract-built ships which were in the actions of the 14th of February, 1797, and 1st of August, 1798, bore a still greater proportion to their original costs, and the EIGHT contract-built ships, which were in the action of the 11th October, 1797, (exclusive of the four India-ships which had never before been at sea) cost 231,258l. and their repairs in the king’s yards amounted to 172,400l.

“ From the foregoing statement, it appears that 5329 shipwrights and caulkers (exclusive of apprentices) in the *merchants’ yards*, can not only keep in repair nearly TWO MILLIONS OF TONS of shipping (which are in *constant wear*, and not lying in the harbours, as one third of the royal navy has, and ever will) and build upwards of 100,000 tons per year, but also add one half to the list of the navy, whilst 2870 shipwrights and caulkers in the king’s yards have not kept in repair *five hundred and twenty-three thousand two hundred and thirty one* tons, and have built only 29 sail of the line in 24 years. Moreover, let it be remembered, as a *well authenticated fact*, that 46 shipwrights can, without any extraordinary exertion, build a 74 gun-ship

*in twelve months!* to which need only be added what has been stated by Mr. Wells, "that in the year 1795 he launched from *his yard* 8000 tons of shipping *more than* any three of his majesty's yards together launched in the same period." I find that Mr. Wells has, at this time, in his yard, 140 shipwrights (apprentices included) which is 17 more than can be found in the employ of any other merchant-builder in the kingdom. What conclusion then, let me ask, must be drawn with respect to the mode of working of the men in the king's yards, and *what they ought to perform*, when it is known, that three of the king's yards averaged, during the whole of the year 1795, TWO THOUSAND FIVE HUNDRED AND THIRTY shipwrights, apprentices included."

In contradiction to the author of the "*Inquiry*," but, we believe, in accordance with the opinion of most professional men, the writer of the tract before us will not admit, that contract-built ships are so well put together as those which are built in the king's yards; and, as to which should have the preference, from economical views, we conceive that there cannot be much doubt, after perusing the following statement:

"It was far from my wish to have said any thing respecting the measures which the present First Lord of the Admiralty may think proper or be advised to pursue, with regard to the Navy; nor should I have touched on the subject, had not the Brief Enquirer made an observation, "that the best mode of giving new vigour and energy to our marine, consists in the employment of the merchant-docks for the repair of the ships in ordinary, &c." If any man shall have given this advice to the present First Lord of the Admiralty, the following statement will shew how unworthy he is, *be he who he may*, of his Lordship's confidence. I have purposely selected the circumstances attending the *Boston*, because she was repaired by Mr. Wells, who concludes his letter by saying, 'that not *one sixpence* of his fortune has hitherto been derived from government; but that in his future contracts he means to secure to himself what he shall consider as a just profit.'

"The *Boston*, a 32 gun frigate, of 676 tons, was built by contract in the River Thames, in the year 1762, for 7534*l*, between which time and 1781, a period of 19 years, there was expended on her in repairs in the king's yards the sum of 9522*l*. In 1783 she was repaired by contract in Mr. Perry's yard, for FOURTEEN THOUSAND TWO HUNDRED AND THIRTY-FOUR POUNDS; and in the same year the *Greyhound*, a 32 gun frigate, of 682 tons, was built by another contractor, for 9872*l*. and had not one shilling laid out upon her in repair before 1794, a period of 11 years, whilst the *Boston* in 1791, after a lapse of *only eight years* from the repair by contract, which had cost *such an enormous sum*, was again repaired by Mr. Wells at the expence of *fourteen thousand four hundred and fifty-three pounds*, at which time a *new ship of her size and class* (at the contract price then paid, viz. 12*l*. 4*s*. per ton) would have cost no more than 8247*l*.!!!

Various other points are discussed in this tract: in most instances, the reasoning of the author is sound, his inferences fair, and his conclusions just. It is altogether the most interesting, and the most important publication that we have seen, relative to the present state of the British navy.

*An Answer to Mr. Pitt's Attack upon Earl St. Vincent and the Admiralty, in his Motion for an Enquiry into the State of the Naval Defence of the Country, on the 15th of March, 1804.* 8vo. Pp. 58. 1s. 6d. Ebers. 1804.

*Audi alteram Partem; or, the Real Situation of the Navy of Great Britain at the Period of Lord St. Vincent's Resignation; being a Reply to the Mistratements of "An Answer to Mr. Pitt's Attack upon Earl St. Vincent and the Admiralty;" also containing the Substance of a suppressed Pamphlet on the same Subject. By an Officer of his Majesty's Navy.* 8vo. Pp. 68. Budd. 1804.

ADHUC sub judice lis est. This pamphlet having been subjected to the cognizance of another tribunal, we critics shall not presume to pronounce judgment upon it. And as the two pamphlets are so materially connected, it would not be fair to criticise the one without the other. One word, however, on the *Criminal Information* lately moved for against the author of *Audi alteram Partem*. Mr. Erskine, the counsel for Lord St. Vincent, laboured to prove that it must have been written by the same author who composed another pamphlet which was suppressed, and all the copies of which were sent to the Admiralty. But, without entering into the merits of his argument, we shall simply state, that we happen to know that he is egregiously mistaken; for that the author of the suppressed pamphlet had no concern whatever with the pamphlet before us, and does not, to this moment, know by whom it was written. So much for *presumptive*, or rather *argumentative*, proofs. But let not Mr. Erskine deduce from this accidental knowledge of ours, that we wrote the suppressed pamphlet ourselves, for his deduction would again be erroneous, for, strange as it may appear to him, we have never even read it.

## DIVINITY.

*God and our Country. A Sermon, preached at the Parish Church of Giggleswick, in Craven, August 14; also at Trinity Church, Leeds, August 21, 1803.* By Rowland Ingram, B. D. Published by request. 8vo. Pp. 16. 4d. or 3s. a dozen. Binns, Leeds; Hatchard, London.

A SENSIBLE discourse, from the 1st verse of the 97th Psalm, calculated to inspire a just confidence in God, and to teach man to regulate his actions by just principles. In a political point of view, too, it is highly judicious and praiseworthy.

*A Discourse occasioned by the Death of the late Walter Taylor, Esq. of Portwood; preached at South Shoreham Church, on the 8th of May, 1803.* By Daniel Lancaster, A. B. Curate of South Shoreham. 8vo. Pp. 40. 1s. 6d. Robins, Winchester; Cadell and Davies, London; Ware, Whitehaven.

OF all sermons, perhaps funeral sermons are the most difficult to compose; as the composition of them requires, not only great knowledge, but an extraordinary degree of judgment in the application of it. In the discourse before us, these indispensable requisites are not to be found; the preacher,

preacher, indeed, makes some very appropriate observations upon death, but when he comes to the immediate subject of his discourse, he assumes a colloquial style, very ill-suited to the pulpit, and enters into such details as, we apprehend, were never before introduced into a sermon. When we read the following passage, and some others of the same kind, we were almost persuaded that we had made a mistake, and had taken up a newspaper instead of a sermon.

“As Mr. Taylor has lived among you all his life, the circumstances of it are well known, and it would be unnecessary to dwell on them. He is known to the world chiefly as a man of genius in mechanics, and the inventor of the curious machinery at Wood-Mill. His father and himself brought these machines, I understand, from nothing (showing the futility of the old adage ‘Ex nihilo nihil fit’) to the state in which they are now found; and the history of them is remarkable\*. The British navy is supplied with pulleys, made by means of this machinery, with so much accuracy, that the friction is considerably reduced, and the purchase, consequently, increased, so that they must have been the means of saving many lives. Ships can be moved with much less force, and more expedition by them than the old ones; a circumstance of great importance in the day of battle, especially where the force on both sides is nearly equal; and of the like importance in situations of hazard, where there is danger of shipwrecks. Mr. Taylor’s father, in a voyage up the Mediterranean Sea, was in frequent danger of being cast away, owing to the sailors not being able to get the sails up and down in an expeditious manner, from the erroneous principles on which the machines for executing it were constructed, and which led to the present invention of cutting them with a circular saw, by means of a slide.

“When I read what it was that first suggested the idea of the slide, of which Mr. Taylor has made so famous a use, and which has been so beneficial to his country; it put me in mind of Sir Isaac Newton, who is said to have taken the first suggestion of his great principle of gravitation from the falling of an apple from a tree to the ground. Mere trivies sometimes lead to the most important discoveries.”

We might extend our animadversions on this discourse, without transgressing the bounds of candour, or the laws of criticism, but it is an unpleasant task to dwell on defects where goodness of intention is manifest. We shall only add, therefore, that the object of our preacher’s panegyric appears to have been “an excellent person;” and, though a dissenter, “was very desirous that I (Mr. Lancaster, the curate), should have some preferment.”

*The Right and Duty of defensive War; a Sermon preached before a Society of Unitarian Dissenters at Sheffield, on the 19th of October, 1803, being a Day recommended by Government for a National Fast. To which is added an Appendix,*

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\* “See the second volume of the Hampshire Repository, which contains an account of his pumps and blocks, accompanied with plates, the accuracy of which may be depended on, as I know it was communicated by Mr. Taylor; he often mentioned to me in conversation the principal facts contained in that narrative.” Surely this is the first time that *pumps and blocks* ever figured in a sermon!



*containing some Observations on the French Preparations for Invasion, and on the Mode of National Defence, &c.* 8vo. Pp. 52. 1s. 6d. Gales, Sheffield; Johnson, London.

MUCH, nay radically, as we differ from Mr. Taylor, on many important points of religion and politics, we cannot withhold our tribute of applause from one of the most animated and most eloquent discourses which has been published during the present contest. The Right and Duty of defensive War, which none but fools who misunderstand, or fanatics who misrepresent the Scriptures, can possibly question, are here perspicuously explained, and forcibly inculcated; and the Appendix contains many judicious remarks on the designs and resources of our enemy, and on the means of opposing them with success.

On the origin and principles of the French Revolution; on the American Rebellion; on the late war; on the ministers who waged it; and on religious *toleration*, and parliamentary reform, the author's notions are as crude and as erroneous, as they are clear and correct on the subjects above-mentioned.

*The Obligation and Mode of keeping a public Fast. A Sermon, preached at the Parish Church of Rempstone, Nottinghamshire, on Friday, May 25, 1804.* By Edward Pearson, B. D. Rector, 12mo. Pp. 32. 6d. Tupman, Nottingham; Hatchard, London.

WE never take up a book written by this able divine, and sound churchman, without a strong expectation of being edified by its perusal. Nor has this expectation ever yet been disappointed. In the sermon before us Mr. Pearson considers the necessary mode of keeping a public fast in a proper point of view, and explains it to the satisfaction of every good Christian. It is a discourse of great merit, and ought to be universally read.

## MISCELLANIES.

*The Triad, addressed to the People of the United Empire, in the Beginning of a Storm; the best Bower, Sheet, and spare Anchors a-head.* 8vo. Pp. 30. 1s. Hatchard, 1804.

UNDER this quaint title, we have three Essays, which the author distinguishes as metaphysical, political, and poetical. The subjects are, Faith, Hope, and Charity. Of these Essays the first is incomparably the best. It contains a most serious and impressive appeal to the consciences of the immoral and the irreligious. The second has no relation to its professed subject, except in the closing sentence;—"Let us entertain the firm Hope, that our monarch may long be preserved as the guardian of our isles; and when he ceases to exist, we will combine loyalty with religion, while we repeat our orisons: "Our Father, which art in Heaven!" The poetical Ode to Charity is not above mediocrity. The sentiments, however, of the whole composition are excellent; and it displays good sense combined with good principles.

*Strictures upon the Merits of Young Roscius.* By J. Jackson, 8vo. Pp. 77. 2s. 6d. Robinsons, 1804.

MR. JACKSON, we understand, is the manager of the Edinburgh Theatre, and congratulates himself highly on having had the *honour* of introducing Master William Henry West Betty, *alias* the Young Roscius, to the notice of a British audience. Mr. Jackson represents himself to have been dreadfully annoyed by the attacks of the Scotch critics, who have not been willing to consider the little hero of the buskin, as “a youth presented by Heaven, and fully instructed by the inspiring voice of nature.” Speaking of young Betty’s acting, our manager says:—“It is one of those singularities of nature that neither history nor tradition can furnish; but which is now beheld by us, and never can be seen again, till the author of all things shall, when he thinks meet, condescend to endue another stripling in embryo, with a similar incredible combination of stage endowments for the gratification of cotemporary admirers.”

We have not yet had the *honour*—the *felicity*—of seeing this theatrical phenomenon, consequently cannot decide between the Scotch manager and the Scotch critics. We have to observe, however, that Mr. Jackson’s performance exhibits nothing that can be termed criticism; that the information afforded respecting the Young Roscius is extremely scanty; and that the pamphlet is made up of the accounts of controversies, &c. which can excite no interest either in us or the public.

*Critical Essays on the Dramatic Excellencies of the Young Roscius.* By Gentlemen of distinguished Literary Talents, and theatrical Amateurs, opposed to the Hypercriticisms of anonymous Writers, who assume the Signatures of Justus, Ennius, and Crito. Interspersed with authentic and interesting Anecdotes of this wonderful Phenomenon, who so brightly illumines the theatric Hemisphere; containing also an Account of his Irish, Scotch, and English Provincial and Metropolitan Engagements, &c. &c. Faithfully compiled by J. Bisset, Museum, Birmingham, Author of the Patriotic Clarion, &c. &c. 8vo. Pp. 91. 2s. 6d. Johnson. 1804.

Would that we had our half-crown again!

THIS is one of the most unblushing catchpennies that we ever recollect meeting with. It consists of neither more nor less than a collection of all the Addresses, Epigrams, Impromptus, Essays, Letters, and pretended Criticisms, in all shapes, with which the London and provincial newspapers have been crammed for the last three or four months, respecting the youth who is affectedly termed the *Young Roscius*. Such compilations may be amusing to some people; but, of such readers, we pity their taste! Mr. Jackson’s pamphlet, too, is quoted without mercy, four or five pages at a time.

It is long, very long, since we witnessed such a specimen of pamphlet-making; and long, *very long*, may it be before we are condemned to witness such another.

## REVIEWERS REVIEWED.

BISHOP HORSLEY'S EUCLID, AND THE EDINBURGH REVIEW.  
TO THE EDITOR.

SIR,

I HAVE long perceived, that the object of the Edinburgh Review is, to run down all literature, that can come in competition with Scotch literature. The degrading manner in which the gentlemen engaged in that work, have spoken of General Vallancey, Pinkerton, and some later writers, upon Celtic Antiquities, is shameful. Even Davis's Celtic Researches, though it contains some extravagant whims, is a work that deserves more respectful treatment than they have given it. But it cannot be expected, that any Scotchman should forgive an Englishman, who refuses his assent to the opinion, which all Scotchmen profess to hold of Robert Simson; that he was the *greatest mathematician* the world ever saw. The truth is, he was no inconsiderable man; but his learning in mathematics was confined, and his powers of invention were very narrow. He is not to be named either with our Cotes, or with his own pupil, the late Matthew Stewart, or with Hamilton, (now an Irish Bishop,) whose work upon Conic Sections is far superior to Robert Simson's, in the purity and elegance of the Demonstrations. With respect to Bishop Horsley's Euclid, it is observable that the Scotch Critic either passes over in silence, or mentions with a slight unwilling commendation, the most material alterations that he has made, except where Robert Simson is concerned. He quarrels with what the Bishop has given as a demonstration of the axiom about parallel straight lines, as resting upon a tacit assumption of something not proved. The truth is, that his demonstration differs from Robert Simson's only in the brevity of it, his Lordship's occupying a few lines, Simson's many pages. But the *principle* of proof, after all that Simson has written about it, the same with Simson as with his Lordship; and it is as much assumed by Simson as it is by the Bishop. *He has endeavoured to conceal the fact, that he assumes a principle of demonstration by a vast show of theorems, which amount at last to nothing, leaving the real principle unproved.—The Bishop assumes it, and makes no secret that he assumes it.* The principle is this, that the ultimate meeting of two straight lines, which tend towards one another is a thing involved in the very idea of *straightness*.—If tending towards one another they do not ultimately meet; one can only be, because one of them at least is not straight. Having proved, therefore, of two straight lines, that they tend towards one another, his Lordship concludes, without more ado, that they will meet.

The Scotch Critic taxes Bishop Horsley with following Simson, without acknowledging his Lordship's obligations to him, in the corrections of the definitions of the eleventh book. Now this is a *disparaging falsehood* on the part of the Scotch Critic. In the corrections the Bishop has made of the definitions of the eleventh book, his Lordship owes no obligation to Robert Simson; his Lordship's corrections are very different from Simson's, nor were they suggested to him, nor indeed could they be suggested to any one, by any thing Simson has written. Let any one compare Simson's Euclid and the Bishop's, and say, where he can find in Simson's the co-  
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collary which his Lordship has added to the definitions of a solid angle, the eleventh of the former editions, the tenth of his Lordship's. Where he can find in Simson the corrections which his Lordship has made of the ninth definition of the former editions, the eleventh of his Lordship's, or the corollary, which his Lordship annexed to that definition. There is no part of the work in which his Lordship claims to be more original, than in this correction, and these two corollaries.

This Critic appears, like many of the Scotch mathematicians, to be little learned in the ancient languages. It may be imputed to his ignorance of the latin language, that he accuses his Lordship of speaking of Simson as ignorant of the *principles of Geometry*. This is the interpretation, which, in his ignorance of language, he puts upon a sentence in which the Bishop speaks of Simson as not having fallen upon the true principle for the general solution of a *particular problem*. To speak of him as generally ignorant of the principles of geometry, would have been indecorous, indeed; but the fact is, that his Lordship has spoken of him in a very different manner.

It is from the same sort of ignorance, that the Scotch Critic understands the Bishop as boasting of his own performances in the solution, or rather in detailing the solution of a very simple problem in logarithmical-arithmetic, when in fact he was speaking ironically of the great difficulty that Keil makes of it, which his Lordship maintains to be no difficulty at all, and to shew that it is none he gives the process. The Bishop, indeed, subjoins a method of his own, of which his Lordship has no otherwise boasted, than by asserting that it is more easy than the method which Keil recommends to avoid the supposed difficulty of the other, and which seems to have been used by few besides his Lordship; this is the real fact.

The Scotch Reviewer will find it too hard a task to write down, nor will his censure restrain the circulation of, the Bishop's work in the English Universities, nor among the English mathematicians; however he may prevail in the Scotch Universities, and among Scotch mathematicians, whose learning equals not their prejudice, which knows no bounds, and is illiberal and unjust, equally dishonourable to their individual and national character\*.

The Reviewer prefaces his remarks upon the Bishop's *Euclid*, with observations upon his Lordship's former publication, particularly his edition of Sir Isaac Newton's works. In the Reviewer's zeal to lower the credit of this undertaking, he says of the Bishop's comment upon the *Principia*, what in my opinion is its best eulogium. That it is such a comment as might have been given the very first year after the appearance of the original. This is just what the Bishop meant it should be. It could never be his Lordship's intention to incumber a comment upon the text of Newton with the elements of that previous knowledge, which the reader ought to bring with him; such as of Trigonometry, the Conic Sections, Mechanics, Optics, &c.; or to explain the advancements in science that have been made since the time of Newton, by the applica-

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\* This remark is certainly too general and too severe; and our respect for the Scotch literati and men of science, among whom we know many distinguished examples of eminent genius, learning, knowledge, and talents, united with the most honourable liberality of sentiment, is too great to suffer it to pass without notice. EDITOR,

tion of his principles. Such comments are always voluminous in a degree to be disgusting. They are always dull, and often more obscure than the text they should illustrate. His Lordship's intension was simply to clear away the difficulty and obscurity, in which Sir Isaac Newton's peculiar manner of writing, has left many parts of his great work involved. This, and neither more nor less than this, is the duty of a Commentator; and this certainly might have been done, by any one sufficiently versed in the pure and the mixed mathematics, the year after the Principia was published.

In my opinion there is nothing wanting in this work, but the life of the great man, of whose mind the work itself was intended to be, what it really is, the perfect transcript most judiciously preserved. This desideratum, written by his Lordship, in his usual nervous and manly style, in that classical manner, which gives an uncommon zest to every thing that he writes, would have been a compliment due to the philosophic genius of Newton, and not unbecoming of him, by whom it might have been so ably executed. I remain, Sir, your faithful and obedient servant,

*Westminster, Nov. 1804.*

ΔΕΑΤΑ.

THE SLAVE TRADE, AND THE EDINBURGH REVIEW.  
TO THE EDITOR.

SIR,

ONE of the distinguishing characteristics of your Review is opposition to visionary theories, and adherence to the salutary lessons of experience. This principle you have often occasion to apply to religion, morals, and politics; and sometimes to commerce. In your Review of last June, you did me the honour to bestow high praise on a Defence of the Slave Trade, which I attempted on the grounds of humanity, justice, and policy.

Various causes have since induced me to investigate that subject much more minutely, extensively, and deeply; and I am now preparing a work in two volumes, which I flatter myself you will not find unworthy of your attention. A preface to that performance will review the several criticisms that have been offered upon my late pamphlet. Of these, the most gratifying are your's, which has spoken in so very handsome and high terms of the object, plan, and execution; and the Edinburgh Review, which has bestowed THIRTY-THREE pages of the closest review print to a pamphlet of ninety pages of a large and open type, has endeavoured to controvert the statements, and overturn the arguments; but has endeavoured to no purpose.

There are many considerations which render the miscarriage of this undertaking of the Edinburgh Reviewer particularly striking; and peculiarly pleasing to the friends of the old system of commerce which experience has sanctioned, and which has rendered our West-India Colonies such abundant sources of wealth, revenue, and strength to the Mother Country. Whatever may be the defects of the Edinburgh Review, in point of political principles, liberal and just criticism, want of ability cannot be fairly imputed to some of their writers. The article in question bears every intrinsic evidence that it is the workmanship of one of their best hands. It exhibits ingenuity, invention, literary talents; and in short  
wants



wants nothing requisite to critical investigation, but impartial statement, logical deduction, and truth. Why does it want those qualities? Because the professed judge is really the advocate of a side, and cannot make more of his client's case. The Reviewer, according to the natural and usual mode of a pleader, presents the evidence on one side, and not on the other. To undo my statements and arguments, the Reviewer betakes himself to a repetition of the assertions made by Messrs. Clarkson and Wilberforce, in sundry pamphlets and speeches; also to quotations from the evidence which the Old Jewry Club, and their agent Mr. Clarkson collected through the country, and induced to deliver testimony before the committee. Our Critic refers to the witnesses, without any analysis of their testimony; without distinguishing the large mass of vague assertion and opinion from the very small quantity of specific fact; without considering what asseverations of that cloud of witnesses contradicted themselves, and violated every rule of probability and moral evidence. Our judge lumps them altogether, and by one round and comprehensive affirmation, declares them all worthy of belief. He carefully avoids the opposite evidence adduced by the first commercial, military, and naval characters; except so far that he summarily describes them all as undeserving of credit. Our judge farther assumes his clients to have demonstrated a position which they have hitherto only affirmed. "Calculations (he says) have demonstrated that the continuance of the trade is not at all necessary for keeping up the present stock of slaves, or even for insuring their gradual multiplication."—No calculation has demonstrated this position, and no calculation can demonstrate it. For it there are no data, but what refer to particular cases; and against it there is one general datum founded on a physical fact.—Throughout the colonies there is not one negro woman to two men, consequently propagation must decrease. All the calculations that a thousand Prices could bring together, never could prove that men would increase and multiply without a due proportion of women.

It is not surprising that the Edinburgh Reviewer, with all his ingenuity and ability, could not state authentic facts, or adduce sound and forcible arguments, to defend a cause which entirely rests on chimerical speculation; and neither on truth, reason, expediency, virtue, nor religion. The Reviewer really affords a very striking instance of the strength of that cause, which he has tried to attack. Having toiled for thirty-three pages, and in his labour manifested great power, yet done nothing effectual; he has clearly shewn, that nothing effectual is to be done, for overturning a system which saves many myriads from the sword and famine; and which constitutes such a momentous source of private and public opulence, and of national force to the British Empire.

I know, Mr. Editor, you would not wish this country to sacrifice her commercial prosperity to wild schemes of innovation; but must join me in deprecating the application of chimerical theory to trade, as well as to government and legislation. France and her St. Domingo negroes have as strongly borne testimony to the pernicious effects of hastily subverting long established systems, found on the whole beneficial, as France and her Corsican Tyrant!

Yours, with great respect,

Oxnam, Roxboroughshire,  
Nov. 15, 1804.

J. H.

THE MONTHLY MAGAZINE.  
TO THE EDITOR.

SIR,

I READ the other day by chance the half-yearly retrospect of Domestic Literature, published, July 28, in the Monthly Mag. on which, permit me as a correspondent, to make a few remarks. What we have been long accustomed to, we seldom think of doubting, as to its truth, propriety, or ornament: This must account for the readers of the Monthly Magazine not suggesting to the editors the utter want of meaning, service, or end of such a retrospect of literature as this. It is equally useless to the writer, and reader, as it can neither correct the former, nor direct the latter. Here is a history and examination of British publications for six months, with extracts and recommendations crammed into 37 pages; three fourths of the space of which is occupied by works printed by Phillips, and got up by, or under the direction of, that self-recommended, *book-making* junto, Dr. Aikin, and company. To those poor authors, who happen to publish out of the sphere or influence of this connection, and whose names are dragged in for no other purpose than to make this "retrospect" appear a general one, it can neither do good nor harm, as they must necessarily, from their brevity, approve without service, and censure without effect. Their remarks on philology and criticism seem to be introduced merely for the sake of striking a side blow at your critical journal, and the Edinbro' company; for after having named all the others, they have nothing to say *for* or *against* them, except that the "British Critic," although they do not like it, is not so bad as yours; and that the Analytical, which was abandoned in 1799, (mentioned in this half-yearly review of literature in *one thousand eight hundred and four*!!) notwithstanding it was conducted by gentlemen of *great ability*;\* and on a plan of *perfect impartiality*, *declined in sale*, and was given up (*probably on this account*) in the year above-mentioned. *O tempora, Oh! mores*, when *great ability* and *perfect impartiality* should be the cause of a review declining in sale!!!!!! Of the religion or politics of this latter mentioned journal, I believe there is little doubt. The former could not stand in their way of impartiality, for it was well known they *had none*, and the latter they never dare make known! But to return to our critic—I find it was left to you, Messrs. Editors of the Antijacobin Review, to be "the first and foremost in abuse and intolerance," to "lavish the most rancorous and insulting epithets," on those who differed from you in opinion, &c. &c. As they have done you the honour to allow that you take the lead, even of the Scottish crew, I must inform you that nothing but uncommon perseverance and industry will enable you to keep it,

"For emulation hath a thousand sons,"

And the toe of this "monthly," comes so near your heel, that he "galls your kibe." From what strange obscuration of politeness and propriety could you thus offend this *moderate* and WELL-MANNERED society of gentlemen critics? *They never deviate from their regular business* to insult and abuse, nor "foster antipathies against certain political or religious dogmata;" no, their whole conduct is a convincing proof of *THEIR* impartiality. I

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\* Probably Aikin, and Co.

consider, Mr. Editor, that your reputation requires *some acknowledgement* of this strange and unjustifiable conduct, and recommend that you do penance in a *sheet* by way of expiation. Whatever was left for you, ye vulgar and ungentlemanly editors, it remained for the proprietors of the "Monthly Magazine," to "dart like comets from the sphere of vulgar prejudices," not to steal the celestial fire of reason, but reflect the oblique moonshine of conceit. It remained for *them* to put the finishing stroke to the science of criticism; to write no books but what they review, and review no books but what they write \* and therefore *do* or *should* understand. This latter consideration is of no trifling importance, and entirely secures them from the reproach of condemning what may happen to be beyond their comprehension. Some six months ago, there was a long dispute between the "Critical Review," and the author of some strictures on the Chinese language, who, *sans ceremonie*, accused each other of the most profound ignorance; and after a very obstinate, and (on the one side) expensive literary warfare, with much confident and, (to me) learned, assertion, the question was left where they found it, undecided! This reminds me of a blind man, who, it is said, for *his amusement* counted the number of letters in the bible. If he *did* count them, he was a fool for his trouble, because he had only to assert a given number to obtain the same credit, and let those who disputed it *count after him*! But to return to our magazine reviewers. How much are their readers to give them credit for, when they say that, "this book possesses considerable merit," or that, "may be read with advantage," &c. &c.? It is merely saying that they must say *something*, and therefore they say *any thing*, which they consider is better than *nothing*, which is questionable. I could not help smiling, to find them frightened at the title page of the "Gazetteer of Scotland;" but as Lavater says, *we are physiognomists in every thing*! I must take the liberty of differing from them as to the labours of the missionary society, and lament that the inhabitants of the South sea should think so ill of the civilized world as the ignorance and fanaticism of these adventurers must lead them to. I allow, with them, that it is "throwing light upon the nature of the human mind," but, alas! only to render its "darkness visible!" A Chinese magistrate proved himself a century or two before these enthusiasts, who, hearing that two of them, a Baptist and a Methodist, had been quarrelling about the method of saving the soul of one of his countrymen, after reproofing them for offering their instructions on points where they differed themselves, *ordered them both into prison till they agreed!!!*

I remain, Mr. Editor, with respect, your's,

A.

St. James's Square,  
Wolverhampton, Oct. 9, 1804.

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\* If the reader will take the trouble to look over their retrospects of literature, he will find that the most trifling production brought out by this literary club, or *firm* of Aikin and Co. occupies more space than an Encyclopedia, published by another concern.

## LIFE OF NAPOLEON AND THE EUROPEAN MAGAZINE.

TO THE EDITORS, &amp;c.

GENTLEMEN,

**I** CALL on you for justice, and sure I am, that no claim of the kind can be unattended to by you, even for a moment.

The European Magazine, when reviewing a work called "*The Life of Napoleon, as it should be handed down to Posterity*," speaks as follows: "Whoever takes up this volume with the expectation of being informed of the life of Buonaparté will be disappointed. It is in truth a mere romance, in which the names of some of the French revolutionists are introduced; but the train of adventures the heroes are made to take a part in, are fictitious and improbable."

I beg leave to submit to you, Gentlemen, that the readers of the above might, and most probably would suppose, that the author of the work meant to avail himself of the advantages which a book would possess by giving information of the life of Buonaparté, and therefore the public is cautioned against being tricked into a purchase.

Any attempt to impose upon the public would receive condign punishment from the periodical publications, whose province and chief honour it is, to shield that public from imposition. Whatever may be the defects of the work, I indulge myself in the hope, that the following facts will honourably acquit me of any crime of the kind, and I have transmitted my defence to the other Reviewers, that my innocence may be generally known at the Tribunal of criticism.

The work, Gentlemen, was first advertised in the following words. "This day is published, in one Volume, the Life of Napoleon, as it should be handed down to Posterity, *a Novel*." and in the subsequent advertisements, the following addition was made: "Being an attempt to combine with adventure, such reflections arising out of the characters, that the work may not be deemed unworthy the perusal of the moralist and politician, as well as the *novel reader*."

This, with the title page, I hope would be sufficient, to discharge me from any imputation of any attempt to receive money of the public under false pretences; but to what I have said, I beg leave to add the evidence in my behalf, of the Critical Reviewers, who have liberally used words to the following effect? "The public will see, *by the title page*, that this is *not* intended as the real life of Buonaparté."

Pardon me, Gentlemen, for having taken up so much of your time, in a matter of so little importance to you; but which I assure you will excuse me, if I consider it of some consequence to myself, for the man who can be silent, or easy, under unmerited imputation, however his circumstances may shield him from any embarrassing consequences, either regards but little his own character, or treats with contempt the opinions of the world.

I am, Gentlemen,

Your obedient servant,

J. M—D.

August 4, 1804.

MISCEL.

## MISCELLANEOUS.

AN ENQUIRY INTO THE MERITS OF MR. PITT'S RETURN TO POWER.  
TO THE EDITOR.

SIR,

**A**LTHOUGH several months have elapsed since the present administration was formed, under the auspices of Mr. Pitt, and common sense, and candour, and decency, entertained a hope that the asperity, with which it was attacked, at first, would be softened; yet as disappointment will persevere in venting its rancorous malignity on the servants of the crown, a few plain observations on the subject may not, perhaps, be altogether useless; and if in any, however small, degree beneficial, no medium of communication can present itself scarcely so desirable as the Review, Sir, which is conducted by you.

The late administration being at length convinced that it possessed not, nor was able to regain, the confidence of the public, determined to retire; and his Majesty was, thereby, necessarily induced to place the government of the country in other hands. That Mr. Pitt should be the statesman to whom his Majesty would immediately resort, was the concurrent opinion of all parties at the time; accordingly a long interview takes place between the King and Mr. Pitt, the particulars of which must be known accurately to very few, but of which it is the common general impression that Mr. Pitt proposed to his Majesty the formation of an administration which should comprehend the talents and political influence of all those distinguished characters who had concurred in one common opinion of the incapacity of Mr. Addington's administration. To this proposal his Majesty is, generally, believed to have acceded with the single personal exception of Mr. Fox—with a confidence which reminds one of the poet Cowper's account of a modern patriot whom he describes to be most confident when palpably most wrong, it is by some affirmed that this recommendation of Mr. Fox to his Majesty's notice was not sincerely and honestly made by Mr. Pitt, or that if it were, it was most easily and weakly abandoned by him. This assertion however vehemently and *confidently* made, is one of that gratuitous description, which never influence the mind of any thinking man—and as no one legitimate inference can be drawn from a speculation merely arbitrary, it is a waste of words and time to advert any farther to this particular point. Of the recommendation itself much might be said with reference to his Majesty, who rejected it, and to Mr. Pitt, from whom it proceeded. It would require some small degree of ingenuity to answer satisfactorily one objection only (even if no other had been declared) which it is not difficult to imagine, might immediately occur to the mind of his Majesty. Mr. Fox had been removed from the privy council—on the very extensive meaning of that measure it is unnecessary to enlarge—those who remember, or who will refer to the circumstances which occasioned the removal of Mr. Fox, must perceive that it declared no less severe a judgment on him than that his views and declarations were hostile to the interests of his country, and particularly so to the monarchical part of our constitution; and, consequently, that he was an object of just jealousy to his Sovereign—if, therefore, on the proposition being



being made to the King, that Mr. Fox should be restored to his privy council, and admitted into his cabinet, his Majesty had required it to be pointed out to him, what Mr. Fox had done, by which he could be induced to alter the opinion once so strongly entertained against him; it is beyond the reach of my humble intellect to suggest to this enquiry any other answer on which the faintest shadow of reason could fall, than that the circumstances of the times were altered, and with them the peculiar apprehensions from those political sentiments, the declaration of which had drawn down upon him the most signal mark of his Sovereign's sense of offence. I think this to be the only plausible answer that could be made; but is it satisfactory? unless the sentiments themselves be changed, what security could his Majesty have, that when in power, Mr. Fox would not either create or avail himself of other circumstances favourable for the successful practical accomplishment of his political tenets; and where shall we look for any manifestation of this change of sentiment in Mr. Fox? From the time of the memorable removal of him from the Privy Council, with the consent and approbation, no doubt, of the Grenville party, to the end of the last war, can this party point out, I will be contented with one solitary circumstance, by which their then formidable opponent seemed to have purged himself of his peccant matter? Was it at the time of the mutiny in the fleet that Mr. Fox evinced these symptoms of purification? when his friend Mr. Sheridan rallied his strength of talents round his country, and in his apprehension of public danger, forgot for a moment his hostility to the then existing administration. I, Sir, am no panegyrist of Mr. Sheridan; he has done his country much mischief, but whatever may have been his motives, whether pure or base, on some few occasions, he has in point of fact "rendered the state some service." I allude particularly to his conduct, at the time above alluded to of the mutiny; also at the time of his Majesty's illness in the year 1801, and at the commencement of the present war; but never by accident or design, has Mr. Fox been found, what his friends say of Mr. Sheridan, *tripping*. There may be a mutiny in the fleet, there may be an experimental peace made, there may be a war entered into as just and necessary as ever the honour and security of a nation may demand; yet at the former crisis his tottering country will in vain look out for help from him, if he be unemployed in the councils of the state. At the peace he may rejoice, but why?—because it may be a glorious one for our enemy; and when this honourable war we are compelled to wage, he will harangue in the senate of his country in defence of the same enemy, and in such a strain of defence too, that he shall be called by a now forgiving friend, a pander to French baseness. Never, certainly, did any of the hired orators of Athens assist the purpose of Philip of Macedon more effectively, than did the man of the people, the champion of liberty in this country, the purpose of Buonaparté of Corsica! With respect to the King, therefore, it may be, perhaps, a strange political infatuation which dims my reason, but I shall never be induced to blame his Majesty, for refusing to admit Mr. Fox to his councils, as long as he can form an effective administration without him and his friends. The considerations upon the subject are, however, very different, when we view it with reference to Mr. Pitt's proposal, from those which present themselves on his Majesty's rejection.—That Mr. Pitt should be disposed to make an *experiment* which a large party in the country seemed to desire, that he should be inclined to forget

all former oppositions and irritations, and that he should be willing to bear a statesman of the highest talents and most varied attainments, and also of the most engaging manners, as a rival near his throne of power, cast not, surely, any unworthy reflections on the magnanimity and liberality of his mind. The common declamation against coalitions is most idle, and absurd, and must arise from ignorance of the nature of political contests, particularly as they spring from the spirit of the English constitution. If asperities of language, though frequently repeated, and differences of opinion, though wide and long protracted, afford a just pretext for perpetuity of resentments, it might be in the power of an artful and ambitious prince to take large strides over the liberties of this country, and to destroy the salutary influence arising from the wholesome reciprocal checks of the monarchical and democratical parts of our form of government upon each other. It is the expectation of these political reconciliations that holds out the alarm against destructive innovations on the rights of any condition in the state: it was this drawing together of formerly opposite parties that saved this country from being at one time the prey of absolute power, and at another the miserable desolation of republican waste; but unfortunately for Mr. Fox, his coalitions have been remarkable for the most apparent violent relinquishment of former opinions, either by himself or the party with whom he has formed the co-operations. I am aware that his friends observe, that it is not he, who has ever changed his sentiments, but the several parties which have at different periods connected themselves with him. It may be so, perhaps: but what confidence could Mr. Fox ever honestly have reposed in Lord North, or can he now repose in Lord Grenville or Mr. Windham? As far as the views and politics of different statesmen have been exhibited *in parliament* during the last ten years, the hostility between Mr. Fox and his new friends has been more keen, than between him and Mr. Pitt. With regard to the declarations and conduct of Mr. Fox *out of Parliament*, all parties but his own felt equal and similar indignation at them. In parliament, however, Mr. Fox and Mr. Pitt have differed, generally speaking, upon particular measures. Mr. Fox and Mr. Windham upon first principles. The political views of one, it was for years repeatedly said by the other, are absolutely inconsistent with the existence of the constitution of this country, and can lead to no other issue, than the most dreadful democratical revolution, while it was for as long a period, and as repeatedly retorted, the views of the other are full of ruin to the liberties of the people; and to the enjoyment of every object of national value. Let any adherent to Mr. Fox deny, if he can, that not twelve months since past, the language of the party was, Mr. Addington's administration is unequal to the present crisis; the circumstances of the times will not afford any pretext to Mr. Pitt attempting any violent and arbitrary plans, and we would rather have him in power now than Mr. Addington. *Any party but the Grenvilles*, there is in them a certain wildness, unfeelingness, insolence, and wrongheadedness, which render their very talents, eminent as they are, most mischievous. This, Sir, was the language of Mr. Fox's friends. It is not mine. It is really quite ludicrous. We hear at this day Foxite talk of Lord Grenville and Mr. Windham; the former, who was an insolent, impracticable statesman, whose haughty mind could not comprehend, because it would not descend to the consideration of the ordinary habits and feelings of mankind, and who was utterly deficient in that best of all senses, common sense, is now a cool,

a cool, temperate, statesman, has a profound comprehension, and takes the most extensive view of political relations; and Mr. Windham, who was a mere visionary, a fanciful metaphysician; one a pleasant speaker to be sure, but, God knows, half mad, is now a most enlightened, practicable, politician; while, it must be universally allowed, of both these statesmen, that their refusal to come in with Mr. Pitt, without Mr. Fox, is most *honourable*. (I have a word or two to say presently, upon this point of honour.)

Now, Sir, I am desirous to know, what have Mr. Windham and Lord Grenville done, that has wrought this prodigious change in the opinion of Mr. Fox's friends? I have heard, that when the two parties were first *approximating* to the *co-operation* which terminated in the *coalition*, Mr. Sheridan observed, Mr. Fox, by his union with Lord North, gave a severe blow to his own political consistency, and by the proposed union with the Grenvilles, will entirely destroy all his credit upon that point; and I cannot forbear from thinking that a consistent Foxite should entertain better hopes of the present administration, without the Grenvilles, than it would with them; because the more error is likely to arise from the presence of mischievous talent, than from the feebleness of inferior capacity; but it is said now, that to reconcile all these difficulties, the new friends of Mr. Fox are, at length, convinced that they have been in an error for many years, and therefore now they are desirous of exhibiting the first proof of great minds, and the brightest pledge of amendment by most magnanimously confessing their consciousness of long indulged mistake, and that under the firm opinion that Mr. Fox has formed the most perfect views of the real interests of this country; they have placed themselves under his protection, and consider him the head of their political interests. One of the most intelligent, and powerful, and sturdy of their supporters, has declared, that he at last has attained to an accurate knowledge of facts, in the misapprehension, of which he was long possessed with the idea of the excellence of Mr. Pitt's public conduct, and that he is now of opinion, that most of the mischiefs which the French revolution has left as a legacy to the world, are the result of the destructive course of politics adopted by Mr. Pitt. Probably, in some of these sad and irretrievable mistakes Lord Grenville, and Mr. Windham may have fallen, how heavily must the remembrance of them sit upon their souls! and yet how consolatory in their affliction to be received like penitent children, into the relenting bosom of Mr. Fox! Methinks, if this sort of penitentiary confession should be really made, I should be somewhat disposed to suspect its sincerity. This conviction has flashed upon their minds at an awkward time, when they were disappointed, and irritated. They are not dull men:—and while in power had means greater than they can have at present, of acquiring a variety of political knowledge, and of observing facts with greater accuracy, and nicety, and of tracing every thing to its secret; yet then they were all peremptoriness one way, and it is just now they are discovering their mistake. Probably, we shall learn, Sir, what are these sources of information, and may be permitted to retain our former sentiments till the film shall be withdrawn from our eyes. Thus much for the proposal and rejection of Mr. Fox, and the union between him and Lord Grenville and his party. It will be remembered, however, that Mr. Fox himself has publicly acquitted Mr. Pitt of the least dishonour in not having declined the wiles of his Majesty, when the principle of exclusion

was preferred. There was not any actual or implied understanding between these two statesmen, by which either of them was obligated to refuse a political station without the assistance of the other. Mr. Fox expressly affirmed thus in his memorable reply to the attack made upon him by the present Attorney General. Unfettered, therefore, by any such bonds as these, and obedient to the commands of his Majesty, Mr. Pitt undertakes the formation of a new administration, in which he offers to Lords Grenville and Spencer prominent situations. This offer is by these noblemen *ultimately* declined. I say ultimately, because their decision upon the subject was, as some very confidently assert, not instantaneous.

That Mr. Pitt should seek the assistance of these noblemen and their friends, was the confident expectation of all; that he might entertain a *hope* that his application to them would not be fruitless, subjects him not justly to the imputation of forming extravagant expectations: that his application was fruitless, has excited the surprise, and roused the indignation, of at least as many of the former political adherents to these noblemen, as it has conciliated the affection of their former political antagonists. Mr. Pitt had been the object of the frequent praise of the Grenville party; they had declared that they would for a time at least withdraw their opposition from any Government at the head of which he might be placed. It would not be straining their several and repeated declarations to affirm, that the mere absence of attack was not the extreme point of their promise. Yet, when on the very first measure of Mr. Pitt's, they opened an incessant and vigorous assault upon him, and were charged by the Minister with the inconsistency of their opposition with their former declarations respecting him, Lord Temple, as an organ of the party, was disposed to deny that these terms of praise, and these pledges of non-resistance, were ever uttered or given—till pressed most strongly, his Lordship, with no excess of graciousness, certainly, was driven to declare that, if he had formerly thought and spoken of his relation in language of eulogium, he was not at that time inclined to the same opinions. When it was publicly known that the Grenville family and party had refused their assistance to Government, the several reasons assigned by the friends of Mr. Fox, and by his Lordship, for that refusal, were contradictory. By the former it was said that a coalition having previously been formed between the parties, the Grenvilles could not, as men of honour, enter into any Administration from which he was excluded; while Lord Grenville himself denies the existence of any such political understanding as made his acceptance of the situation offered to him impossible, under the circumstances of the engagement, and confines his plea for declining the same to the principle of exclusion, which was adopted with reference to one statesman. It is needless, therefore, to discuss the question of *honour*, in the Grenvilles adhering to Mr. Fox; because, unless there had been a previous coalition, or, to use the softer phrase of the time—a co-operation, or, to adopt the still softer term, an approximation between the two parties, there could not be any honour in adhering to a compact, which was never entered into; and Lord Grenville negatives the existence of any such compact, at least as far as influencing his decision upon the subject. Perhaps there is more difficulty pressing on the Grenvilles on the score of honour in their desertion of Mr. Pitt, than in their union with Mr. Fox. It is to be lamented, that the spirit of party has attributed motives to Lord Grenville so dishonourable, as to remove entirely any credit from the representation of facts, which, if they

were true, would most amply justify the strongest conviction of his Lordship's unworthiness and ingratitude. The foul aspersions which some dare throw upon his Lordship is, that after it was known to him, that Mr. Fox was excluded from the new Administration, and after Mr. Pitt's proposal to his Lordship, of resuming his former seat in the Cabinet, he consented to accept the same; when a most illustrious Personage declared that the statesman, be he who he might, who, at that juncture, did not adhere to Mr. Fox, would be the object of his marked and uniform displeasure, whenever the opportunity offered of his shewing his favour or disapprobation; and this most improbable story concludes by telling, that upon this declaration, Lord Grenville retracted his consent, withdrew himself from Mr. Pitt, and resolved to unite with Mr. Fox in an immediate and concerted opposition to the new Government, and under the high auspices of the illustrious character, whose denunciation appalled the lofty spirit of the House of Grenville. You and I, Sir, who have been long accustomed to venerate the virtues and patriotism of the Grenville party, (their talents are now even with the friends of Mr. Fox beyond question,) will never credit this tale, until we receive confirmation of it "strong as proofs of Holy Writ." That Lord Grenville, Lord Spencer, and Mr. Windham should desert a Sovereign, who had never deserted them, (for, be it remembered, that they left—I will not say, deserted him, when they retired from Administration,) who, on the former and his family, had showered honours upon honours, is a black tale, if it be a true one:—Who that contemplates the admirable sense and manly mind of Lord Spencer; who that admires the generous chivalrous spirit of Mr. Windham, will believe either capable of acting upon a base, and degrading speculation?—It is impossible!—They could not proceed upon an idea that he, who would have reposed his confidence in them, would, by divine visitation, be not long permitted to support them; but that another would rise to power soon, and reward them for deserting him, to whom they were all indebted for whatever eminence their ambition had attained.—Yet, Sir, grossly improbable as this vile tale is, why did not Lord Grenville and his party, and Lord Spencer, accept the offers of their Sovereign? There was no pledge to Mr. Fox—Lord Grenville affirms there was not. Were the times of such unparalleled difficulty, as to make them in deep humility feel themselves unequal, with the assistance of Lord Melville and Mr. Pitt, to direct the affairs of Government with effect?—Surely, the dangers of the State were not so complicated and tremendous in the year 1803, as at very many periods during the Administration of which they formed a part?—In the year 1803 we were, certainly, involved in a war with an enemy, who threatened to carry desolation to the metropolis of our country; but in the year 98, we were also involved in a war, in which the like menaces were denounced against us: for some perilous years, during which these noblemen and their friends thought themselves, and were thought by their country, together with Mr. Pitt and Lord Melville, to form a most efficient Government; war from without, and treason from within, were conjointly oppressing and endangering us. The War in 1803 was popular with all those, who admitted the necessity and justice of the last war; and many who disapproved of the latter war, conceived the present to be absolutely necessary, if we set any value on our independence and our honour. I cannot, therefore, forbear from thinking that, on a balance of difficulties, those during the greater part of the time, when the Grenvilles were in power, exceeded both



both in number and intensity, those which beset us in the last year. Surely, it was not apprehended that Mr. Fox's powers were mightier in opposition than formerly, or Mr. Pitt's weaker in defence; each of these great characters retained their respective capacity: but they will say, as Mr. Fox was disposed to give Government his assistance, we consider that disposition of importance, so far exceeding every other consideration, that unless it be met, and encouraged, Government shall not have our assistance. The charge against the Grenvilles, of their having said that one man was alone sufficient for the Government of the Country, has given great offence; yet has not their conduct assented to a very similar proposition? Where is the great difference between saying, one man is alone sufficient, and, without the assistance of one man, no other combination of talents or influence can be effectual—(I admit there is some difference, but practically, very trifling;) yet in the refusal of the Grenvilles to come in without Mr. Fox, they expressly maintain the latter proposition, however angrily they may disclaim the first. The principle also, of forcing any given statesman, or party, upon the Sovereign, has, in terms, been disclaimed; but, I ask again, where is the great difference between the compulsion alluded to, and the virtual assertion, that unless the Sovereign shall receive into his confidence a particular man, the Administration which shall be formed without him, shall be opposed. If the union of the two former hostile parties, has not for its object the removal of Mr. Pitt, or rather of the present Administration, it will be impossible to conceive what object it has in view; and if this be its purpose, it is equivalent to the one of forcing his Majesty to receive Mr. Fox. It would be no difficult undertaking, Sir, to proceed in the consideration of this part of the subject; but I have already trespassed much upon you, and will hasten to the remainder of my inquiry. Lord Grenville then, and his party having refused to accept any seats in the Cabinet, because, as his Lordship's letter to Mr. Pitt states, a principle of exclusion has been admitted with respect to those, who were to form the Government—what was the course Mr. Pitt was to pursue?—There were those who hoped, that he would, under the circumstances, have told his Majesty, that he had in vain endeavoured to form an Administration, which could combine talents and influence sufficient for the crisis of the times; and that the only one he could form, would not be able to resist the combined forces, which would be marshalled against it; in other words, that he must throw his Majesty into the arms of Mr. Fox. Mr. Pitt, Sir, was an honest man, and better loved the King, who had been his benefactor, and the Constitution of his Country, than to desert his King and Constitution, because he was deserted by his old friends—and colleagues.—It was not that he feared the loss of power, and situation, he might have retained both in any Administration; for it never was thought of, at that time, whatever it may be now, that he should be excluded from any arrangement. The decision to which his vigorous mind arrived, was one, for which it is not very unbecoming to assert, his Majesty is under no small obligations to him; and for the principle of which, his Royal Highness the Prince of Wales is under scarcely inferior obligations. He resolved to attempt to conduct the affairs of the Empire without the aid of those, whose aid he asked, and even in despite of their opposition:—He resisted the principle of forcing upon the Sovereign any particular man or party; a principle, which one day or other perhaps, the Prince may acknowledge with gratitude; for much do we mistake his Royal Highness,

it on that, which I must term, melancholy event, that shall deprive our Country of his Royal Father, he would be well pleased with any party in the State, who, under whatever circumstances of political danger shall virtually announce to him, that unless he receives Mr. Pitt into his confidence, his Administration shall be opposed. Thus, Sir, have I enquired into the circumstances under which Mr. Pitt resumed his former high station in the Government of the Country, and feel myself fully justified in thinking, that from the moment he was commanded by his Majesty to form a new Administration to its ultimate arrangement his conduct was marked with liberality to former foes, affection and respect for former friends, zeal, for his Sovereign and his Country, and with that lofty intrepidity which has ever marked his public conduct. His measures were immediately opposed by the irritated and disappointed Coalition phalanx. No time has elapsed sufficient to ascertain the merit of his plans; though it is much to be feared, that they will not have, to use a homely phrase, fair play given to them:—if Lords Lieutenants of Counties, and Colonels of Militia will, because in Parliament they have opposed Mr. Pitt's Government, think themselves privileged to thwart it out of Parliament, though instead of implicitly obeying, as it is their duty, the directions communicated, which have received the sanction of the Legislature, impediments, other than those which attach upon every provision for the army, will be thrown in the way of Government. I will not enter into any long discussion upon the merits of the Bill—that a great and severe pressure is removed by it from a large body of the community, and that body, the one which was least able to bear the burthen, cannot be denied by him, who remembers the oppressive operations of the ballot; that the pecuniary levies, when it will be necessary to make them, should fall upon some occasions unequally, is a circumstance which occurs upon almost every subject of public taxation, with the single exception of the Property Tax, which proceeds upon a different principle; upon external property and voluntary expenditure every other tax is formed:—And it was urged against the Income Tax, that this principle being in it abandoned, was a fundamental objection to the measure; as to the outcry about the Overseers, it is quite ridiculous; for those who will reflect upon the description of persons, who fall under the management and controul of the Overseers of the Poor, will immediately perceive, that not one of this class would be admitted into the army. Mr. Windham said, Leave the recruiting service alone—disencumber it from all restrictions and compulsion.—The Bill makes the experiment; but it says, if when left to itself it does not succeed, a stimulus shall be given to the service, by making it the interest of several persons to assist it. I will advert, Sir, to only one more circumstance, which occurred soon after Mr. Pitt's return to power: on his being in a majority not larger, smaller even, I believe, than that, soon after which Mr. Addington retired from his seat, Mr. Sheridan recommended Mr. Pitt to resign. We remember the spirited decisiveness with which this hint was noticed:—Now, surely, no two situations could be less alike than those of Mr. Pitt and Mr. Addington. The minority, which drove the latter gentleman from his seat, did not simply declare, that it disapproved of this or that measure; but that it considered his Administration to have exhibited a long continued series of feeble, contradictory, indecisive, and inefficient measures; whereas there was as much contrariety of opinion between different parties in the minority against Mr. Pitt's Bill, as between the minority collectively considered, and the sup-  
porters

porters of the Bill; while among the numbers which composed the opposition to the measure, there were many, who having approved of the Military Bills, under the late Administration, thought that consistency required them to vote against Mr. Pitt's scheme, yet who are not to be expected to have regularly entered the lists of systematic opposition. The minority against Mr. Addington pronounced its opinion, from experience, of the whole character of an Administration; the minority against Mr. Pitt, of the probable effect of one particular measure, upon speculation. To make the two cases similar, let some time elapse, and then if such a minority as induced Mr. A. to retire, shall declare condemnation of the whole conduct of Mr. Pitt's Administration, I have no hesitation in saying, that it will be his duty also to retire from his post; but, Sir, I confidently entertain a very different hope, I believe that he and his friends in power will be found at any period of inquiry, to have with diligence, activity, and effect, watched over the interests of the country. It is scarcely worth while, but one word, Sir, will I add about the comments which have been made in the common prints of the day, upon his and Lord Melville's visit to the coast. Surely, it is not a fit subject of censure of Ministers, that they employ their leisure time in making themselves eye-witnesses of the actual state of the defence of the country, at the most available points, and of paying their personal attentions to the several eminent characters, who were employed for that purpose, at different stations. The ridicule and reprehension of this conduct, are fit only for the page of the hireling paper of a discontented and disappointed party. I am, Sir, with unfeigned wishes for success to every general plan or particular measure, which has for its object our country's good, in a very inferior walk, however, to that in which you move.

Your fellow labourer,

A PLAIN MAN.

# BISHOP SKINNER'S DEFENCE OF EPISCOPACY.

TO THE EDITOR.

SIR,

IN the last number of your excellent work, your readers are presented with a letter addressed to Bishop Skinner, in which the writer makes some remarks on that part of the Bishop's Defence of Episcopacy, intitled "A concluding Address to the Episcopalians of Scotland." The remarks in general may easily be perceived to breathe a spirit no wise friendly to the cause of the Scottish Episcopacy, and are evidently intended to shew an inconsistency of conduct in those clergy, who at present are endeavouring to support it. The writer pretends to be far "from calling in question their affection and loyalty to their King, but is at a loss to conceive why they do still refuse to swear allegiance to him, in the manner, and after the precise form, prescribed by the statute; and "if this omission," he adds, quoting the words of Bishop Skinner, "do not proceed from any unworthy opinion respecting the authority of government;" from what cause may I be allowed to ask does it proceed? It has always been observed, Mr. Editor, that there are persons disposed to ask questions which themselves can easily answer; and, I believe, there are few who know any thing at all of the history of the Scotch Episcopal Church, for a century past, and are not aware of the conscientious scruples entertained by the clergy respecting some

some of the state oaths required by law; although I am certain that his Majesty King George has not, in all his dominions, a class of subjects more firmly attached to his person and government, from principles of the purest loyalty, than these same scrupulous clergy. Any oath of allegiance expressive of this attachment, and founded on these principles, they would most readily take, if it could be proposed to them. But, rather than pretend to dictate to the legislature of their country, they will patiently submit even to unjust aspersions, arising from the ignorance, or ill nature, of persons so prejudiced against them, as the writer of the letter to which I am now alluding. Blinded, indeed, by his prejudice, he does not seem to see the inaccuracy of his own statement of the case; for after inveighing against these clergy for not taking all the oaths prescribed by the statute, and observing at the same time, that the English clergy officiating in Scotland, have taken the oath of allegiance only at their ordination, he yet concludes his remonstrance by telling Bishop Skinner; "If you wish, the English clergy officiating in Scotland should formally testify in the manner you require, their approbation and acceptance of those unexceptionable articles of union, which are stated in your Appendix, it is but fair that you should formally swear allegiance to his Majesty, *as they have done*, and formally subscribe a declaration of your assent to the, "Thirty-nine Articles of the Church of England." The former, I am sure, they would willingly do, even as *these English clergy have done*, if the law would admit of their doing it; and the latter they have already done, even before the strange looking admonition to Bishop Skinner made its appearance. For, it is with much pleasure, Mr. Editor, that I am able to give you the following information: By appointment of the Right Reverend, the Bishops of the Scotch Episcopal Church, a general meeting of them, and the clergy of their communion, was held in the chapel of the village of Lawrence Kirk, on Wednesday, the twenty-fourth day of October last, the purpose of which meeting being to exhibit, in the most solemn manner, a public testimony of their conformity, in doctrine and discipline, with the united Church of England and Ireland; it was cheerfully attended by almost all the bishops and clergy, a very few only being kept back either by age or infirmity, or their great distance from the place of meeting. After morning-prayer was read, in the usual manner, the business of this ecclesiastical assembly was opened by a discourse from the pulpit, which is soon to be published; and having taken into their serious consideration the obligations which they were laid under to provide, as far as they were able, for the preservation of truth, unity, and concord, in that small portion of the Church of Christ committed to their charge, they were unanimously of opinion, that for this purpose, it would be highly expedient to give a solemn declaration of their assent to what are usually called the Thirty-nine Articles of the Church of England, and to do so in the form or words of the subscription, required by the Act of the 32d of his present Majesty, intitled, "An Act for granting Relief to Pastors, Ministers, and Lay Persons, of the Episcopal Communion in Scotland." The resolution entered into, on this solemn occasion, was in the following terms. "Resolved, therefore, as we now are, by the Grace of Almighty God, to adopt these articles, as the public test or standard of the religious principles of our Church—We whose names are under-written, the bishops and pastors of congregations of persons in the Episcopal communion in Scotland, meeting for divine worship, at the several places annexed to our names, do willingly, *et ex animo*, subscribe to the book of articles of religion, agreed upon by the archbishops and

and bishops of both provinces of the realm of England, and the whole clergy thereof, in the convocation holden at London, in the year of our Lord 1562, and we do acknowledge all, and every, the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God. And we, the subscribing bishops, have also resolved in future to require from all candidates for holy orders in our Church, previous to their being ordained, a similar subscription."—This account, Sir, you may depend on as genuine, from

A SCOTCH EPISCOPALIAN.

November 10, 1804.

## POETRY.

*Doggerel Rhimes by Carlo, one of the Performers at the Theatre Drury Lane.*

THAT Englishmen \* call the great nation, French dogs,  
Hurts the delicate feelings of Citizen Nogs.  
We dogs too, so nick-named, resent the disgrace,  
Of being thus classed, with that profligate race;  
And we beg to remind worthy Citizen Nogs,  
That his nation's a nation of devils—not dogs.  
Let none then confound that vile murderous crew  
With us, to mankind ever friendly and true,  
But give both to devils, and dogs, their just due.

## SUMMARY OF POLITICS.

IT is not our intention, at this moment, to take a full view of the political state of the continent of Europe, which begins to assume somewhat of a new aspect, to shew the dawn of *better* days than we have, of late years, been accustomed to enjoy. That view we reserve as a preface to our volume, contenting ourselves, at present, with a few cursory remarks on some of the most prominent occurrences of the day.

France continues to run, with increased rapidity, her career of fraud, perfidy, and oppression. Scarcely had the trembling sovereigns of Europe recovered from the effects of their terror and indignation (which base timidity and crooked policy forbade them to display) at the atrocious murder of the DUKE D'ENGHIEN, which could not be perpetrated without one of the most gross and scandalous violations of the rights of neutrality and of the law of nations, which none but barbarians had hitherto openly braved, when they were compelled to witness another outrage as shameless in its nature, though less atrocious in its effect;—we allude to the seizure of Sir GEORGE RUMBOLD, the representative of the British Sovereign, at *Hamburgh*. To the timidity and policy which we have noticed, may this daring act, originating in the phrenzied rage of the Corsican monster, be fairly

\* See the harangue of Citizen Nogs (or Nogues) in a late Paris paper.  
imputed.



imputed. His tyranny had known no bounds and experienced no opposition; he had satiated every bad propensity, every brutal passion of his ferocious mind; he had wantonly trampled upon every right hitherto holden sacred by the civilized world; he had wantonly broken every treaty which he had concluded; he had spurned, with contempt, the independence of neutral and of allied powers; that independence which he had solemnly proclaimed and formally ratified, but a few months before; he had, in short, sacrificed every principle, every law, and every consideration, consecrated by religion, morality, justice, or general assent, to the gratification of his own vanity, and of his own ambition. And he had done all this, not only with impunity, but without a remonstrance, or even a murmur, on the part of those princes, who had the power, the means of resistance, and who could not fail, unless deserted by the usual faculties of rational beings, to read their own fate in that of their neighbours. From this long, uninterrupted, race of iniquity, Buonaparté had certainly reason to expect that the fulness of his power was felt and acknowledged by all, that his will would henceforth constitute the public law of Europe, and that the simple declaration of his supreme pleasure would suffice to secure universal and implicit obedience. Happy, perhaps, it is for the world, that he was impressed with this conviction; since it threw him off his guard, made him neglect every precaution which prudence or policy could suggest, and led him openly to pursue the gratification of his envy, hatred, and malice. By this means he has, to his great, and, it must be confessed, not unfounded, surprise, awakened the fears and called forth the voices of those powers who, at the murder of the Duke D'Enghien, preceded by an act of violence, unprecedented in the history of civilized countries, had only trembled in secret, and observed a profound silence. What the consequences of this unexpected spirit, this renovated sensibility, this tardy alarm, will be, a very short time must unfold. What honour, what duty, what interest, what self-preservation prescribes, it requires no great depth of penetration to discover, no extraordinary acuteness of judgment to ascertain. But the influence of these high and honourable springs of human action has been so feeble, for the last few years, that we almost despair of seeing it recover its wonted energy and force.

To argue upon the lawless seizure of Sir GEORGE RUMBOLD would be an insult to the common sense of *Britons*; admitting the truth of every assertion which either has been or may be advanced, by the base parasites of the upstart usurper, still the act is equally atrocious. He had an easy and a legal mode of remedying the evil of which he complained; the prescribed usage, and the long established law of nations, taught him, that he should have applied to the power at whose court this minister resided, insisted on his immediate return, and published a manifesto, addressed to the Sovereigns of Europe, complaining of the abuse of the diplomatic character, and exhibiting the proofs of its existence. But such conduct would have amounted to an acknowledgment, that the law of nations was paramount to the will of the Corsican usurper, and would have reduced him to a level with the regular and established Sovereigns of Europe; an indignity which his pride could not brook, to which his vanity could not submit, and which was little compatible with his present views and his ultimate designs. Besides, the proofs to be exhibited were not easily supplied, though, it must be confessed, the vile cringing herd of ambassadors that disgrace their sovereigns and themselves at the murderous court of St.

St. Cloud, had, by their recent conduct, shewn their readiness to receive "suspicious light as air" for "confirmation strong as proofs of holy writ."

We hail, with heart-felt satisfaction, the noble spirit displayed by most of the Northern Powers, but more particularly by the magnanimous Sovereigns of Russia and Sweden, who seem, at length, to entertain just notions of the inevitable effect of the unrestrained and insatiate ambition of Buonaparté, which aims at nothing less than universal empire, founded on the demolition of every existing throne and government, if suffered to proceed farther without opposition. It remains to be seen whether Prussia is equally alive to the general danger, and equally inclined to make amends for the incalculable evils which her crooked, mistaken, and selfish policy, has been the means of inflicting on the oppressed and subjugated nations, which have fallen under the iron yoke of France, by adopting the only efficacious means for averting that danger. This subject, however, must be reserved for future consideration.

In our domestic policy, the first object of attention is a recent event, which cannot fail to impart the highest gratification to every loyal bosom—the reconciliation between our gracious Sovereign and the Heir Apparent to his throne. Various sources of satisfaction spring from this event; first, as it conduces to the domestic happiness and comfort of the Royal Family, which cannot but be infinitely dear to every good subject; secondly, as it affords a hope of the cordial co-operation, in political measures, of those who are the most interested, as having the most to lose, in the issue of the present contest; and thirdly, as it opens a prospect of farther reconciliation, of the restoration of that perfect harmony which is of such infinite consequence, whether considered in a religious, a moral, or a political point of view. Most ardently do we wish that none of the hopes which have been thus raised may experience disappointment; and in the full expectation that our wishes will be gratified, we shall abstain from certain reflections, suggested by very prevalent reports, which we should otherwise have deemed it our duty to submit to the public.

The spirited conduct of our ministers, in demanding a categorical answer, from the Spanish Cabinet, respecting their intentions towards this country, and the decisive means adopted for extorting such answer, are favourable symptoms of the wisdom and energy of their councils; and afford a well-grounded hope that they will neither be intimidated by the dread of difficulties or of dangers, nor deterred by the wily equivocations of doubtful friends, from pursuing that steady and consistent system of politics, a strict adherence to which can alone rescue this country in particular, and Europe in general, from the ruin with which they are threatened. Some shallow politicians have, from interested motives, affected to doubt the propriety of proceeding to the detention of the Spanish ships; and have maintained that ministers must be criminal, unless they are prepared to prove, that the tribute paid by Spain to France, exceeded the value of the support which, in the event of a war, the former was bound by treaty to afford to the latter. These curious political arithmeticians, these wise calculators of deficits and surplusses, would not, forsooth, have a blow struck, or a precaution taken, until the account current had been passed between the financial escamoteurs of Madrid and St. Cloud; until it had been accurately ascertained, to the perfect satisfaction of every political sceptic, whether Spain had paid a dollar more to France than the expence of the force which she was engaged to

to supply ! These precious casuists never take the trouble to consider that, while they are employed in casting up their sums, and in solving their doubts, the mischief meant to be averted might be achieved, the treasures of Spain might arrive at their place of destination, the Corsican treasury at Paris, and France be supplied with the means, which she so much wants, of carrying on the war against us. No doubt, the Corsican Usurper would gladly allow his degraded vassal, who preserves but a barren remnant of regal independence, to preserve the appearance of neutrality, so that he might be allowed to avail himself of his resources, and to appropriate the fruits of his rich colonies to his own use. In short, it is impossible to consider Spain in any other light than as a province of France, as completely governed by Buonaparté, as if he had erected his throne at Madrid ; and, while it is notorious that he exercises despotic sway over her councils, her conduct, and her revenue, it would be as preposterous to suffer her to enjoy all the advantages of peace, and so enable her to increase the resources of her enemy, as it would be to sanction the neutrality of any province which constitutes an integral part of the French empire. God forbid ! we should be the advocates of injustice or oppression of any kind ; or that we should consider the act of engaging in a war with any power, as a matter of light or trivial moment !—But certain we are, that self-preservation calls for the adoption of strong and decisive measures ; and points out the necessity of rousing all the nations of Europe to a defence of their own independence ; of preventing them from becoming the tools of an unprincipled and ambitious usurper, and the instruments, in his hands, of promoting our ruin, by teaching them, that the danger of submission to his will, is not less than that to which resistance of his mandate would expose them ; and equally certain we are, that a timid policy, or temporising measures, would, under the perilous circumstances of the times, be productive of inevitable ruin ! We shall, hereafter, enter more at large upon this important subject.

The affairs of *Ireland* seem to call for the particular attention of our Government ; and, indeed, to us, they appear to be hastening to a crisis. Early in the present month we received a letter from that country, containing the following passage : “ At this time a popish committee or convention is sitting here (at Dublin) debating on their claims to *Emancipation*. Many of its members are traitors and incendiaries, who were deeply concerned in the Rebellion of 1798. Besides the nocturnal meetings of popish traitors in the county of Carlow, there have been numerous ones in the county of Kildare. There was evidently a strong sensation in the popish multitude in the province of Munster, as soon as it was announced that the Blockade of Brest was to be given up. They hoped for and expected the arrival of their French allies. Patrols of cavalry still continue to perambulate this city in the night.” At the same time we received the information, which has since become public, that an address was preparing to be presented to Parliament in the ensuing session, in aid of the opposition to his Majesty’s Government. Indeed, for what other purpose, than the creation of embarrassments in his Majesty’s Councils, can such an address be presented at this time ; after the known declaration of his Majesty’s sentiments on that subject, who, as some distinguished members of the present opposition must well remember, unequivocally protested that he could not, without a breach of conscience, consent to such a measure as Catholic Emancipation ; as he should consider such consent as a violation of his coronation oath. It is impossible, that the framers

framers of this address can suppose, that the firm purpose of his Majesty's soul is to be shaken by the fear of incurring their displeasure ; or that they themselves should have any expectation of attaining its object. The fact is, that Mr. Pitt having been once favourable to such a measure, they hope to embarrass him, by bringing it forward at this period ; since, if he support it, it will make him forfeit the favour of his Sovereign ; and, if he oppose it, it will afford them an opportunity of charging him with a dereliction of principles. But the artifice is as shallow as the attempt is unprincipled. Mr. Pitt has too just a sense of the respect that is due to the throne, to give any countenance to a measure of great public importance, whatever his own private opinion of its merits may be, when he knows that the conscience of his Sovereign will not allow him to give it the royal sanction. By his acceptance of power, too, with such knowledge of the King's sentiments, he has given the strongest pledge that he will not, directly, or indirectly, encourage such a proceeding.

We have had such frequent occasions of discussing the question of *Catholic Emancipation*, which might, with greater propriety, be termed *Popish Ascendancy* ; and our attention will be so frequently called to it hereafter, that we shall not enlarge upon it here. But we cannot refrain from repeating a remark, which we have very often enforced, that whatever indulgence is granted to the Irish Romanists, they are never satisfied ; they regularly and progressively rise in their demands ; their zeal partakes of the nature of the miser's thirst for gold, *quo plus habet, eo plus cupit* ; and convinced we are, as well from the experience of past times, as from the very genius of their religion, and, indeed, from the language of the general councils of their church, whose decrees they dare not, and wish not, to disobey, that, were all their present demands complied with, a very short time would elapse, before new pretensions would be urged, nor would they rest, until theirs was the *established* religion of the United Empire. Let those who doubt the justice of this sentiment, refer to their professions and promises, when their champion, Mr. Grattan, procured for them the repeal of certain restrictive laws then in force against them. What new claim they can have to additional indulgence, at this particular crisis, when they have an accredited agent at Paris, and when every appearance seems to indicate the approach of new commotions at home, it is not easy to conceive !

But though a rooted attachment to the established religion of our country, with which its civil constitution is most closely connected, leads us most strenuously to deprecate any measure that affects its interests ; yet, let it not be supposed that we have not the warmest wishes for the welfare and prosperity of our fellow-subjects in Ireland, of whatever persuasion.— These, however, would not be promoted by placing them on a level, in respect of political privileges, with the members of the established Church.— The self-convicted traitors of Ireland, when it was no longer their interest to wear the mask, acknowledged this fact ; and confessed that the proposed Abolition of Tithes, Catholic Emancipation, and other notable revolutionary projects which they had proclaimed, were mere pretexts to allure the people to the standard of rebellion ; and that their situation would not be meliorated by the accomplishment of their plans. How far this desirable object would be attained by rendering the Romish Clergy of Ireland "*Pensioners of the State*," we are not prepared to say. It is certainly a measure of a very different complexion from that of Emancipation ; but it ought to be  
maturely

maturely weighed before it is adopted ; and, to confess the truth, we have very strong doubts of its success. The *best* means of improving the condition of the people would, unquestionably, be the introduction of new manufactures, and the opening of new branches of commerce ; by which a spirit of industry would be promoted, the means of subsistence enlarged, the acquisition of comforts facilitated, and civilization produced. For this purpose every encouragement should be given to commercial men of opulence and enterprize, to settle in Ireland. But no encouragement would suffice, we fear, until that restless and turbulent spirit, which has been so evidently cherished of late, was entirely subdued ; and, therefore, the principal Romanists of that country would render a more essential service to the people, by tranquilizing their minds, and exhorting them to the observance of orderly and peaceable conduct, than by influencing their passions, with the hopes of chimerical advantages, which they can never obtain ; and which, even if realized, could neither increase the stock of their comforts, nor enlarge the sphere of their happiness.

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### TO OUR READERS.

IN the Review of “ *Abicht’s Encyclopædia of Philosophy*,” in the Appendix to our Eighteenth Volume, p. 487, some most unwarrantable reflections are cast upon the Authors and Editors of that very able publication, the *Scotch Encyclopædia Britannica*. Our readers will easily conceive, that a critical work must be entrusted to various hands, though superintended by one person, whose care it should be to preserve a perfect consistency and uniformity of principle throughout the whole. If then, this superintendant is prevented, by the visitations of Providence, or by any accidental cause, from discharging his duty, for a time, a danger of contradiction or inconsistency arises. In a circumstance of this kind, with the nature of which it is needless to trouble our readers, (though many of them, alas ! are well acquainted with the fact !) is to be inscribed the insertion of the article in question, which the editor had never read. How any writer could brand men so distinguished in the annals of science, as a Robison, a Deig, a Gleig, a Barclay, and a Thomson, Men to whom we have, again and again, paid our just tribute of respect and applause, as ignorant, mean, and illiterate, it is difficult to conceive ! It is our duty, however, to disclaim, in the most unequivocal terms, this unjustifiable attack upon Authors, not more eminent for their knowledge and abilities, than respectable for the purity of their lives, the soundness of their principles, and the excellence of their moral characters.



THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For DECEMBER, 1804.

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Sic Vive cum Hominibus, tanquam  
Deus videat; sic loquere cum Deo,  
Tanquam Homines audiant.

SENECA.

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ORIGINAL CRITICISM.

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*Travels in China, containing Descriptions, Observations, and Comparisons, made and collected in the Course of a short Residence at the Imperial Palace of Yuen-Min-Yuen, and on a subsequent Journey through the Country from Peking to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be considered to hold in the Scale of Civilized Nations. By John Barrow, Esq. late Private Secretary to the Earl of Macartney, and One of his Suite as Ambassador from the King of Great Britain to the Emperor of China. Illustrated with several Engravings. 4to. Pp. 632. 2l. 12s. 6d. Cadell and Davies. 1804..*

MR. BARROW is one of those intelligent travellers whose works we always take up with pleasure, and never lay down without having derived a very considerable portion of information and amusement from the perusal of them. The travels before us are intended to serve as a kind of supplement to the very able and interesting account of Lord Macartney's Embassy to China, by the late Sir George Staunton; and from the more accurate delineation of Chinese manners and customs, and from a variety of new and important facts, and of other details into which it was foreign from the purpose of Sir G. S. to enter, it must be considered as a most valuable addition to that splendid work. Mr. Barrow, too, has done, what it is the duty of every traveller to do, who means to communicate the result of his enquiries to the public; he has corrected the errors of preceding writers, and has been particularly careful to indicate the fictitious accounts of foreign

foreign missionaries, which had been promulgated with increased confidence, from the extreme difficulty, if not the impracticability, of confutation.

It has been supposed, and, indeed, asserted, that Lord Macartney's embassy failed in consequence of the steady refusal of that nobleman and his suite, to comply with the degrading ceremonials of the Chinese Court. But the falshood of this assertion is clearly demonstrated by Mr. Barrow, who shews, from the account of Mr. Van Braam, and others, who attended the Dutch embassy, in the following year, which embassy failed still more completely, although the persons who composed it studiously forbore to split on that rock on which, they affirmed, their predecessors had been shipwrecked, and implicitly complied with every ceremony, which not only the etiquette of the Imperial Court, but the whim and caprice of the Imperial Ministers, exacted. The Dutch, too, experienced every species of indignity, and were treated with every mark of contempt, while the English received more honours than were ever before bestowed on any foreigners. The Portuguese missionary at Peking, indeed, endeavoured, by a base misrepresentation, to prejudice the Emperor against our embassy, but the shallow and unprincipled artifice being speedily exposed by the Viceroy of Canton, the missionary was compelled to beg pardon on his knees, and the English acquired additional reputation from this base attempt to tarnish their fame, and to prevent their designs.

“Independent, however, of the machinations of missionaries, such is the pride and the haughty insolence of the Chinese government, that, in no instance on record, but that of the British embassy, has it ever relaxed from its long established customs, nor acquiesced in any demands of foreign ambassadors, whether the tone in which they were made was supplicating or authoritative. The forms of the court they contend to be as immutable as were the laws of the Medes and Persians. Every thing must be conducted by prescriptive usage, and no deviation allowed from the rules which for ages have been established by law, and registered by the council of ordinances; much less the remission of any duty that might derogate from the reverence and respect which are considered to be due to the person of the Emperor.”

Observing on the exaggerated accounts of some of the missionaries, respecting the extraordinary civilization of China, Mr. Barrow observes, that China, from the earliest times to the close of the sixteenth century, was certainly more civilized than any part of Europe. But, he asserts, that, from that period to the present time, they have made very slow advances indeed in civilization, while the progress of Europe has been most rapid. Indeed, from the account of this able traveller, the fidelity of which there can be no reason to question, Europeans have not the least cause to envy the Chinese for their knowledge of the arts, and for any of the characteristics of superior civilization.

At the entrance of the river *Pei-ho*, the embassy were met by a sufficient number of most convenient yachts, and two officers from Court;

to convey them to the capital. On their route, they experienced every possible attention, and fared most sumptuously. Indeed, nothing appears to have been omitted that could inspire them with a lofty idea of the hospitality, power, and magnificence of the Emperor. But the appearance of the country was by no means such as to gratify the expectations which had been raised by the pompous accounts of preceding travellers:

“ Nothing that could convey the idea of extraordinary wealth or comfort among the inhabitants, or of extraordinary abundance and fertility in the country, (unless in the copious supplies of our provisions) had yet occurred, either at *Cbusan* or in the first three days' sail up the *Pei-bo* towards the capital. The land on both sides was low and flat, and instead of hedge-rows, trenches were dug to mark the boundaries of property. A small proportion only was under cultivation. The greater part appeared to be four swampy ground, covered with coarse grass, with rushes, and the common reed. There were few trees, except near the villages, which were of mean appearance, the houses generally consisting of mud walls, one story in height, and thatched with straw or rushes. Here and there a solitary cottage intervened, but nothing that bore any resemblance to the residence of a gentleman, or that could even be called a comfortable farm-house. And although villages were numerous, no assemblage of houses were perceived, that properly could be classed under the name of a town, except that of *See-koo*, near the mouth of the river, and *Ta-koo*, a few miles higher, until we proceeded to the distance of about ninety miles, when we entered the suburbs of the large city of *Tiensing*, stretching, like London on the Thames, for several miles along each bank of the river *Pei-bo*. But neither the buildings nor the river would bear any comparison, even with those parts about Redriffe (*Rotherhithe*) and Wapping. Every thing, in fact, that we had hitherto seen wore an air of poverty and meanness. After a long confinement on board a ship, to those at least who are not accustomed to it, almost any country appears to possess the charms of a Paradise; yet on our first landing in this celebrated empire to the present place, which is no great distance from the capital, I am persuaded, that every individual of the embassy felt himself rather disappointed in the expectations he had formed. If any thing excited admiration, it was the vast multitudes of people that, from our first arrival, had daily flocked down to the banks of the river, of both sexes and of all ages. Their general appearance, however, was not such as to indicate any extraordinary degree of happiness or comfort. The best dressed men wore a sort of velvet cap on their heads, a short jacket, buttoned close round the neck, and folded across the breast, the sleeves remarkably wide; the materials cotton cloth, black, blue, or brown silk, or European camblet; they wore quilted petticoats, and black fatten boots. The common people were dressed in large straw hats, blue or black cotton frocks, wide cotton trowsers, and thick clumsy shoes, sometimes made of straw. Some had coarse stockings of cotton cloth; the legs of others were naked. A single pair of drawers constituted indeed the whole clothing of a great portion of the crowd.

“ Never were poor women fitted out in a style so disadvantageous for setting off their charms as those who made their appearance on the banks of the *Pei-bo*; and we afterwards found that the dress of these, with some slight variations, was the common mode of the country. Bunches of large artificial

artificial flowers, generally resembling *asters*, whose colours were red, blue, or yellow, were stuck on their jet-black hair, which, without any pretensions to taste or freedom, was screwed up close behind, and folded into a ridge or knot across the crown of the head, not very unlike (except in the want of taste) to the present mode in which the young ladies of England braid their locks. Two bodkins of silver, brass, or iron, were conspicuously placed behind the head, in the form of an oblique cross, which is the common mode of Malay women. Their faces and necks were daubed with white paint, the eyebrows blackened, and on the center of the lower lip, and at the point of the chin, were two spots, about the size of a small wafer, of a deep vermillion colour. A blue cotton frock, like that of the men, reaching in some to the middle of the thigh, in others to the knee, was almost universal. A pair of wide trowse s, of different colours, but commonly either red, green, or yellow, extended a little below the calf of the leg, where they were drawn close, in order the better to display an ankle and a foot, which for singularity at least, may challenge the whole world. This distorted and disproportionate member consists of a foot that has been cramped in its growth, to the length of four or five inches, and an ankle that is generally swollen in the same proportion that the foot is diminished. The little shoe is as fine as tinsel and tawdry can make it, and the ankle is bandaged round with party-coloured clothes, ornamented with fringe and tassels; and such a leg and foot, thus dressed out, are considered in China as superlatively beautiful.

“The constant pain and uneasiness that female children must necessarily suffer, in the act of compressing, by means of bandages, the toes under the sole of the foot, and retaining them in that position until they literally grow into and become a part of it; and by forcing the heel forward, until it is entirely obliterated, make it the more wonderful how a custom, so unnatural and inhuman, should have continued for so many ages, at least such is the opinion, that its origin is entirely unknown, or explained by such fabulous absurdities as are too ridiculous to assign for its adoption.”

Of the *cleanliness* of the Chinese we have a most unfavourable account.

“The interior wrappers of the ladies’ feet are said to be seldom changed, remaining, sometimes, until they can no longer hold together; a custom that conveys no favourable idea of Chinese cleanliness. This, indeed, forms no part of their character; on the contrary they are what Swift would call a *frowzy* people. The comfort of clean linen, or frequent change of under garments, is equally unknown to the sovereign and to the peasant. A sort of thin coarse silk supplies the place of cotton or linen next the skin, among the upper ranks; but the common people wear a coarse kind of open cotton cloth. These vestments are more rarely removed for the purpose of washing than for that of being replaced with new ones; and the consequence of such neglect or economy is, as might naturally be supposed, an abundant increase of those vermin to whose production filthiness is found to be most favourable. The highest officers of state made no hesitation of calling their attendants in public to seek in their necks for those troublesome animals, which, when caught, they very composedly put between their teeth. They carry no pocket handkerchiefs, but generally blow their noses into small square pieces of paper which some of their

their attendants have ready prepared for the purpose. Many are not so cleanly, but spit about the rooms, or against the walls like the French, and they wipe their dirty hands in the sleeves of their gowns. They sleep at night in the same clothes they wear by day. Their bodies are as seldom washed as their articles of dress. They never make use of the bath, neither warm nor cold. Notwithstanding the vast number of rivers and canals, with which every part of the country is intersected, I do not remember to have seen a single groupe of boys bathing. The men, in the hottest day of summer, make use of warm water for washing the hands and face. They are unacquainted with the use of soap. We procured, in Peking, a sort of Barilla, with which, and apricot oil, we manufactured a sufficient quantity of this article to wash our linen, which, however, we were under the necessity of getting done by our own servants."

The embassy proceeded for one hundred and seventy miles along the *Pei-ho*, and landed at the city of *Tong-tchoo*, twelve miles distant from the capital, to which they repaired in clumsy carriages, through roads, literally lined with an immense population. The city of *Pekin*, properly *Pe-ching*, presents an oblong square, and is inclosed with a wall, fourteen miles in extent. The houses are low, mean, and inconvenient; but the shops are gaudily decorated, very numerous, and well arranged. The Emperor being, at this time, at his palace of *Gehol*, in Tartary, whither he had gone to celebrate his approaching birth-day, Lord Macartney immediately repaired thither; while our author, with some other gentlemen attached to the embassy, had apartments assigned them in the imperial palace of *Yuen-Min-Yuen*, the grounds belonging to which are stated to be four English miles in diameter.

The account of the imperial park or garden at *Gehol*, copied from a manuscript journal of Lord Macartney, is so extremely curious, that, notwithstanding its length, we shall transcribe it for the gratification of our readers, to whom it will convey a more correct notion of Chinese taste in the arrangement and decoration of their grounds, in which they seem peculiarly to excel, than can be collected from any other publication.

"Speaking of the route from Peking to *Gehol* in Tartary, Lord Macartney observes: 'Our journey, upon the whole, has been very pleasant, and being divided into seven days, not at all fatiguing. At the end of every stage we have been lodged and entertained in the wings or houses adjoining to the Emperor's palaces. These palaces, which occur at short distances from each other on the road, have been built for his reception, on his annual visit to Tartary. They are constructed upon nearly the same plan and in the same taste. They front the south, and are usually situated on irregular ground near the basis of gentle hills which, together with other adjoining vallies, are enclosed by high walls and laid out in parks and pleasure grounds, with every possible attention to picturesque beauty. Whenever water can be brought into the view it is not neglected; the distant hills are planted, cultivated, or left naked, according to their accompaniments in the prospect. The wall is often concealed in a sunk fence, in order to give an idea of greater extent. A Chinese gardener is



the painter of nature, and though totally ignorant of perspective, as a science, produces the happiest effects by the management, or rather pencilling, of distances, if I may use the expression, by relieving or keeping down the features of the scene, by contrasting trees of a bright with those of a dusky foliage, by bringing them forward, or throwing them back, according to their bulk and their figure, and by introducing buildings of different dimensions, either heightened by strong colouring, or softened by simplicity and omission of ornament.

“The Emperor having been informed that, in the course of our travels in China we had shewn a strong desire of seeing every thing curious and interesting, was pleased to give directions to the first minister to shew us his park or garden at Gehol. It is called in Chinese *Van-shoo-yuen*, or Paradise of ten thousand (or innumerable) trees. In order to have this gratification (which is considered as an instance of uncommon favour) we rose this morning at three o'clock and went to the palace where we waited, mixed with all the great officers of state, for three hours (such is the etiquette of the place) till the Emperor's appearance. At last he came forth, borne in the usual manner by sixteen persons on a high open palanquin, attended by guards, music, standards, and umbrellas without number; and observing us, as we stood in the front line, graciously beckoned us to approach, having ordered his people to stop; he entered into conversation with us; and, with great affability of manner, told us that he was on his way to the pagoda, where he usually paid his morning devotions; that as we professed a different religion from his he would not ask us to accompany him, but that he had ordered his first minister and chief Colaos to conduct us through his garden, and to shew us whatever we were desirous of seeing there.

“Having expressed my sense of this mark of his condescension in the proper manner, and my increasing admiration of every thing I had yet observed at Gehol, I retired and, whilst he proceeded to his adorations at the pagoda, I accompanied the ministers and other great Colaos of the court to a pavilion prepared for us, from whence, after a short collation, we set out on horseback to view this wonderful garden. We rode about three miles through a very beautiful park kept in the highest order and much resembling the approach to Luton in Bedfordshire; the grounds gently undulated and chequered with various groupes of well contrasted trees in the offskip. As we moved onward an extensive lake appeared before us, the extremities of which seemed to lose themselves in distance and obscurity. Here was a large and magnificent yacht ready to receive us, and a number of smaller ones for the attendants, elegantly fitted up and adorned with numberless vanes, pendants, and streamers. The shores of the lake have all the varieties of shape, which the fancy of a painter can delineate, and are so indented with bays, or broken with projections, that almost every stroke of the oar brought a new and unexpected object to our view. Nor are islands wanting, but they are situated only where they should be, each in its proper place and having its proper character: one marked by a pagoda, or other building; one quite destitute of ornament; some smooth and level; some steep and uneven; and others frowning with wood, or smiling with culture. Where any things particularly interesting were to be seen we disembarked, from time to time, to visit them, and I dare say that, in the course of our voyage, we stopped at forty or fifty different palaces or pavilions. These are all furnished in the richest manner

manner with pictures of the Emperor's huntings and progresses, with stupendous vases of jasper and agate; with the finest porcelain and Japan, and with every kind of European toys and *jug-songs*; with spheres, orreries, clocks, and musical automations of such exquisite workmanship, and in such profusion, that *our* presents must shrink from the comparison, and *bide their diminished heads*; and yet I am told, that the fine things we have seen are far exceeded by others of the same kind in the apartments of the ladies, and in the European repository at *Yen-min-yuen*. In every one of the pavillions was a throne, or imperial state, and a *Eu-jou*, or symbol of peace and prosperity, placed at one side of it, resembling that which the Emperor delivered to me yesterday for the king.

"It would be an endless talk were I to attempt a detail of all the wonders of this charming place. There is no beauty of distribution, no feature of amenity, no reach of fancy which embellishes our pleasure grounds in England, that is not to be found here. Had China been accessible to Mr. Browne or Mr. Hamilton, I should have sworn they had drawn their happiest ideas from the rich sources, which I have tasted this day; for in the course of a few hours I have enjoyed such vicissitudes of rural delight, as I did not conceive could be felt out of England, being at different moments enchanted by scenes perfectly similar to those I had known there, to the magnificence of Stowe, the softer beauties of Wooburn, and the fairy-land of Paine's Hill.

"One thing I was particularly struck with, I mean the happy choice of situation for ornamental buildings. From attention to this circumstance they have not the air of being crowded or disproportioned; they never intrude upon the eye; but wherever they appear always shew themselves to advantage, and aid, improve, and enliven the prospect.

"In many places the lake is overspread with the Nenuphar or lotus (nelumbium) resembling our broad leaved water lilly. This is an accompaniment which, though the Chinese are passionately fond of, cultivating it in all their pieces of water, I confess I don't much admire. Artificial rocks and ponds with gold and silver fish are perhaps too often introduced, and the monstrous porcelain figures of lions and tygers, usually placed before the pavilions, are displeasing to an European eye; but these are trifles of no great moment; and I am astonished that now, after a six hours critical survey of these gardens, I can scarcely recollect any thing besides to find fault with.

"At our taking leave of the minister, he told us that we had only seen the eastern side of the gardens, but that the western side, which was the larger part still remained for him to shew us, and that he should have that pleasure another day.

"Accordingly, on the day of the Emperor's anniversary festival, after the ceremony was ended, the first or great Colao *Ho-chun-tong*, the *Foo-leou*, the *Foo-leou's* brother *Foo-chun-tong*, and *Song-ta-gin* with the other great men who attended us two days since, in our visit to the eastern garden, now proposed to accompany us to the western, which forms a strong contrast with the other, and exhibits all the sublimer beauties of nature in as high a degree as the part which we saw before possesses the attractions of softness and amenity. It is one of the finest forest-scenes in the world; wild, woody, mountainous and rocky, abounding with stags and deer of different species, and most of the other beasts of the chase, not dangerous to man.

stair-cases, window-glass cupolas, and embroidered chimney-pieces, convey nothing to us but the whims and dreams of sickly fancy, without an atom of grandeur, taste, or propriety.

“The architecture of the Chinese is of a peculiar style, totally unlike any other, irreducible to our rules, but perfectly consistent with its own. It has certain principles, from which it never deviates, and although, when examined according to ours, it sins against the ideas we have imbibed of distribution, composition, and proportion; yet, upon the whole, it often produces a most pleasing effect, as we sometimes see a person without a single good feature in his face have, nevertheless, a very agreeable countenance.”

We shall resume our account of this interesting publication in our next number.

(*To be continued.*)

### Hill's *Synonymes of the Latin Language.*

(*Concluded from p. 289.*)

**WE** are sorry for being under the necessity of saying so; but, after the most mature deliberation, it is our settled opinion that Dr. Hill's very laboured and voluminous work, which must certainly have cost him much time to compose, will never be considered as a standard book. It is wonderful indeed, when we contemplate its size, how small a portion of valuable information is to be derived from it; nor can we easily conceive how a scholar could contrive to write so much and to teach so little. But Dr. Hill perpetually bewilders himself in search of “science falsely so called,” and disgusts us with the self-importance of a man who clothes the most trivial common-place remarks in the most pompous language, and affects to treat the most superficial conceptions with all the studied precision of the most profound metaphysician. He is, consequently, in numberless articles of his work, insufferably obscure, tedious, and verbose. Even where his meaning is right at last, it is often with considerable difficulty discovered; and, not unfrequently, when we have found it, it pays us but very poorly for our pains. He has so violent a propensity to multiply terms, that, on many occasions, he employs a number of lines to acquaint us with what would be better explained in as many words. Of this his distinction between *Mors* and *Nex* may be quoted as a pregnant instance.

“*MORS, NEX, agree, in denoting death, but differ, in the manner in which it is effected. The former signifies an extinction of life, by disease or old age; the latter, such as is produced by violence committed upon the animal frame, with a view to destroy it. The causes of diseases originate either from some disorder in the inward structure, or from some accidental blow from without. Such causes may superinduce death, either instantly, or some time after they begin to exist. ‘Mors propter incertos casus quotidie imminet, et propter vitæ*

*vitæ brevitatem nunquam longe potest abesse.*" Cic. Q. Tusc. 16. a. (P. 523.)

Nothing can shew more strongly than this passage our author's desire to prove himself a sage philosopher, by making observations nothing to the purpose; for all that deserves to be said of *Mors* and *Nex* is said by Dr. Hill himself, in the next short sentence. "*Nex* differs from *Mors*, in signifying a violent, in opposition to a natural death." From the following prolix and indistinct discussion what precise idea can be carried away?

"*SCIRE, NOSCERE*," says the learned Doctor, "agree in denoting to know, but differ, in respect to the nature of that knowledge, which is acquired. The first verb refers to each object or event, as existing; the latter to each, in respect to its apprehended nature. The one goes the length only of regarding facts as accumulated; the other goes farther, and regards them as the subjects of science, and as more or less accurately explored. Ignorance stands opposed to what is meant by *Scire*, and indistinct perception of what is known, to what is meant by '*Noscere*.' '*Factum ambitum scitis, et hoc vos scire omnes sciunt.*'—SEN. *Ep.* 94. Two different facts are here stated, as the subjects of that kind of knowledge which is implied in *Scire*. The people addressed are said to know that bribery was committed, and all mankind are said to know that this fact was known to them.

'*Scire tuum nihil est, nisi te scire hoc sciat alter.*'—PERS. 1. 27.

"Here the number of facts forming the subject of knowledge, in respect to the first *Scire*, is indefinite, as it comprehends all that the person addressed knows. The subject, in respect to *Sciat*, again, is but a single fact. Still, however, the kind of knowledge is the same in each."

"*Scire* refers to all the circumstances forming a single detail, and is equally applicable to each, and to the aggregate. [That is, Reader, *Scire* is applicable *ad omne quod scibile est.*]

'*Omnem rem scio, ut sit gesta: adveniens audiivi omnia.*'—TER. *Hec.* 3. 5. 18.

'*Et is omnes linguas scit; sed dissimulat sciens*

*Se scire.*'

PLAUT. *Prolog.* in *Pæn.* 112.

'*Non enim tam præclarum est scire Latine, quam turpe nescire.*'

CIC. de *Clar. Orat.* 37.

"When *scire* is applied to languages, it refers to the multitude of facts, which, when acquired, forms skill in each of them. *The luminous discernment, which enables the grammarian to reduce the different terms to their respective species, is not included in the conception suggested by this verb.*"

"*NOSCERE* differs from '*Scire*,' in implying, that the nature of the facts, that are the subjects of knowledge, is more or less accurately understood, and that they are not accumulated merely to increase the stock. Every object, to which *noscere* is applied, has either been particularly examined by the mind, or is referred to a class that has been previously formed by it. By a reflex act, the mind is, in this way, said to examine herself. '*Con-*  
igitur

gitur *nosce te* dicit, hoc dicit, *nosce animum tuum*.'—Cic. *Q. Tusc.* 129.  
 'Nihil esse, quod *nosci*, percipi, comprehendere possit.'—Cic. *Acad. Q.* 21.  
 The first, as well as the last, of those verbs denotes a just apprehension of the nature of whatever might have been known to exist." (Pp. 684, 685.)

This is surely, "to write about a subject, and about it;" for, from these unsatisfactory speculations, we defy any person to learn in what cases it is proper to employ the one verb, and in what the other. In truth, we are tempted to suspect that Dr. Hill has no clear conception himself of their difference; which chiefly consists in this, that *noscere* is properly applied to *objects of sense both external and internal*, while *scire* is altogether confined to *objects of intellect*. This distinction the professor does not appear to have fully seen, though a note of Donatus on a line of Terence very plainly suggests it. The line is this:

"Ch. Phania ille frater meus fuit. Si. *Noram et scio*."—*And.* 5. 4. 31.

"The note of Donatus upon this passage," says Dr. Hill, "is accurate and philosophical. It shews that the critic had apprehended the precise force of the two verbs, when he refers the first to the acquaintance that [had] subsisted between Simo and Phania, and the second to Simo's knowing that he was Chremes's brother. '*Noram Phanium*,' says he, '*scio*,' fratrem fuisse. Ergo et ad personam et ad rem retulit." (P. 686.)

Whoever would be still farther convinced with what dexterity Dr. Hill can spin out his explanations, needs be at no loss for abundance of examples. He may consult the article on *Interea* and *Interim*, where the learned author employs very nearly two quarto pages in stating clumsily what may be stated clearly in a single line, thus: "*Interea* signifies during *these events*; *interim* during *that event*." In the *mean time* is equally applicable to both. (See Pp. 460, 461.) The discussion on *Lacus*, *Palus*, *Stagnum*, fills two pages and a half with most useless and impertinent observations; while our French friend, Dumefnil, dismisses these terms in the following simple, and short, but satisfactory manner.

"*LACUS*, un lac, étendue d'eau qui ne tarit point. Cum lacus Albanus præter modum excrevisset. Cic. *Lacus Trasimenus*. Cic. *PALUS*, marais, eau qui tarit pendant l'été. Sterilisque diu palus aptaque remis. Hor. *Paludes siccare*. Cic. *STAGNUM*, étendue d'eau qui ne coule point, un étang: de ruy, contineo, ou de stare. Ad puteos aut alta ad stagna. Virg. *Stagna virentia musco*. Virg." (Dumefnil, p. 347.)

Sometimes, we observe, these two learned philologists are directly in opposition to each other with regard to the meaning of the same terms. Thus, for instance, of *Mercator* it is said by Dr. Hill, that he "is understood not to be tied down to any particular spot, but to travel over the surface of the earth, conducting those exports and imports in which he alone is concerned." (P. 515.) The *negotiator*, the same grammarian tells us, differs from the *mercator* "in supposing, that the subjects of merchandize are acquired and disposed of, without



out the trader going abroad to do so." (P. 516.) By the Frenchman, these words are thus distinguished. "La différence que les Romains mettoient entre MERCATORES et NEGOCIATORES, c'est que les premiers avoient leur séjour habituel à Rome, et n'alloient dans les provinces que pour le peu de temps qu'exigeoient leurs affaires; au lieu que les Negocians, *Negociatores*, avoient établi le centre de leur commerce dans les provinces, ne venant guères à Rome." (Du. P. 379.)

To which of the two, in the present case, the charge of inaccuracy attaches, we shall leave our learned readers to decide; but with respect to the following instance, we have little doubt that our countryman is wrong. As the articles in both are short, we shall copy them entire.

HILL.

"CAPER, HIRCUS,

agree, in denoting a he-goat, but the former is applicable to him either in a natural state or otherwise, while the latter is applicable only when he is mutilated.

'Vir gregis ipse caper deerraverat.'—VIRG. *Ec.* 77.

'Sic modo qui Tuscus fueras, nunc Gallus Haruspex,  
Dum jugulas hircum, factus es ipse caper.'—MART. 3, 24, 13.

In the first example the *caper* is among the *capræ* what the *taurus* is among the *vaccæ*; in the last he is what the Greeks call an *Exsquamus*." (P. 174.)

DUMESNIL.

"Hædus, Hircus, Caper.

HÆDUS, *un chevreau*. Caper tibi salvus et hædi. Virg. Sic canibus catulos similes, sic matribus hædos. Virg. HIRCUS, *le bouc, le mâle qui n'est point coupé*. Immundus et libidinosus hircus. Plaut. Il est souvent pris pour l'odeur MEME. Gravis hirsutis cubat hircus in alis. Hor. CAPER, *le bouc, lorsqu'il est coupé*. Vite caper morsû Bacchi maculatus ad aras dicitur ultoris: nocuit suâ culpâ. Ovid. Les poëtes ont souvent dit caper pour hircus. Vir gregis ipse caper deerraverat. Virg. Il se prend encore pour l'odeur infecte du corps. Tibi fertur valle sub alarum trux habitare caper. Catull." (P. 302.)

We think that the learned professor expresses himself very improperly with regard to *Facinus*. "Tho' *facinus*," he says, "from *facere*, when by itself, always denotes an immoral deed, yet it is often connected with adjectives that alter the nature of that deed, and shew it to be laudable." (P. 343.) To say that any adjectives can alter the nature of an immoral deed, and shew it to be laudable, is, in our opinion, something bordering upon nonsense. Dr. Hill should have said that *facinus* signifies any bold action; but that, when alone, and unqualified by any epithet, the use of the language confines it to a bad action. This is very distinctly stated by Dumesnil, who is here again, therefore, much more accurate than Dr. Hill. "FACINUS est une action hardie, de facere. Facinus, seul, se prend en mauvaise part. Nihil ibi facinoris, nihil flagitii, prætermisum est. Liv. Homines ad vim, ad facinus, cædemque delecti. Cic. Facinus se prend en bonne part, lorsqu'il est déterminé par une epithete. Præclarissimum facinus. Cic. (P. 175.) It may, perhaps, be not undeserv-

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ing of remark, that Dr. Hill compares *facinus* with *scelus* and *flagitium* only; while the list of Dumesnil's words is as follows:—*Crimen, culpa, peccatum, delictum, vitium, vitiositas, noxa, facinus, nequitia, scelus, flagitium, maleficium, nefas, malitia*.

The learned professor seems to have been at a loss in what manner to distinguish *urbs* and *oppidum*. “*Oppidum* appears,” he says, “to differ from *urbs* in nothing but its never being applied, so as to specify a town that is not named.” (P. 192.) But this seems to us no distinction at all. *Urbs* and *Oppidum*, it is true, may both be applied to the same place; but they do not both exactly give the same view of it. *Urbs* suggests the extent, and all the buildings, of a town; while *oppidum* represents it under the notion of being fortified. This appears, at least, to have been Cicero's idea. “*Oppidorum appellationem usurpatione appellatam esse existimo quod opem ferant*.”

The learned Professor has, on many occasions, particular expressions, which are extremely improper; and on some, it is very difficult to understand them. “*Præceps*,” he says, “supposes the superficial inequality to be at all times so great, that a line, passing from the extreme point of the interval, forms either a perpendicular, or a descent so steep as to be impassable with safety.” (P. 22.) But the learned Professor surely knows that a *vertical* surface may be just as *equal* as a *horizontal* one. “*Ægrotus*,” he observes, “is properly confined to the diseases of the body;” though Terence has, more than once, applied it to the mind. “This uncommon use of *ægrotus*, however, may,” he says, “be considered as figurative.” (P. 45.) For *may* the author ought to have written *must*; because, if the first observation be true, the last is true of necessity. On the line of Horace,

“*Os tenerum pueri balbumque poeta figurat*.”

Dr. Hill remarks, that “the poet here gets the merit of teaching children to articulate properly, as being led by the ear to employ the untried organs as they should be.” (P. 142.) This sentence conveys no determinate idea. It as naturally suggests that the poet was the schoolmaster, as that children learned to correct their lisping by repeating his verses. In p. 195, the learned Professor talks of “not ascribing activity to an object that is not *self-created*. Is there any object of which the learned Professor thinks that it created itself?—In p. 558, we meet with the following sentence: “Those measures of duration that are fixed by immutable intervals of *equal length*, though of *different kinds*, are also said to form one series.” What is meant by “intervals of equal length” we can easily conceive; but to “intervals of different kinds” which are, at the same time too, “of equal lengths” we can affix no idea: and the context contains nothing to assist us. Of the word *manubiæ*, Dr. Hill remarks, that it “seems to agree with the ‘*opima spolia*,’ in referring to the share of the booty that fell to the general or commanding officer. As this person, during an engagement, was more employed in directing the  
courage

courage of others, than exerting his own; his share must have been made up in value, and not by the 'ipsam corpus' of what those under him acquired." (P. 616.) This to us appears a plain *non sequitur*, both in reason and in fact. Why might not the commander have a share of the plunder, or of the booty, as well as of its value? And was not the "ipsam corpus" of Briseis, the reward of Achilles?

On this work of Dr. Hill, we have bestowed great attention. The author will probably think our criticism severe; but in justice to our readers, and, indeed, in performance of our bounden duty, we could not have spoken of it otherwise than we have done. We are, always, however, much better pleased to exhibit excellencies than to point out defects: and when Dr. Hill is content to be simple, he is frequently excellent. The following article, for example, has very great merit.

" GAUDIUM, LÆTITIA,

agree, in denoting joy, but differ in respect to the degree, and the cause of its excitement, and the manner in which it shews itself. *GAUDIUM* refers to an emotion that is calm and steady, and that arises from a sense of something good to the mind that perceives it. *Lætitia*, again, refers to one less temperate, and that arises, from some external cause, in which others may be concerned. 'Nam cum ratione animus movetur placide atque constanter tum illud *gaudium* dicetur. *Lætitia* ut adepta jam aliquid concupitum, effertur et gestit. Cum autem inaniter et effuse animus exultat, tum illa *lætitia* gestiens, vel nimia dici potest; quam ita definiunt, sine ratione animi elationem.' *Cic. Q. Tusc.* 212. a. 'Atque ut confidere decet, timere non decet, sic quidem *gaudere* decet, *lætari* non decet, quoniam docendi causa a *gaudio lætitiâ* distinguimus.' *Cic. ibid.* 224. 'Quem tamen esse natum et nos *gaudemus*, et hæc civitas, dum erit, *lætabitur*.'—*Cic. de Am.* 98. a. Lælius employs the two verbs here in a way strictly consonant, both with classical purity, and also with the dignity of himself, and [of] those whom he addressed. From their connection with Africanus, their joy was personal, when they reflected on the merits of so distinguished a relation; and the old man also conceives, that it became their feelings to be more temperate than those of the herd of citizens, who would rejoice in doing honour to his memory." (Pp. 389, 390.)

Our classical readers may still be gratified, by seeing how Dumesnil treats the kindred words *gaudere* and *lætari*. Both authors have done well, though even here the palm of simplicity is due to the Frenchman. Yet Dr. Hill's examples are more full and satisfactory.

"*Gaudere et lætari, dans l'usage ordinaire, se confondent, et sont indifféremment employés; cependant, à parler exactement, ils ont une signification différente. Gaudere marque une joie plus intérieure, et plus modérée. In finu gaudere. Cic. Lætari marque une joie qui éclate au dehors d'une manière plus vive et moins mesurée. Lætaris tu in omnium gemitu et triumphas. Cic. Il y a des occasions où gaudere decet, lætari non decet. Cic.*" (Pp. 290, 291.)

Our strictures have been carried to such an extent, that we can furnish room for no more quotations. But many of Dr. Hill's discussions are executed with very considerable success; and he is generally happy in exact proportion as he is sparing of metaphysical refinement. Among some of the best articles in the book, we may mention the following: *Altus, arduus—Avis, invius, devius—Aura, flatus, ventus, procella, turbo—Bellum, prælium, pugna, certamen—Canari, moliri, niti—Decet, oportet, necesse est*, an excellent article. *Flere, vagire, plorare, ejulare, ululare, plangere—Forte, fortasse—Gracilis, tenuis, teres—Humanè vel humaniter, humanitus—Memorare, narrare—Modo, recens, nuper. Norma, regula, libella—Ostium, janua, porta. Perdere, amittere—Sepelire, humare.*

Dr. Hill, we observe, is particularly fond of that elliptical construction which excludes the relative pronoun from its place, whenever it is governed by the following verb. E. G. "The language he studies." (Pref. p. 11.) This mode of writing, however common, and however defended, on some occasions, under pretence of its contributing to harmony and ease, we consider as defective, and shall not cease to reprobate. He now and then uses English words in a sense which we think is highly inaccurate. On the words of Livy, "*Hæc precatus, veluti sensisset preces auditas*,"—he remarks, that "there was here more than a communication of the desire.—He, who prayed, is supposed *conscious* that the god was willing to grant it." (P. 126.) But, surely, we cannot be said to be conscious of what passes in the mind of another. In p. 211, Dr. Hill speaks of gold, "forming certain images for temple worship," as being "in *bullion*," and not "in coin." He seems to think that, when the precious metals are not coined, they must be bullion.—But "bullion," says Locke, as quoted by Johnson, "is silver," (and the same is true of gold,) "whose workmanship has no value."—Accordingly, gold or silver plate, of which the workmanship has value, would be improperly called bullion; and so we think are these images.

In p. 254, the author talks of evils under which a man scorns to *succumb*. This word, we think, is not English. Neither, we apprehend is *cancelment*, which Dr. Hill somewhere employs, though we have not marked the page. In p. 264, we have "often got," for "often gotten;" and in p. 361, we meet with the following sentence: "When *Æneas took leave* of Andromache and the other inhabitants of Crete, he *makes* a beautiful and tender comparison between the happiness of their lot, and that of himself and his followers." We are surprised that Dr. Hill allowed so gross an inconsistency in the use of the tenses to escape him.

This book is very neatly, and, on the whole, correctly printed.

*Memoirs of Charles Macklin, Comedian; with the Dramatic Characters, Manners, Anecdotes, &c. of the Age in which he lived: forming an History of the Stage, during almost the Whole of the last Century; and a Chronological List of all the Parts played by him.*  
1 vol. 8vo. Pp. 444. Asperne. 1804.

THE life of Macklin contains various constituents of interest and claims to attention. He had risen to the first rank of theatrical performers; and like another Nestor, had been intimately conversant with three generations of heroes. During the greater part of the eighteenth century, he had witnessed the progressions and variations of dramatic literature, with the retrogressions which distinguished it during the last twenty years of his life. He had seen comic genius producing the lively and light humour of a Farquhar; the strong, though coarse exhibition of a Vanburgh; the poignant satire of a Gay. He had seen wit, humour, and satire, sullied by indecency. He had afterwards observed laudable efforts to proscribe indelicacy from the stage; but unfortunately, with the tares, the wheat pulled up; and whining sentiment supplying the place of sportive imagery, natural and just character. He had seen one attempt of powerful and brilliant talents to combine purity with wit, and elegant colouring with forcible delineation; the signal success of Sheridan followed by an inundation of farce, buffoonery, operatical sing song, and harlequin tricks; and the comedy of the English theatre entirely abandoned. The connection of his history, with the history of scenic performance, must form the most important part of a biography, of which he is the subject; and that is the principal topic of the production which we are now to consider.

The Memoirs of Macklin are in a great measure Memoirs of the Stage, from the reign of Queen Anne until the year 1798. A few pages in the beginning, contain conjectures relative to his age.—He stated himself to have been born in 1699, but his biographer endeavours to prove he was nine years older. Macklin, the writer of this article, personally knew, and had frequent conversations with him about his age, and first subjects of remembrance; and the impression made on him by both was, that Mr. Macklin was born in one of the last years of the seventeenth century. In his boyish years, all that we learn from his biographer is, that he possessed talents; but wanted industry. When he was very young, being on a visit during the Christmas holidays to a lady of fortune, he was taken under her protection. The juvenile children and relations of the family, set about acting the play of the Orphan; and the character of Monimia was assigned to Macklin. From that circumstance is derived his first predilection for the stage; but his liking was not immediately gratified. His parents were in humble circumstances, and aspired at no higher than a mechanical employment for their son. They accordingly bound him apprentice to a fadler in his native town of Cork.



Macklin disdaining a handicraft occupation, ran away from his master, and betook himself to Dublin, without any previous acquaintance with any person in the metropolis, and with only a few shillings in his pocket. He was then only about fifteen years of age, and how he procured a livelihood in the city of Dublin without friends, or introduction, is not known. All that has transpired is, that some time after his arrival he got settled as a badge-man in Trinity College. He knew a little of reading and of writing, was a youth of keen observation and a determined spirit: he made himself very acceptable to the scholars and fellows, who gave him several pecuniary aids, besides his stipulated allowance. It is not ascertained at what precise period he came to England; but it appears he was on his arrival first a stroller; afterwards offered himself to Mr. Rich, the manager of Lincoln's-Inn theatre; but that gentleman advised him to continue longer in his itinerant exercises, before he ventured to encounter a London audience. In his rambles, he was chiefly distinguished for walking, boxing, drinking, and intriguing. About the year 1726 he first trod the London stage. This being an epoch in his history, the author pauses to take a view of the actors and actresses who were then most eminently distinguished. Short accounts and characters of Booth, Quin, Mrs. Oldfield, Mrs. Porter, and Tom Walker are introduced. Walker having been the original Macheath in the Beggar's Opera; that celebrated performance is naturally mentioned; and the account extends to the original performers of all the principal parts. Next follows a criticism on the work itself, which, as may be well expected, contains nothing new. About the time that Macklin arrived in town, there was a great number of half-pay officers who could get no professional employment after the Peace of Utrecht. Those gentlemen were generally in very limited circumstances, and being fond of conviviality, they enjoyed it at a cheap rate, in a public-house in Covent Garden, remarkable for selling the best Derbyshire ale; and as this was their chief beverage, they got the name of Derby captains, which it seems was a phrase long well understood in the vicinity of the theatres. Macklin often joined these parties, and other clubs that met for the purpose of talking, eating, and drinking. He belonged to a society that dined once a week at St. Alban's; and being a great walker, he travelled the twenty miles thither, and returned the same day on foot. Mr. Quin is mentioned as making excursions, but on a different plan. During the theatrical recess, he put one hundred pounds in his pocket, engaged a nymph of the town to accompany him into the country, left their rout to the impulse of the moment, suffered the lady to pass for his wife, that decency might appear to sanction their arrangements upon the road. When he found his stock beginning to verge to a decline, he and his companion returned to town. They supped together under the Piazzas. The gallant paid his mistress the remainder of the hundred pounds, and from that moment they parted. This, it seems, was Quin's regular practice.

Our

Our biographer from performers proceeds to audiences; and it would appear that the police of the play-house was much better in those days than in the present; as rakes and prostitutes were not suffered to offend decency in the face of the people. Puppies were not permitted to interrupt the attention by importunate yelping; and other fools were also prevented from being noisy with their nonsense.

About the year 1734, Mr. Macklin married Miss Purvor, a young lady who proved an excellent comic actress. Macklin began with fops, but his vigorous understanding required stronger characters to call forth its energies. Lord Foppington's class of absurdity and folly was too frivolous and light for the strength of Macklin; and he attained far greater distinction in Sir John Brute. The biographer seems rather to undervalue his hero's personation of the strongly marked Brute of Vanburgh, and seems to think it wanted mellowness and softness. This is rather a repetition of Churchill's famous lines. Macklin became acting manager to Mr. Fleetwood, proprietor of Drury Lane Theatre; and his employer being embarrassed, became security for him, for no less than three thousand pounds, though he could not conveniently raise thirty pounds. Finding Fleetwood to be not only embarrassed, but ruined, he was in very great alarm, until Mr. Paul Whitehead, the poet, who had acquired a fortune by his wife, undertook the responsibility, and thereby Macklin was saved from great distress. But Whitehead was eventually ruined. The reader is now introduced to Garrick, of whose theatrical and managerial life there is a very agreeable sketch, interspersed with private anecdotes. Meanwhile the author keeps Macklin in prominent view, and mentions with minute and interesting particularity, his first performance of Shylock; a character which was so well adapted to the exertion of his peculiar powers. He was acting-manager for Fleetwood; and at liberty to chuse such parts as he might think best suited to his own talents. "Chance (says the biographer) presented the 'Merchant of Venice' to his notice; which, however, strange now to conceive, had *laid*\* upon the shelf since the year 1701, to make room for an alteration from the same play, by Lord Landdowne, called 'The Jew of Venice;' in which the celebrated Dogget performed the *Jew* almost in the style of broad farce."—Macklin saw this part with other eyes; and, very much to the credit of his taste and understanding, as well as a proper estimation of his own powers, he found he could build a reputation by reviving the original of Shakespeare, and playing the character of Shylock in a different manner. The attempt was arduous, and subject to many miscarriages, and in particular to public prejudice; but a consciousness of being right will generally give great confidence. Macklin felt this consciousness, and was determined on the trial. His friends were very apprehensive of the event of this undertaking; and his rivals urged him to the attempt, in hopes of his failure. Macklin felt his

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\* A typographical error we presume for *lain*.

own force, persisted in his resolution, and the execution was attended with signal success. Among the highest applauders of Macklin's Shylock was—ALEXANDER POPE. There are several sprightly and entertaining anecdotes of Mrs. Woffington presented, which, though not new, well deserve to be repeated. They, with other anecdotes in circulation, tend to prove, that few ladies who have acted in the capacity of *receivers general of lovers*, have had intimacy with a greater number of literary gallants.

Without following all the details of theatrical history and characters, we shall in general observe, that most performers of any note, who flourished before the last twenty years, are agreeably sketched.—Since that time, those only are mentioned who have succeeded to Macklin's peculiar characters. The celebrated law-suit of Macklin, his removal to Ireland, his return to London, his distinguished success, his dereliction of the stage to keep a tavern, his oratorical scheme, are narrated with humour and interest; and receive a bond of union from the biographer's general view of his hero's character, which represents him as very much of a projector; and as such, restless and changeable. When he incurred a very common fate of projectors, a commission of bankruptcy, his statements and accounts demonstrated him a man of the strictest honour and integrity. They also shewed he was a judiciously kind father. He had bestowed twelve hundred pounds on the education of his daughter, and thereby enabled her to acquire a much greater fortune as an actress, than if he had hoarded up for her ten times the sum for a portion. He often exerted his vigorous judgment in counsels to an ingenious, but eccentric and dissipated son. Parental indulgence, however, too often counteracted the wisdom of advice and admonition. A distinguishing feature indeed in Macklin's character was, turbulent and impetuous passion, warring with a very sound and vigorous understanding. With his theatrical history is mingled his literary, with just, though not new remarks on his writings. The account of the source of his Irish character in *Love A-la-mode*, is new to us; but perhaps may not be new to readers much conversant in Green Room anecdotes.—Whether new or old, it is interesting. The biographer follows his hero to the decay of his powers, and his death; after which he sums up the work in a general criticism on the character of Mr. Macklin as an actor, an author, and a man.

Such is the substance of the *Memoirs of Charles Macklin*, from which we think our readers must perceive that though it do not rise to that high class of biography, which to entertainment and information adds philosophy and instruction; it is an agreeable and respectable specimen of that secondary class, which seeks chiefly to afford pleasure and amusement. We by no means assert, that it is devoid of instruction: the history and character of Macklin himself would contradict us, if we did make such an assertion. We merely observe, that interesting anecdote, lively and agreeable detail, are its most prominent features.

*Strictures on Plowden's State of Ireland.**(Concluded from Page 249.)*

**M**R. Plowden, in what he calls a postliminious Preface, endeavours to defend his Historical Review, from the strictures which have been made on it in a very able and judicious work which I have quoted; but, in so doing, he has proved in a higher degree than in his original work, that his mind is warped by bigotry, and biased by partiality.

“ And often times excusing of a fault,  
Doth make the fault the worse by the excuse;  
As patches set upon a little breach,  
Discredit more in hiding of the flaw,  
Than did the flaw before it was so patch'd.”

SHAKESPEARE.

Mr. Plowden, in a note on page four of this work, endeavours to invalidate the veracity of David Hume the historian, particularly in that part of his history which relates to the reign of Elizabeth, by an anecdote which was probably fabricated by himself.

He, as well as most Popish writers who have touched upon the English annals, have been very severe upon her conduct, because she completely established the reformation, which her father had only begun. Thus Mr. Berington, a Popish priest, says, in his reflections, page 8, “ From the conduct of his ancestors, at that trying period, he would shew how little they merited the treatment that fell upon them; and consequently, that the laws of her reign were tyrannical and unjust.” “ They were pusillanimous or impolitic enough, to permit *the spurious offspring of Henry VIII.* whose dispositions they well knew, to mount the Imperial throne of England.” Doctor Burke, titular Bishop of Ossory, in his *Hibernia Dominicana*, published in Ireland in 1772, admits, that she possessed every endowment which could be derived from genius and education, but he adds, “ *Nisi tot naturæ, studii, politicæ ornamenta, hæc si crudelitate, quam in pios grassata est, dedecorasset.*”

Such bigotted writers are silent on the inhuman cruelties perpetrated by that infamous fanatic Queen Mary, while they vilify and calumniate her renowned sister, as she was driven to the dreadful necessity of enacting restrictive laws against the Papists, because they were incited by their priests, to form many conspiracies and assassination plots against the state and her life.

Doctor Troy, titular Archbishop of Dublin, says, in his famous pastoral letter, published in 1793, on the reformation: “ The people are enslaved, when their sovereign declares himself head of the Church of England.” Let the advocates for what is called by the ignorant and vulgar, Catholic emancipation, reflect what kind of subjects under our glorious constitution such persons are likely to be, who make every consideration subservient to the advancement of their superstition, and who uniformly disparage that great event the reformation, which dispelled the mists of error, and relieved the people of England from the chains of slavery.

During Elizabeth's reign, many Popish priests were hanged or transported for treasonable conspiracies. The latter propagated a gross calumny, in

saying that they had been persecuted on account of religion; but William Cecil, Lord Burleigh, had a tract published to prove that they drew on themselves the vengeance of the law by their treasonable combinations. It was entitled, "The Execution of Justice in England, not for Religion, but for Treason." In short no penal laws were enacted, nor were any of the Papists molested on account of their religion, for the first eleven years of her reign, and not until they began to form conspiracies against her state and her life.

Mr. Plowden, with that *prurieney for invective* \* against the English government, which he uniformly displays in his Review, condemns in the following words, the statutes of Kilkenny, passed in the 40th year of Edward III. when the Duke of Clarence was Viceroy, "Imagination can scarcely divine an extreme of antipathy, hatred and revenge, to which this code of aggravation was not calculated to provoke both nations."

In his postliminious Preface, pages 5, and 6, he justifies his condemnation of these wise laws.

Mr. Plowden is extravagant in his encomiums on the veracity, the judgment, and political wisdom of Sir John Davis, who was Attorney General of Ireland in the reign of James I.; and no person ever doubted that he merited the praise which has been bellowed on him.

From the following opinions of Sir John, on the policy and necessity of these laws, and of their beneficial effects, the reader will be convinced that Mr. Plowden, either was guilty of an error, or that he voluntarily perverted historic truth, to gratify his rancour against the British government. Sir John Davis says, that the chief impediment to the civilizing Ireland was this: the English colonists connected themselves with the native Irish, by marriage, gossipred and fosterage, by which, and assuming their names, their dress, their language, and their barbarous customs, they became degenerate and hostile to the British government. Sir John observes, on fosterage and gossipred, and the ties which they occasioned, "Their followers were borne out, and countenanced in all their lewd and wicked actions; for fosterers and gossips, by the common custom of Ireland, were to maintain one another in all causes, lawful and unlawful; which, as it is a combination and confederacy, punishable in all well governed Commonwealths, so was it not one of the least causes of the common misery." He observes also, "with them (the Irish) they married and fostered, and made gossips; so as within one age, the English, both Lords and Frecholders, became degenerate and mere Irish, in their language, in their apparel, in their arms and manner of fight, and all other customs of life what'oever."

"Those were the Irish customs, which the English colonies did embrace and use, after they had *rejected the civil and honourable laws and customs of England, whereby they became degenerate and metamorphosed like Nebuchadnezzar.*" Sir John, therefore, says, "Hence it is, that in the Parliament rolls, which are extant from the 40th year of Edward III. when the statutes of Kilkenny were enacted, till the reign of Henry VIII. we find the degenerate and disobedient English, called rebels; but the Irish, who were not in the king's peace, were called enemies."

Now I will shew the reader the good effects of these laws, in Sir John

\* These are the elegant expressions which Mr. Plowden uses towards the British Critic,



Davis's words, "The presence of Lord Lionel, and these statutes of Kilkenny, did restore the English government, in the degenerate colonies, for divers years; and the statute of the 10th of Henry VII. which reviveth and continueth the statutes of Kilkenny, doth confirm as much; for it declareth, that as long as these laws were put in use and execution, the land continued in prosperity and honour; and since they were not executed, the subjects digressed and rebelled from their allegiance, and the land fell to ruin and desolation. And withal, we find the effects of these laws, in the pipe rolls and plea rolls of this kingdom; for, from the 36th of Edward III. when this prince (the Duke of Clarence) entered into his government, till the beginning of Richard II.'s reign, we find the revenue of the crown, both certain and casual, in Ulster, Munster, and Connaught, are accounted for; and that the king's writ did run \*, and the common law was executed in every of these provinces."

The reader will perceive then, that preventing the English from forming such connections with the barbarous Irish was founded in great wisdom; but this prohibition did not extend to inter-marriages with such of the Irish as had become liege subjects to the king, and had given good security for their allegiance, which they never failed to violate and renounce, whenever they had an opportunity of doing so.

The provisions of the statutes of Kilkenny were re-enacted by the 28th of Henry VIII. c. 13. when it was ordained, as Sir John Davis tells us, "that the English should not marry with any person of Irish blood, though he had got a charter of denization, unless he had done both homage and fealty to the king in the Chancery, and was bound also by recognizance with sureties, to continue a loyal subject †."

The policy of this was obvious, for the native Irish were wedded to their barbarous laws and customs, and could not bear the salutary restraint of the English, which they uniformly renounced and spurned at, except when they were enforced by the sword. Baron Finglas, Chief Baron of the Exchequer, in Henry VIII.'s reign, tells us, "that the English statutes passed in Ireland, are not observed eight days after passing them, whereas these laws and statutes made by the Irish on their hills, they keep firm and stable, without breaking them for any favour or reward."

And yet, Mr. Plowden, in the height of his zeal to libel the English government, asserts and endeavours to prove, by garbelled passages from Sir John Davis, and other writers, that they were desirous of keeping the Irish in a barbarous state, and were unwilling to extend the benefit of their excellent laws to them, for the purpose of their civilization; but the monstrous absurdity of this position supercedes the necessity of refuting it. Such was the aversion of the native Irish to the salutary restraint of English law, that their chieftains, when they entered into a treaty with the government, often stipulated that a sheriff should not be sent into the territories.

\* The reader will be astonished at hearing that there are parts of Ireland where the king's writ does not run at this time.

† All this proves that the English government wished to make the Irish liege subjects and obedient to the laws; but Mr. Plowden endeavours to prove the contrary. We cannot be surprised at this, as we may learn from the general tenor of his works, that his religion has made him an alien to our constitution.

In page 7, Mr. Plowden, with his usual disingenuousness, pretends that the author of *Strictures* on his Review condemns his censure of that barbarous Irish custom, called *coyne* and livery, which is by no means the case, for he expresses the most marked disapprobation of it. In short, he is so much galled and exposed by the strictures of that ingenious writer, that he endeavours to impute absurdities to him, which he never committed, and to conjure up phantoms for him to growl out his anger at.

Mr. P. with that inveteracy which he constantly displays against the English colonists, imputes it to them; but his censor vindicates them by saying what is true, that "it existed long before the English arrived, and which the colonists adopted."

In censuring it, he says, "Of its pernicious effects upon agriculture and industry there can be little doubt."

Sir John Davis tells us, that it "consisted in taking of man's meat, horse-meat, and money, of all the inhabitants of the country, at the will and pleasure of the soldier; who, as the scripture phrase is, did eat up the people as it were bread."

This Irish custom, originally called *bonnaght*, only changed its name on the arrival of the English. Sir John Davis says, "*This extortion was originally Irish, for they used to lay bonnaght upon their people, and never gave their soldiers any pay.*" Again, he observes, "Then was there no means to maintain the army, but by selling the soldiers upon the subject, as the Irish were wont to *impose their bonnaght.*"

Mr. Plowden, to throw an odium on the British colonists, insinuates, that it was generally practised by them; which is not true, for it was made penal and punishable by law, and it was used only by the Irish or the degenerate English.

Sir John Davis tells us, "that it is called in the old English statutes a *damnable custom, and the imposing and taking thereof made high treason.*"

He tells us also, that it was for a time *abolished by the statute of Kilkenny*, and yet Mr. Plowden severely condemns that statute, though it struck at the root of the barbarous Irish customs.

Sir John Davis says, that in the reign of Edward IV. "the Earls of Desmond and Kildare were attainted by Parliament, at Drogheda, for alliance and fostering with the Irish, *and for taking coyne and livery* of the king's subjects; yet was only Desmond put to death; for the Earl of Kildare received his pardon \*."

Such is the envenomed rancour of Mr. Plowden against the English government, that he severely censures them for this barbarous custom, though it was of Irish origin, and though it was prohibited by strong penal laws; alluding to free quarter †, which was practised a short time before the rebellion of 1798, in the counties of Dublin and Kildare, this pseudo patriot, this pretended advocate for a perfect and a cordial union between the two islands, says, "but revivals of this system of inhumanity render it prudent

\* These two Earls were of English blood, and were English subjects, but became barbarous and rebellious by connecting themselves with the Irish.

† This was practised systematically, and under the direction of the officers who commanded in a particular district, whose inhabitants were obliged to maintain a certain portion of the army, till they surrendered their arms; but plunder was not allowed.

for a modern writer to use other, rather than his own language, in retailing those ancient enormities \*."

And here I think it right to observe, that bonnaght, with many barbarous customs which I mentioned before, and which existed immemorially among the Irish, must have made it impossible for them to attain that degree of visionary splendour and civilization, which Mr. Plowden absurdly imputes to them 3000 years ago.

Mr. Plowden betrays more deep-rooted prejudices, in his attempts to invalidate the veracity of Temple and Borlase, and to establish that of Lord Castlehaven, a rebel general in 1641, than in any other part of his work. For this purpose, he quotes a reflection cast by Doctor Nalson, in his impartial collections, on Borlase's History of the Rebellion, and he adds, "The Bishop of Derry † (Nicholson) admits that, he (Borlase) continued *Sir John Temple's partial and unfaithful Memoirs*, and wrote reflections on Lord Castlehaven's Memoirs, as being openly and avowedly a favourite of the faction, and the men and actions of those times ‡."

What opinion must the reader entertain of this Popish bigot, when I assure him, that the above paragraph, though marked with inverted commas, is not to be found in Doctor Nicholson's work, and therefore, that it must have been fabricated by him. Instead of censuring, he speaks in terms highly respectful of Sir John Temple.

As to Borlase, the Bishop of Derry does not throw any censure whatsoever on him; and merely transcribes what Doctor Nalson has said of him in his Impartial Collections.

Doctor Nalson, who was a Tory, has cast a general censure on the histories of Temple and Borlase, without attempting to disprove or refute any one passage contained in them; and yet his inconsistency is such, that he frequently quotes them, and he has introduced into his Impartial Collections, all the documents and state papers which are to be found in their works, and which form the ground work of their narratives.

He makes the following absurd excuse for this inconsistent conduct in respect to Borlase. I do not intend to write a solemn confutation of his book, and more than that, I do find it, *in many things true and useful*, that I shall make use myself of such authorities in it, as are fortified by truth; but I must still have the freedom to dissent from him, whenever, hereafter, I find him discrepant from truth §. He is full as severe as Temple or Borlase on the treachery and the barbarous cruelties of the Popish rebels: The following passages will afford a specimen of this.

"It is almost a shame to humanity, to repeat the cruelties, which, as the writers || of that time relate, from depositions of those who escaped the fury of the Irish, were acted upon the innocent English, and British inhabitants of that island; it will be a greater and eternal infamy to *the priests*, and those who called themselves *religious*, of the Romish persuasion, that they were the actors and instigators of the deluded people, to commit those execrable

\* Postliminious Preface, page 8.

† He wrote a historical library for England, Ireland, and Scotland, with observations on all the original writers.

‡ He repeats these passages in his postliminious Preface.

§ Impartial Collections, Vol. II. p. 531. This, in truth, means such points as were not consonant to his Tory principles.

|| The only original writers were Temple, Borlase, and Castlehaven.

and savage cruelties, as if they were meritorious and acceptable services to God Almighty, which far surpassed the sanguinary hecatombs, that were offered to the devil by the blind and pagan idolaters \*." Ibid. p. 633.

"On all occasions, I shall endeavour to make it appear, that the rebellion of the Irish was a most horrid and treasonable defection from their duty and loyalty, and carried on with barbarous and unexampled cruelty." Ibid. page 7, of the Introduction.

What opinion must the reader entertain of the veracity of Mr. Plowden, when, after this, he garbles one or two passages from Nalson, *and fabricates others*, to lessen the credit of Temple and Borlase, and has the effrontery to assert, in endeavouring to varnish over the horrors of that dreadful event, "that the most serious apprehensions were entertained of an immediate and general massacre, or extermination of the whole body of the Catholics," (p. 135.); "and that they united in a regular system of self-defence, which to this day," he says, "is most unwarrantably and unjustly styled an odious and unnatural rebellion †."

Mr. Plowden shews as much zeal to establish the veracity of Lord Castlehaven, as to disparage that of Temple and Borlase, because he was a bigotted Papist, a member of that treasonable and popish assembly, the confederate Catholics of Kilkenny, and a rebel general.

His Memoirs were written to palliate the atrocities perpetrated by his confederate traitors, during that woeful and eventful period; and Bishop Nicholson tells us, that in Charles II.'s reign, "both Castlehaven's Memoirs and Anglesey's Letters were brought before the king in council, and were censured as scandalous libels on the government ‡;" and I am persuaded that any intelligent reader, who can with patience endure to peruse Mr. Plowden's Historical Review, and his postliminious Preface, will pass the same sentence on them.

It would exceed my circumscribed limits to make any more observations on Mr. Plowden's disingenuous treatment of all the annalists of the 16th and 17th centuries, whom he quotes; but this specimen will be sufficient to prove that he is under the influence of the deepest prejudices.

I will now endeavour to prove what little credit is to be given to some historians of the late rebellion in 1798, whom he cites, and in whom he places the most implicit belief. Mr. Edward Hay, a bigotted Papist, who Sir Richard Musgrave tells us, in his History of the Rebellion, was concerned in it, published a narrative of that event in the year 1803, entitled, "History of the Insurrection of the County of Wexford, A. D. 1798." His conduct, during the progress of the conspiracy, made him so much an

\* This is an exact picture of their conduct in 1798.

† Lord M'Guire, Hugh Oge, Machon, and Emer M'Mahon deeply concerned in the conspiracy, made a voluntary confession, as I observed before, that it was some years in contemplation; and that the Popish rebels had solicited the assistance of the kings of France and Spain, and of the Pope. This is universally allowed. What opinion then must the reader entertain of Mr. Plowden's candour and veracity?

‡ As Mr. Plowden quotes Bishop Nicholson's Observations on Borlase, he must of course have read this passage, but he passed it by, as it was contrary to his partial designs.

object of suspicion to the magistrates of that county, that they watched his motions with a jealous eye. In consequence of the very active part which he took while the rebels were in possession of Wexford, and continued to commit atrocities there \*, he was arrested and imprisoned many months. After the rebellion was put down, a committee of six respectable magistrates, of whom the Right Honourable George Ogle was chairman, were appointed by government, to restore tranquility, and to superintend the administration of justice in the county of Wexford. Our historian, during his confinement, petitioned those magistrates to be allowed to transport himself to America, and they granted his request. It is generally believed, that he dreaded the fate of his brother, Mr. John Hay †, and of many of his fellow labourers.

In his history, he endeavours to varnish over his petition to be transported, rather than tried, by saying, that "he wrote to the committee intimating a desire he had often expressed, of going to America, adding, that he wished to set off next day;" which statement of his joined to the following record, and the unanimous concurrence of the magistrates, to whom an appeal has been made, incontrovertibly establishes this fact.

Mr. Richards, an eminent attorney, was appointed by government, to act as secretary to this committee of magistrates; and he recorded in a diary, with precision, all the business which they transacted, and entered, alphabetically, the name and case of every culprit, with their decision thereon; and the following entry appears in the said book.

4th July, Harpur, Patrick, found guilty, death.

Hay, Edward, petitioned for transportation.—Granted.

Hawkins, William, tried, guilty, transported for life.

The magistrates inadvertently neglected to make him sign a rule for transportation; and in the mean time, as many rebels had been acquitted, under the amnesty act, he insisted on being tried; and his demand could not be refused. On his trial it was proved, by a gentleman of the name of Edwards, that soon after the rebels entered Wexford, he saw him in the act of delivering some of the king's stores, contained in the barracks, to carriers, to convey to different rebel camps; but he pleaded the amnesty act, and was acquitted under it.

Mr. Philip Hay, the youngest of the three brothers, had been with his regiment in the West Indies, and did not return to the county of Wexford, till a few days before the eruption of the rebellion, and consequently he must have been ignorant of the conspiracy, but he was compelled by the rebels to act with them.

Soon after the rebellion, conscious of his innocence, he insisted on being tried by a Court Martial, and he was honourably acquitted.

At his desire, his trial was published by James Moore, in College-green, Dublin. His defence, which appears in it, contains the following paragraphs. "I had the honour to be in his Majesty's service, until a few days before the present rebellion broke out, far removed from the contagious

\* This can be proved by the present Earl of Kingston, Captain Burke, late of the North Cork regiment, Major M'Manus of the Antrim regiment, and many others who were at that time prisoners in Wexford.

† He was a rebel leader, who took an active part, and committed some dreadful atrocities during the rebellion, for which he was hanged.



scene of Irish politics and disaffection, at variance with my family, who had unfortunately for themselves imbibed the fatal infection." "My two ill-fated brothers were engaged in their guilty schemes (meaning the rebels), and I was a Roman Catholic, professing that faith, which their enormities and their bigotry have disgraced."

The mind of Mr. Edward Hay being as strongly under the influence of Popish, bigotry, as that of Mr. Plowden, the narrative of the former is as libellous of the government, the magistrates, and the king's troops, as the historical review of the latter.

They both give the most solemn assurances that their only object is to promote harmony, and to inspire the people with loyalty; and yet they in the most flagrant manner disseminate discord and disaffection. Mr. Hay says, in page 1, of his Introduction, "that a fair and impartial account, he conceives, may operate as a balm to heal the wounds of animosity;" in page 2, "that his view is to establish concord, and to prevail upon neighbours of all descriptions to cherish the blessings of union and mutual benevolence;" and yet, he thus describes the magistrates of the kingdom, to incite the people to resist them. "*Slaves to their superiors, but tyrants to their inferiors; those needy adventurers become the prevailing tools of power. Justices of the peace are selected from this class. These creatures have the effrontery to push themselves forward on every occasion, and after a series of habitual acts of turpitude, whenever an opportunity presents itself, they become the scourges and firebrands of the country. These wretches have been set on to commit flagrant acts of outrage, to answer the political purposes of their patrons, who shrink from appearing personally concerned in these deeds of shame.*"

Mr. Hay states in his book, that soon after his acquittal, General Grose who commanded at Wexford, had him arrested and committed a second time. From this extraordinary and unprecedented measure, the reader may conceive what opinion was publicly entertained of his character and principles, and how obnoxious he was.

For some months previous to the publication of his book, he lodged and boarded at the house of the notorious John Stockdale, Abbey-street, Dublin, his printer and publisher, who was arrested, and long imprisoned, in 1798, for having printed the Press, and many other inflammatory publications; and again, both he and his inmate Mr. Hay, were arrested soon after the explosion on the 23d of July, 1803.

It is universally well known, that from his gross ignorance and illiterateness, he could not have written any thing fit for the Press; from which, and the great variety of styles which appears in his history, it is not doubted but that it was composed by some members of the Popish faction in Dublin, for the purpose of falsifying the woeful events of 1798, and the cause which produced them; of which it gives a most gross misrepresentation, and to fan the flame of rebellion, which was again on the point of exploding; for it was published a short time before the 23d of July, 1803.

In the summer of 1803, the County of Wexford magistrates assembled, and unanimously addressed the Viceroy, in a memorial, praying that he would order Mr. Hay to be prosecuted by the Attorney General, for having dared to publish so gross a libel against the government, and the magistrates of the kingdom; and he and the Crown Solicitor undertook the business; but their time was so much engrossed by the numerous trials of the traitors and assassins concerned in the conspiracy and rebellion of 1803, and the

the expence incurred by them was so great to the public, that the Attorney General, for prudential reasons, declined the prosecution of Mr. Hay.

The Rev. James Gordon wrote a history of the rebellion of 1798, which was published in 1801. He kept a school many years within a few miles of Goney, in the County of Wexford, in such a state of obscurity and retirement, that it is universally well known, he was ignorant of the events which passed within a short distance of his residence. After the rebellion was put down, he collected what information of its occurrences he could, from the hearsay evidence of low obscure people, who it is presumed were disaffected; as his book contains many gross perversions of truth. It was believed by those who associated and conversed with Mr. Gordon, that he was imbued with republican principles; and the tenor of his book strengthens this suspicion. He was so conscious that there was some foundation for this imputation, that he published a defence of himself in a pamphlet, and in the second edition of his work, though no direct charge had been made against him. He obtained the rectory of Killeguy, in the County of Wexford, on the death of the Rev. Mr. Francis, a venerable and respectable clergyman, whom the barbarous cruelties which he experienced from the popish rebels in 1798, brought to a premature death.

As Mr. Gordon had been a long time a curate, the worthy Bishop of Ferns gave him that living; but it is universally well known, that his Lordship would not have given it to him had his book appeared previous to his collation; as it evinces so strongly those principles of which he was previously suspected, and contains such a gross misrepresentation of the causes and the effects of the rebellion, that it has roused the indignation of all the loyal subjects in Ireland, who consider it as an apology for the traitors engaged in it.

The magistrates of the County of Wexford were so incensed at the false and partial statements of Mr. Gordon, that twenty-nine of them assembled at the town of Wexford, in the autumn of 1802, for the purpose of taking his work into consideration, and they passed the following censure on it, which was afterwards printed in some of the Irish newspapers.

“We the undersigned magistrates of the County of Wexford, having read the history of the late rebellion in Ireland, by the Rev. James Gordon, think it incumbent on us to declare, that the said book, as far as it relates to the conduct of the magistrates of this county, contains a false and scandalous libel; and that the whole work seems calculated, rather as an apology for the rebellion, than a fair statement of facts.”

Sir Richard Musgrave, in the third edition of his *History of the Rebellion*, Appendix, page 545, charges Mr. Gordon with a design of conciliating the Romish clergy; and the Popish multitudes in his parish, who brought his predecessor to an untimely end, by palliating the horrors of the rebellion, and by excusing their perpetrators; and he has not answered this charge in his defence, or in the second edition of his work.

The following incidents unquestionably prove it. Father Philip Roche, who served a chapel near Mr. Gordon's parish, till the eruption of the rebellion, was commander in chief at Vinegar hill camp; and he not only publicly inculcated the extirpation of heretics, but was present, and presided, at massacres in that camp. He was hanged at Wexford; and yet, as his memory is dear to the Popish inhabitants of Killeguy and its vicinity, Mr. Gordon says of him; “for a charge of cruelty against him, I can find no foundation,

dation, on the contrary, I have heard many instances of his active humanity."

Such are the modern historians whom Mr. Plowden quotes in his Historical Review; and as you have uniformly endeavoured to expose the malignant designs of such persons as appear to be hostile to the state, I have not a doubt but that you will insert in your very excellent work, which I have ever admired, not only for its literary criticism, but for its defence of our constitution in church and state, this critique on the works of these annalists. Mr. Plowden boasts, in his postliminious Preface, p. 39, that he received a letter from Mr. Gordon, in which he tells him, that "he is engaged some time past in a History of Ireland, from the earliest accounts to the present time, and he hopes that he will find that impartiality in it which he had the goodness to praise in his account of the rebellion." Mr. P. says on this communication made to him by Mr. G. "The public may rejoice to learn, that this diligent investigator, and illustrious martyr to truth, is employing his literary talents upon a more extended scale."

Mr. Plowden's praise of Mr. Gordon's work, would alone be sufficient to afford the reader a perfect idea of its tenor, and the object of its author. The encomiast of Father Philip Roche, and of many other rebels, and the calumniator of the government, the civil magistrates and the king's army, must of course be dear to Mr. Plowden.

The reader may conceive what kind of a History of Ireland Mr. Gordon will write. Those two congenial souls, when they exult in each others praise, cannot say, "laudor laudato. Scabent se mutuo muli."

*Cyclopædia; or, a New Universal Dictionary of Arts and Sciences: formed upon a more enlarged Plan of Arrangement, than the Dictionary of Mr. Chambers, comprehending the various Articles of that Work, with Additions and Improvements, together with the new Subjects of Biography, Geography, and History; and adapted to the present State of Literature and Science. By Abraham Rees, D.D. F.R.S. with the Assistance of eminent professional Gentlemen. 4to. Vol. II. III. and IV. From A M A to B I O. Longman and Rees. il. 16s. per Vol. 1803—4.*

**I**N June 1802, we noticed the first volume of this work, and in general terms delivered our opinion on the design, and the probability of execution, as far as it could be learned from the names of the conductor and assistants. We afterwards entered into the actual merits of the performance.

In our remarks at that time, we dwelt less upon the literary, than the political and theological character of the work; and we considered it more in its tendency to affect church and state, than in the genius, learning, and philosophy which it displayed; and the accessions which it made to knowledge and to science. In our present criticism, without losing sight of religious and political scope, we shall chiefly keep in view literary power and result. Here we think it necessary to make some preliminary observations on the qualities that

that are requisite for conducting and executing a work of this kind. We suspect that persons concerned in the formation of dictionaries, entertain a very erroneous idea of the talents and acquirements that are necessary for such a production. They seem to think that mere collection, and adherence to alphabetical order, are sufficient. But, even in dictionaries of language, it is impossible to attain excellence without an intimate knowledge of the subjects, as well as of the words. Unless Dr. Johnson had deeply studied the authors whose usages he recorded, and comprehended the topics on which they wrote, he never could have so accurately and extensively presented the meaning which they annexed to the several phrases. A Dictionary of Arts and Sciences, to be able and extensively useful, must be the work of persons intimately acquainted with those arts and sciences; and the supreme director of the undertaking must have such a conversancy with the various subjects, as to know whether the subordinate writers render justice to their several parts. He must also have before him the whole circle of arts and sciences, and the relative value of each particular part; that so, attention and length may be apportioned to the importance of the subject. Without the possession of such knowledge, accompanied by its practical exertion, a conductor will admit trifling, erroneous, or ignorant articles, if his assistants be not all fitted for their employment; and though they be capable, and the articles be good in themselves, yet they will not be properly adjusted to the whole work. If an architect have a confused head, let his masons and bricklayers be ever so skilful, the whole building will be clumsy, inelegant, and incommodious. We admit that such knowledge combined with such judgment and attention, are not very commonly to be met; and a conductor may plead the difficulty of possessing such a conversancy with all arts and sciences; and still more of uniformly or even generally allotting to each, in a work of such extent and magnitude, its due importance. We acknowledge the task to be arduous; but whoever undertakes any task, is supposed to know its difficulties and obstacles, and to be prepared to surmount them; otherwise he undertakes a task for which he is not fit. Besides, though arduous, the task is not impossible; it has been executed. The *Encyclopædia Britannica* may be characterized as generally rendering justice to the numerous individual articles; and assigning to each such a portion of discussion and space, at best suits its relation to the whole circle of arts and sciences. What one work of the kind has done, another may do, if it be conducted with equal talents, learning, judgment, and skill. In enquiring whether the present work actually evinces those requisite qualities, we frankly avow we shall give no weight to the names that are mentioned in the advertisements, announcing this performance; we shall form our estimate from investigation, and not from authority. Besides, as authorities, we should not be able to determine what weight was due; because as critics and literary men, some of the names we do not know; and because some of the names we do know. There are

names

names which we admit to be respectable. However we differ from his politics, we must acknowledge Mr. Morgan to be master of the subject of annuities; and only to err when from arithmetical calculations, he soars into political \* discussion. Burney is certainly competent to the article of music; and one or two more, are men known for conversancy with the subjects which they here undertake to handle. Others may be, but are not known to the public; and there are names in this list which ARE KNOWN to the public, without being *eminent* in any profession. These, of course, it would be invidious to particularize; and we shall descend to no personal reflections.— We must make one general observation, that the names of any celebrity that are introduced into this muster-roll, are distinguished in secondary and subordinate departments of arts or sciences. There is not one name mentioned of the smallest note in the grand departments of history, biography, rhetoric, logic, metaphysics, moral and political philosophy, and theology; and no names of high note in natural philosophy and chemistry. In such circumstances we think Dr. Rees would have acted more prudently if he had not mentioned the names, because, from an assortment in which there are so few eminent, and none in the highest departments, such readers as judge from authority, and not from examination, might be led to augur ill of the work from the list of the workmen. We shall adopt a very different method, and shall judge entirely from the work itself; and enter upon it with as little disposition to censure, as if Johnson had been the undertaker for the biography; Hume, Robertson, and Gibbon, for the history; Reid for metaphysics; Stuart, Ferguson, and Paley for moral and political philosophy; Horseley and Watson for theology; Black for chemistry; Robinson and Playfair for natural philosophy and mathematics. From such a constellation, no doubt, our expectations would have been higher, than from the mediocrity before us; but our determination to fair enquiry and just judgment, would not have been stronger.

The conductor, Dr. Rees, though we *dissent* from his theology and politics, yet we believe to be much less violent than most of his Unitarian brethren; and we farther believe him to have indefatigable industry; and to have all the knowledge and literary power which moderate talents and incessant labour can attain. We must praise him as a very pains-taking man, who, in a long life of constant exertion, has produced sundry compilations, which many readers have

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\* This subject is very ably illustrated in one of the Edinburgh Reviews, which, with accurate discrimination, marks the boundary between that reach of knowledge in Mr. Morgan, which is fully adequate to answer any question on survivorships; and the degree which he affects in pretending to estimate the merits of Mr. Pitt's administration, by stating the increase of national debt, without taking into the account the purposes for which it was incurred.



found useful ; and though we are no great friends to the race of compilers and book-makers, with which the present age so much abounds, we certainly must allow him to be one of the best in the *collection line*. Were we to ascribe to him either original genius, or profound philosophy, every impartial man of letters must know, that we were *sneering* ; but when we grant him the merit of a life of industry and voluminous compilation, every impartial man of letters must know that we are in earnest. With this we trust fair appreciation of the literary character of Dr. Rees, we are as much resolved to render his Cyclopædia justice, as if at its head were a Mackintosh.

A work carried on by a variety of hands, has been compared to an entertainment, at which the host or his purveyor endeavours so to combine the commodities of the fishmonger, butcher, poulterer, and cook ; the confectioner, fruiterer, and wine-merchant, in order to accommodate himself to the various guests. At such banquets there is usually a due proportion of the various constituents. There was lately introduced a new kind of a feast, entitled Pic-Nic ; for which the host made very little provision himself, but left to his visitors the supply of the different articles ; and as they proceeded without any previous communication, there was often an excess of one dish, and a defect of others ; each contributor bringing what he could most readily command. There are literary productions of the Pic Nic kind ; and we must say, that that mode of purveyance seems to have found its way into the New Cyclopædia. Certain articles superabound, and others are deficient. This observation applies to many parts of the work, but was first suggested by the commencing pages of the second volume.

We find that in his work the conductor has been plentifully supplied with diffused details on the nomenclature and classification of Botany. Amaranth and Amaryllis both occupy several pages, which inform us of the configuration and culture of those plants, agreeably to the mode usual among common botanists, but without describing the benefits that may arise from them, as has been done by men of talents and philosophy, who have happened to include botany among their studies. *Amateur* calls forth a quotation from a French writer, named M. Guinguerie, but neither by definition nor description communicates to the reader what the word *Amateur* means. *Amazon* is a long article, which in several close pages repeats to us all the information that we derive from a short note of *Ruæus* on *Penthesilea*, in the first book of the *Æneid*, with the addition of such notices as are to be found at the end of Ainsworth's Dictionary. To throw a lustre, however, round such facts, the writer introduces divers hard names, such as *Herodotus*, *Hippolyte*, *Hercules*, *Justin*, *Hyrcanean*, and many others. *Amber* is a passable article, and might be better were the writer to describe its uses, as well as its nature. *Ambergris* is tolerably well described, but somewhat long. *Ambitus*, a Roman canvassing, is not a bad abridgement of the accounts given by Kennet and Adams ; although it be unnecessary to quote Cicero for mate-

rials that are found in plain English. *Amble* is a movement of a horse, which the Cyclopædist well elucidates, and will be read with pleasure, by connoisseurs in horse-flesh. Our conductor is evidently acquainted with some skilful groom. *Ambryna*, presents a fair account of the massacre of the English, in the beginning of the seventeenth century. *Ambrose*, Bishop of Milan, and a saint, affords our Unitarian conductor an opportunity of introducing his theological sentiments. That prelate was a very strenuous opponent of the heresy of the Arians. He was also the zealous adversary of paganism. It was indeed very natural for the same person to combat those enemies of Christianity, who denied its divine origin, and those enemies of Christianity, who denied the divinity of its author. For endeavouring to repress the enemies of the Gospel, and the degraders of the character of Christ, our Cyclopædist denominates this bishop *intolerant*. That is a very natural and common mode of expression among heretics, concerning the friends of the Christian faith; and we make no doubt that when Priestley and Horsley, or any other champions of tenets contrary, and conformable to the doctrines of our Church are introduced, similar strictures will be repeated. Such portions of this production, as breathe a spirit hostile to the national faith, and the establishments by which it is upheld, we shall, as they occur, point out and recommend to THE PECULIAR CONSIDERATION OF OUR BISHOPS. All know the effects of the French Encyclopædia, in overturning Christianity and Hierarchy. Whatever be the purpose of this English production, various parts of it have evidently a similar direction; but, for the comfort of the friends of the British constitution of church and state, it can be justly said, that the execution of the present compilation is so very inferior to the execution of the French, that it never could have equal efficacy. It is indeed highly to the honour of British wisdom, that among our countrymen, eminent genius has uniformly ranged itself on the side of religion, virtue, and order, and that with scarcely any exception; but in former days Godwin, the votaries of innovation in church and state, since the time of Price and Priestley, are men whose powers are as insignificant as their principles are detestable. Candour impels us to acknowledge we entertain no apprehensions that Dr. Abraham Rees will ever overturn either church or state; but we think it our duty to point out poison, even where it is very feeble, because on proportionably weak constitutions it would operate as strongly as potent venom upon vigorous. *America* is a very long article, long we mean, not in relation to the subject, but the substance of information communicated. One part of it we read with pleasure, because it repeats a considerable portion of the dissertation of Robertson, concerning the peopling of America. Where Robertson leaves off, the writer of the article seems to think it time for him to leave off also; and professing to present the general history of America, he recites the common accounts of its discovery, climate, soil, natural productions, and people; abridges the stories of Pizarro and Cortez, and goes

goes through the heads of the history of Mexico and Péru. Thence he takes a jump to North America, enumerates the names of the settlements, without any account of the colonization. Without shewing how the English got to America, he takes them up at the Peace of Utrecht; and in two pages and a quarter, brings that immense continent from the beginning of the last century to the present time; and includes the American revolution, and the subsequent establishment, in the said two pages and a quarter. This may, perhaps, be intended as a balance to the three pages bestowed upon the plant *Amaranth*; and three and a half upon the plant *Amaryllis*. We refer to Dr. Rees himself, whether he has judiciously discharged his duty as conductor, in suffering almost thrice the space to be occupied by two plants of no medicinal effect, or practical use, to that which is allowed to the thirteen States of America, which are so very conspicuous in the history of the eighteenth century. Are we to take this as a sample of the director's skill, in apportioning attention to importance; no, none can be so grossly ignorant as to make such a rate of comparative value. We candidly ascribe the defect to another cause. The conductor has probably taken such hands as he could get; and *vocabulary botanists* are more abundant than HISTORIANS. *Amianthus* shews its describer to be acquainted with mineralogy, and does not occupy much space, not more than what is allotted to North America, from the Boston port bill to the acknowledgment of independence by Great Britain. *Ammonia* is well explained, only much too long, for its relative importance. Our friend the botanist soon after meets us with *Amomum*, on which he is not altogether so diffuse. He confines himself to description, propagation, and culture, but takes no notice of use. Hitherto very few specimens of biography have occurred. One of the first is *Thomas Amory*, a presbyterian divine, on whom the writer lavishes great praise, but mentions no facts from which a reader can find, that the hero deserved either praise or censure. *Amphictyons* is a tolerable article, and shews the writer to have glanced at some passages of Gillies, and the younger Anacharsis. We must however observe, it is an useless parade of learning, when a writer borrows passages concerning the Greeks, from English books, and quotes the Greek authorities which he finds printed at the bottom of the pages in the said English books. *Amphitheatre* introduces the Roman structures of that name, and displays architectural knowledge. It presents both the materials and form of the principal edifices of that kind; but takes little notice of the spectacles. The author, we apprehend, is an artist in some department connected with building; but is little of an antiquary, and less of an historian. To *Amputation*, seventeen pages are devoted; containing a regular and systematic treatise with various cases; and might make an useful section of a performance devoted exclusively to surgery; but here occupies much more than the due proportion of attention and space. It is much too minute for any but medical students, and such do not probably seek professional knowledge and

skill from reading dictionaries. *Amsterdam*, is intrinsically a good article, and in its relation to the general work, neither too long nor too short. The botanist meets us with a very long article upon *Amygdalus*. The account is very well written, and its disproportionate length is not the fault of the writer, but the conductor. It must be a wonderful predilection for botany, that mentions *Anabasis*, as a plant; but does not mention it as a celebrated expedition and retreat, performed and described by one of the most distinguished commanders and historians of antiquity. A professed biographical account of the celebrated Anacharsis, mentions a few sayings of that philosopher, but presents no view of his life and character. We suspect from that, and various instances which we have already met, that the Cyclopædia is as defective in biographical as historical ability. *Analogy*, introduces several quotations from Dr. Reid and others, but does not shew the writer to have a clear conception of the meaning of the term, especially as an intellectual process; and this is the first opportunity the second volume has afforded us of perceiving the accuracy and extent of the Cyclopædist's knowledge of the human understanding. One observation which very forcibly occurs is, that there is a great want of logical precision; and even of common logical art. The definitions are extremely imperfect; and convey class and difference, except in botany, so very faintly, that a reader has much difficulty in discovering what the writer means to say. *Analysis*, as a mode in logic, is exhibited more feebly and superficially than Analogy. If the writer had read, and understood Duncan, Watts, or any common elementary book of logic, he might have been much more master of the meaning of Analysis. The word *Anas*, affords an opportunity for a very long and detailed enumeration of the various kinds of ducks and geese; a species of birds that appears to have made a very deep impression upon the Cyclopædist. *Anatomy*, is a good article; and from the importance of the subject, we can scarcely think it too long, especially in the general descriptions. Some of the minute details might perhaps be spared; because they will be understood only by medical men; and to such they will convey no new knowledge. *Anaxagoras*, one of the fathers of philosophy, especially of moral, deserved a very different biographer, from the writer who undertakes his life in the Cyclopædia, and who seems only to have heard that he was a philosopher, without any comprehension of what he did in the stage in which he found moral and theological science. As we advance, we find increasing grounds for concluding, that *the Cyclopædia of Dr. Rees is most miserably defective in biographical talents*. In fact, the writers seem totally ignorant of the purposes of biography, as well as the art.

We have frequently remarked the disproportion of the articles to their relative value. This remark we find confirmed as we proceed. From A N A to A N G, containing upwards of 100 pages, there are scarcely any subjects that appear to have called forth attention,  
but

but surgery and botany. Many pages are devoted to *Anchusa*, *Andromeda*, *Androphagon*, *Anomene*, *Anethum*, and other plants; to *Anchylosis*, *Ancyloblepharon*, *Ancyloglossum*; and, above all, *Aneurism*, in surgery, whilst every subject of history, biography, and ethics, is flurred over in columns or half columns. *Andrew's, St.* contains gross errors about the number of professors, into which no one could have fallen, who knew any thing of that University; or even took the trouble of reading the Scotch Almanack. We admit that the mistake is not very material in itself; but it is material in its relation to the work; because it demonstrates that writers undertake to inform others on subjects which they have taken no pains to know themselves. *Angling*, as far as we recollect the amusements of our youth, is accurately described in its various constituents of lines, flies, and other baits; and we have the satisfaction to see, that the writer has not done with his subject, as he refers for future communications to the articles, fishing flies, lines, rods, hooks, &c. Having bestowed five columns on *Angling*, our Cyclopædist proceeds to bestow a column and a half on *Anglo-Saxons*; and some pages after, almost two columns upon *Anne*, Queen of England. This last article comprehends Marlborough's victories to the Peace of Utrecht, in seven lines; and the Union in four; while five lines are devoted to the contests of the Whigs and Tories. This notable narrative is concluded by the character of Queen Anne, extracted from Dr. Sommerville, and a few observations intended to prove that literature flourished in the reign of Queen Anne; and that it was a kind of Augustan age. The word *Annual*, draws very little attention to its other significations; but produces nine columns upon annual plants. *Annuity*, is an able article, no doubt the production of Mr. Morgan, on a subject in which he is perfectly at home. *Anson* is tolerably well abridged from the voyages of that celebrated circumnavigator. Under the names, *Anthony*, we are surprised, not to find *Mark Anthony*, but presume he may occur in some other part of the work.—We beg the Cyclopædist's pardon, we do meet Mark Anthony in the right place; but we are sorry to say, we only find a huddle of detached facts, without any connected series of history or view of character. *Antimony*, is a very well written article; and though full, not too long. The article on *Antiochus the Great*, mentioning his war with the Romans, scarcely touches on his jealousy of Hannibal, the principal cause of his overthrow. Both the *Antonini*, are the subjects of passable articles, which shew the writer to have read Gibbon, but do not prove him to be deeply conversant in the philosophy for which Aurelius was distinguished. The two most illustrious of Roman emperors, as eminent for virtue and wisdom as for station, have seven columns between them; while an insect named the *Aphis*, has for his sole share six columns and a half. For several pages there occur no articles deserving either praise or censure. *Appeal*, in law, is very well explained; and here we shall take occasion to observe, that the articles upon law in general, are



judiciously executed. Indeed the conductor has been either more wise, or more fortunate in the assistants whom he has procured, in the faculties, than in the grand departments of literature and philosophy. His writers on medicine and law, really appear to understand what they undertake to communicate. *Apprenticeship*, produces an extract from Smith's *Wealth of Nations*, which, though well known to every literary and political reader; we by no means censure for its triteness. We wish the Cyclopædists were always as select in their authorities, and sources of compilation. *Arabia*, in geography and history, is an article which has evidently cost the writer very great labour, and we should have been very happy to have added to the commendation, which his industry deserves, the praise of ability, skill, and successful execution. We must inform the conductor and his historical helpers, that every subject of narration has a beginning, a middle, and an end; outset, progress, and result; without understanding which, and exhibiting them in their natural series, no writer can tell a clear and interesting story. All the facts that can be collected, will not answer the purpose, without lucid and orderly arrangement; and no man can arrange effectually without comprehending the several parts, and the whole of his subject. Not knowing this requisite of history, the writer concerning *Arabia* has compiled from Gibbon, Pinkerton, and various other authors, divers passages, which are strung together without any regard to connection, the order of time, or of cause and effect. The writer is a laborious collector of materials, but quite unacquainted with the art of historical composition, which may be displayed in a few pages, as well as in volumes. To make capital claret, requires something beyond merely gathering grapes. If the historian of the Cyclopædia is crude and confused on *Arabia*, the botanist is well digested and clear on *Arabis* or *Wall-cress*. *Aranea* contains a very minute account of spiders, in their various functions; but especially in the act of generation, and the prelusive movements. The mode of ascertaining the sex is very circumstantially described. *Arbutus*, the friend of Swift and Pope, is a very paltry article, upon a very fine subject. *Arcadia* is an exception to most of the historical articles; the writer in two pages presents a clear and orderly abridgement of the history of that country. *Argonaut* and *Argos* are on the same plan; and shew that the conductor has received occasional communications, from some person or persons, that know history to require outset, progress, and result. How comes the biographer to forget that *Argyle* afforded a splendid subject in its Duke John, who so eminently distinguished himself in the wars of Marlborough, and afterwards in the senate. *Aristotle*, is an able article, evidently the work of a different hand, from that which writes most of the biography in the Cyclopædia. It contains a clear, connected, and masterly view of the metaphysics, logic, ethics, and politics of the Stagyrte. During the remainder of the A, there appears in the biographical and historical departments, a contest between dulness and ability, which shall

shall be biographer and historian for the Cyclopædia. *Aristides* is a short but vigorous article, of biography. *Athens*, much the longest article which has hitherto occurred in that department, makes the reader thoroughly acquainted with the history, law, constitution, commerce, and character of that famous people; and is evidently the production of a writer well acquainted with that species of composition. From it we were in hopes that the disagreeable task of censure we might exchange for the more pleasing act of bestowing commendation; but we find, that either the writer of that article, has discontinued his efforts, or that he has rendered them more similar to the works of his fellow-labourer. Honest dulness keeps her place in the biography and history of the Cyclopædia. Our friend the *Arabian*, meets us again in *Affyria*; and in due time pops on us at *Babylon*.

In this part of the work several theological articles occur. *Arminian*, very clearly, and though concisely, fully explains the doctrines of that sect, with the impartiality of a judicial statement. *Arian*, is much less objectionable than we apprehended, and keeps chiefly to narrative. *Atonement* simply states the doctrine of our church, in a very few words; after which the writer proceeds, in minute detail, to exhibit through several pages the sectarian doctrines; dwelling most minutely, and expatiating most largely on the tenets of Dr. Priestley; he concludes with the following words:

“ We observe that, though the word *atonement* frequently occurs in the Old Testament, we meet with it but once in the New Testament; and in other places the same word is generally rendered *reconciliation*. As for those who reject the generally received doctrine of the atonement, they maintain, that the great object of our Lord's mission was to teach the doctrine of a resurrection to a future immortal life, and that hence arose the peculiar necessity and utility of his own death and resurrection, as a proof of his doctrine.”

The purpose of such an article, so *closed*, is obvious. It is announced that the subject will be resumed, under the heads “ *Expiation, Sacrifice,*” &c. Unless the execution of this Cyclopædia be totally changed, we have a better opinion of the judgment of our countrymen, than to suppose it will ever reach such an advanced part of the alphabet.

We at length have waded through A, and noticed every article that was characteristically important. We assure our readers, we have been as mild as the conscious commands of duty could possibly permit; and in confirmation of our opinion, we appeal to the unbiassed judgment of our readers themselves; and request them to look over the articles which we have mentioned, and also other articles of the same classes, which they will find the same in execution and result. We entertain no doubt, that every impartial man of letters, will agree with us, that in professional trades and arts, a competent degree of knowledge is displayed by the Cyclopædist; but in the grand departments of biography, history, logic, metaphysics, theology,

theology, ethics, and politics; in short, in whatever belongs to the powers of the human understanding, and the affections of the human heart, the relation, duties, and conduct of intelligent and social beings, the Cyclopædia may in general be characterized as deplorably deficient. *Plants and insects the Cyclopædist appears competent to describe, BUT MAN PLAINLY APPEARS BEYOND THEIR REACH.*

We have perused some parts of B, and are sorry to say, they do not tend to remove the impression which A has made; but our farther remarks we reserve to the next Number.

(*To be continued.*)

*Correspondence in a Series of Letters between a Gentleman in Berlin and a Person of Distinction in London, from August 1803, to June 1804.*  
8vo. Pp. 190. 5s. Dresden printed. Budd, Pall-Mall.

THESE letters are evidently the production of a man who has made the politics of Europe the object of his particular study and attention. They display, of course, much political knowledge, and some useful information; though they are, by no means, free from defects; nor has the author, in our opinion, succeeded in clearing his own mind from those partialities and prejudices which he so strongly, and, in most cases, so justly, reproves in others. He appears, indeed, to have a decided partiality for Prussia, and a marked prejudice against Russia; and where these prevail his judgment is but little to be depended upon. He thinks it would be for the advantage of Great Britain that Holland should become an integral part of the Prussian Monarchy, and plainly insinuates that the King of Prussia has long had views upon that devoted country. Certainly, if its pristine independence cannot be restored, it had better become a part of the Prussian Monarchy than of the French Empire; but if his Prussian Majesty could be tempted to assert his own dignity, and to vindicate the violated rights of the neighbouring powers, by such a bait, when the wrongs of his family, and considerations which operate, with still greater force, upon noble minds, could not rouse him to action, he is very little entitled to the praise which is here bestowed upon him. Indeed, the author's attempt to justify the policy of the Cabinet of Berlin, appears to us to be the most feeble part of his book. And we could, we think, easily demonstrate the weakness of many of his arguments, as well on this subject, as on the views and conduct of Russia, did our limits permit us to enter into the lengthened discussion which would be necessary for that purpose. If it really be, as he asserts, "very unfair to accuse his Prussian Majesty of being partial to the progress of the French Republic," to what principle or to what motive, in the name of common sense, are we to ascribe his long forbearance to check that progress, at a time, too, when it was fully within his power to check it effectually, by a cordial and vigorous co-operation with those states who had manfully

fully opposed the gigantic and insatiate ambition of the French Republic? If, indeed, it be true, that "there is no man in Europe more convinced, than he is, of the necessity of circumscribing the dominion of France within her ancient limits," he has, unquestionably, adopted the most extraordinary mode of proving his conviction of such necessity, that ever man did adopt. "But," pursues our author, "to take an active part against the republic, the security of the monarchy requires that he be certain of being enabled to extend the limits of his own dominions." How the security of Prussia can be said to consist in an extension of her dominions, we confess we cannot perceive; and we very well remember, that many politicians attempted to justify the desertion of Prussia from the confederacy formed against France, at the commencement of the last war, on the very ground, that the efforts of Austria were directed to an extension of *her own* dominions. Now if Prussia can, at one time, make the extension of her dominions the *sine quâ non* of opposing France, and, at another, cease to oppose France, because Austria only avails herself of the chances of war to extend her own frontiers, we cannot much admire either the integrity or the consistency of the principle which directs the conduct of Prussia.

In respect of Russia, our author's prejudices seem to have betrayed him into something very like *contradictions*. In p. 19, he says, "to extend the dominion and commerce of the empire, and to raise the political influence of the government, is, and, as I have before said, *ought to be*, the fundamental system of the Court of Petersburg." But, in p. 27, we are told that "to maintain the military reputation and rank of the Russian Empire, glory must be the leading virtue and daily pursuit of its Sovereign; *heroism, honour, and justice*, must be his characteristics; and *public generosity* should decorate all his actions." Now it will scarcely be denied, that the extension of his dominions and of his political influence has been the fundamental system, or ruling principle of Buonaparté's government; yet in what he has displayed heroism, honour, or justice, we are yet to learn. In short, it appears to us as difficult to reconcile the sentiments in these two passages, as to identify *selfishness* with *magnanimity*. Again, in Pp. 25, and 26, and 27, he represents the military force of Russia as by no means formidable; affirms, that since the death of the Empress Catherine it has been diminished to the amount of 180,000 men; and that the 60,000 recruits lately ordered to be levied, "is not an equivalent for the relaxation which two years of peace, under a philanthropic government like the present, may introduce into the military discipline of that country." And the whole tenor of his argument, in this part of the correspondence, goes to prove that little is to be expected by us, or to be dreaded by our enemy, from the interposition of Russia. But in a subsequent part, when he argues against the improbability of any attempt, by Buonaparté, to conquer this country, his language is very different indeed. He there says that "Buonaparte (*Buonaparté*) knows that those sovereigns (the Emperors of Austria

Austria and Russia, and the King of Prussia) as well as every honest man, are the enemies of his government, and that they are determined to circumscribe." (Would to heaven this may prove to be the case!) "He knows that the Austrian regular army amounts to 400,000 brave men in a high state of discipline; that Prussia can muster nearly 300,000 soldiers, commanded by the most intelligent officers in Europe, and *that Russia can, in a little time, organize an army of almost any number of men.*" P. 122. Yet, strange to say, in p. 160, 161, he cannot perceive "any great or real benefit that will arise to either the Dutch or English from a quarrel between France and Russia," and attempts to shew that the latter could make no material impression on the former! But his arguments here are very weak indeed. Passing over the apparent contradiction in these passages, we have to observe, that if these powers were really determined to circumscribe the dominion of Buonaparté, Europe would very soon be rescued from the disgraceful situation in which it has, for some time, been involved; and a due balance of power be restored.

The censure of Peltier's *Ambigue*, and the remarks on the blockade of Hamburgh and the Elbe, are unworthy of the writer. The latter, indeed, are so weak, that the veriest Tyro in politics could expose their fallacy. Nor is he more successful in his attempt to justify the Austrian government for the base desertion of their Russian allies, in Switzerland, during the last war; a conduct which we censured, at the time, with that severity which it seemed to us to deserve. But it is here defended on a ground, perfectly new;—"It should be recollected that, during the Russian campaign in Italy, the Austrian ministry evidently saw, that should the Russian army in itself become formidable to France, an offensive and defensive alliance between France and Russia was certain." The Austrian ministry must have been very clear sighted indeed, thus to see what nobody else ever saw, and what, we firmly believe, had no existence but in the disturbed imaginations of some half-witted statesmen; or rather this was the miserable pretext of some violent and disaffected men, who suffered a spirit of party to subdue every feeling of patriotism, and unhappily such men are to be found in every country. As to the laboured justification of the Arch-Duke Charles, which accompanies this notable discovery, it is, in the first place, a work of supererogation; and, in the next place, it proceeds upon a false supposition; for it is well known, that the Arch-Duke Charles was restrained from pursuing the dictates of his own noble mind, and excellent judgment, by the positive mandates of the Aulic Council. But the note which is subjoined to this political review, displays so much good sense, and so many just remarks, that we shall transcribe the greater part of it.

"I believe there is no instance in the history of modern times, that ever a nation at war possessed such a preponderant disposable force and such means to put it in action as you do at this moment. With half your present superiority, a Chatham, without polluting the British soil with a drop of foreign blood, would have soon settled your diplomatic accounts for "in-  
demonstration



“**Annihilation and future security.**” On the Continent, we are vexed to hear a Pitt telling his countrymen that glory is to be their reward and national security the certain result of fighting a French army on English ground! My dear Sir, you may believe me that fifty thousand British soldiers, well employed on foreign ground, would at this time acquire more glory to the British name and more security to the state, than the destruction of all the Consul’s legions (were they in England) could produce to you. The glory, and security you will gain by beating Bonaparte on your own shores will be of a negative nature, and they will but ill pay the costs. You say—the people of England have an aversion to send troops abroad. That may be, nor do I wonder at it; you seldom send your soldiers abroad for any national purpose; their conquests instead of adding to the commerce, power and security of the nation, exhausts the property of the public and improves that of the enemy. That you can pay foreign armies cheaper than you keep your own abroad, is a pitiful argument; it is a shame to hear it repeated in the British parliament. Pay given to foreign armies is not only money thrown away, but with it you give your national spirit; whereas the expense of a British army well employed, is in itself a gain to the state: your men, well conducted, are equal to any soldiers whatever; they have a peculiar advantage over the troops of other countries, to wit, their energy of character and physical powers.—They have the agility of the French, Hungarians and Russians, with the personal strength of the German and Prussian troops: put it in their power to acquire military reputation, and you may then safely reduce your defensive establishment.

“A military reputation is of more national value than some politicians are willing to allow. Had the Hanoverians, for instance, in defence of their country sacrificed in the field, one half of its male inhabitants, that loss would have been a real and glorious national gain. At the close of the seven years war, the meanest Prussian peasant possessed an energy of character, and a personal and public worth which, in these days are rarely to be found amongst men in the highest stations of life. What gives your hostile neighbour a consideration in Europe? Not his transcendent talents certainly, nor yet the bravery of his ragged regiments: but the wretched economy, intrigues and defensive system of other governments which have lost their military reputation, and with it the natural pride and public spirit of their respective subjects: of these General Bonaparte takes advantage, and by a contemptible charlatanerie, he keeps the cowardly world in feverish anxiety. The Consul’s name is now become an army, and yet all Europe knows, that you have not an honest English sailor who individually would retreat before him.”

In one of the letters we find some very forcible comments on a pamphlet, entitled “*Why do we go to War,*” which was reviewed by us at the time of its appearance. On the probable consequences of the peace, or rather “*hollow-armed truce,*” (to use an expression of Mr. Yorke’s, who knew how to appreciate the treaty of Amiens, and the conduct of some of his colleagues) had it been suffered to continue much longer, the author’s sentiments are in unison with our own.

“Sir, I believe that the Consul’s refusal to allow the entry of English wares into France was not only the first disappointment your ministers met with

with from that quarter, but it was likewise the effect they most sensibly felt of their treaty of Amiens.

“ We know here to a certainty, and your leading men know it likewise, that the obstinacy of the Consul on the question of a commercial arrangement, was the primary and principal cause of all your altercations. Had Bonaparte taken the advice of his most sagacious ministers and come frankly forward and entered into a mercantile convention with your Board of Trade we should have heard of no difficulties about the appointment of commercial agents in Ireland, the residence of emigrants in London, nor about newspaper slander; Malta would have been given up to a garrison of the Consul's soldiers in Italian uniform; the King of Sardinia left to the care of Russia; Switzerland and Holland would have been abandoned to their fate, and the treaty of Amiens, with a treaty of commerce as a rider, would have served as a valid preamble to a vote of thanks or bill of indemnity for having lost the British empire in peace. I say for having lost the empire in peace, because had a treaty of commerce, of your own making, been agreed to by France, the probable, I may say certain consequence would have been, that to husband your finances by a saving economy, you would have dismantled your navy, dissolved your armies and given up, or neglected your naval ports and military posts abroad and at home: the nation would have been cozened into a pursuit of the illusory blessings of a war of industry, and the consulate would have been quietly suffered to prepare and organize in the several quarters of the globe such military force and political compacts as might have ultimately confined the produce of British industry as well as her dominion to your native island. Such were the views and the projects of the Consul when he signified his sincere desire to give peace to the two first nations in the world:—but fortunately for England, I hope fortunate for the world, the manner in which you negotiated and made that peace, so raised Bonaparte's arrogance and heated his impatience that he considered the British nation as already subdued; and he began to treat you as a vassal neighbour before the time.”

We trust that our ministers will profit by experience, and never afford our inveterate enemy such another opportunity of achieving the ruin of our country.

In this volume are inserted some extracts from a very curious “ memorial and project of peace, written by a French diplomatic negotiator in London, and transmitted to Buonaparté in June, 1804. These extracts are said to be translated from the original manuscript, and we lament that our limits will not allow us to transcribe the whole of them. One passage only can we cite.

“ Let us impose peace upon Great Britain, *I had almost said upon her own terms*, and carefully cultivate her confidence for ten, or for only six years, and her squadrons, now the admiration and terror of the world, will then be mouldered into useless hulks and all her dock-yards will be empty: her officers who have already made fortunes, will either be dead or too old to serve, and those on half-pay will be *imprisoned* for debt, or abroad in exile; her sailors will be dispersed over the world, a great proportion of them will be in America and France; and if they be encouraged, numbers of her ship-carpenters will be employed in the dock-yards of the republic. France then

then governed by the transcendant genius of a Bonaparte, being still in his prime of life, will be in a state of preparation to over-run every British settlement abroad before England can shew a fleet upon the ocean."

Thanks to the overbearing temper, brutal arrogance, and uncontrolled impetuosity of that base-born upstart, the Corsican Usurper, we have been once rescued from this impending danger; let us beware how we expose ourselves to it again. In the notable project of a peace, the third article shews what importance the French attach to the possession of Malta. The following caution to the Sovereigns of Europe is highly salutary, and we heartily wish that they would seriously attend to it.

"During the revolution war, it was a popular doctrine that foreign powers had no right, or valid pretension to intermeddle in the internal affairs of France. I shall not comment upon that principle; it has been in some degree confirmed in the sequel; but governments treated with Bonaparte as the person presumed to be authorized by the people of France for the time being. The Sovereigns of Europe, that is, those for whom the Consul has any consideration, are now called upon to disavow the legislative rights of the people of France; to proscribe their legitimate Sovereign with all the branches of his family; to renounce for themselves and progeny for ever, the rights of inheritance which might arise from their relationship with the House of Bourbon, and to promise for themselves and successors that they will for ever acknowledge *Napoleon Bonaparte* and his successors as being by *divine right* the hereditary heirs to the throne, dominions, public and private property of the Bourbons. Will Europe's mighty monarchs subscribe to this *Senatus Consultum* likewise? They should be reminded, that after they renounce for themselves and successors the principles, laws and obligations by which civil society has hitherto subsisted, Napoleon will not condescend to be *brothered* or *cousined* by them. It is Citizen Talleyrand's opinion that to have treated with the representative government of the republic was not such a direct abjuration of legitimate monarchy, law and property, as it will be to sanction the final proscription of the Bourbons and to ratify the right of *Bonaparte*."

The author asserts, as a fact known to himself, that a perfectly good understanding prevails between Austria, Russia, and Prussia; that these powers have mutually agreed to raise their respective forces to such a standard as shall suffice not only to secure their own independence, but to restore that of the smaller states of Europe, and that they are equally determined to crush the usurpation of Buonaparté. To this *fact* we can only say, 'tis a consummation devoutly to be wished.' If, indeed, they have at last opened their eyes to the danger which threatens them, it is happy for them, and for the rest of Europe. We find another curious document in this correspondence—"An Address to the British Nation by Buonaparté, &c." It is a true Jacobinical appeal from the Sovereign to his subjects, calling upon the latter to receive him with open arms; and pointing out the only mode of avoiding subjugation, by sending Lord Cornwallis to Amiens again!

again! *Risum teneatis?* But we shall substitute the author's remarks for our own on this topic.

"Thus Sir, you are invited with brotherly affection to commit the monarchy and your Sovereign's crown to the sagacity of that hero who equally conspicuous in the Guildhall of Amiens as at York-Town, is the only Briton whom brother Joseph finds worthy to sign the final doom of Johnny Bull's political existence! I trust, Sir, you have not many Britons who are capable of prostituting that venerated name so far as to sign another doom at Amiens! A halter for *refusing* would be an honourable badge compared to a riband for such a deed! That the peace of Amiens was to bring about the ruin of the British empire, is clearly demonstrated to the world by the virulence with which the Consul upon every occasion reprobates those who caused the rupture of it. The violation, as he calls it, of that compact may make the laurels of Marengo wither and fall from his brow; nor will his gallic crown sit easy until that, or such another treaty be renewed."

Then follow the instructions given to brother Joseph, which are couched in the usual style of the new French diplomacy, parcelling out the territories of independent states, with as much sang-froid as an old highwayman displays in easing a passenger of his purse, and in the appropriation of his money to his own use. The Spanish part of Saint Domingo is to be given to England; and an *equivalent* ceded to France in the Brazils, and in the Spanish colonies of South America!!! Another article of these notable instructions provides for the utter rejection of the mediation or interference of any other power; and even stipulates for preventing any project from being *communicated* to any other power. On this contemptible maxim of *divide ut regnes* our author thus remarks:

"We cannot indeed blame Bonaparte for cultivating this perfidious system; it is by the wretched jealousies of other governments and through internal discord that he has risen into notice. He should not however forget that he holds the throne of the Bourbons by no other charter than the treason of his sovereign's subjects under the momentary guarantee of interested speculation. The thirst of plunder has hitherto served as a bond of union between the general and his venal army—they have supported his usurpations to enable him to legalize their rapine, their cause was common and the benefits mutual. The case is now altered:—whatever is enjoyed under the absolute sovereign must be considered as derived from his bounty. Will those who present the Consul with the imperial mantle hold their *well earned booty* by the grace of their own tool? Or how long will his imperial gratitude be able to satisfy their rapacious avidity?"

"Sir, by the time the Napoleonic empire be organized it will have passed its maturity. A man of talents, as chief of democratic France, or who could call the French nation his legal subjects, would be a formidable neighbour to other states: but when Bonaparte mounts the throne he abjures democracy and damns *his creators* the Jacobin-mob; he becomes a chief without followers, and a sovereign without subjects; nor can he have any adherents but the venal few on whom he may confer his *senatories* and other such lucrative posts: these are in all countries ungrateful, and when they have the means they are turbulent subjects. The gallic emperor must allow  
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his pro-consuls, senators and prefects, power and the means of action; they are to keep the sovereign people of France, the conquered provinces and his vassal allies in subjection. These gentry will themselves be the sovereigns of the empire while it lasts—their allegiance to the *Corsican hero* will be of short duration. I know, several speculative politicians consider Bonaparte's *senatories* and other great offices in the provinces as sheet-anchors to his throne! My dear, Sir, these anchors are made of Frenchmen's brains—the lightest matter God Almighty ever created.

“Never was a plan formed with such audacity as that of Bonaparte's, it is true; an obscure individual fostered upon the charitable bounty of his legitimate sovereign—to dare, not only to usurp his sovereign's throne, but to create himself hereditary emperor of that half of Europe which, he intends, shall secure to him the dominion of the whole, is a hardy *démarche*; to pretend to oblige the two Christian emperors and all the sovereigns of Europe to legitimize his title is bolder still! Here, however, a check will be put to his career. No matter how your noble marquis settle his campaign with brother Joseph (upon your folks the continental powers have at this moment no great dependence,) the grandsons of Maria Theresa, of Peter Ist and Frederic IId, will not tamely hold the stirrup until Bonaparte bestrides the thrones of their immortal ancestors. My dear Sir, there is an immutable principle of moral necessity which fixes an insurmountable barrier to the extravagance of all human projects. Adieu.”

We confess we are less sanguine than our intelligent author in our expectations on this subject, which he thus pursues in a subsequent letter.

“It is remarkable with what reserve the French speak of Austria, and still more remarkable how they hate and fear our Mr. Pitt. Were Mr. Pitt to come into the cabinet to-morrow, and next day to declare or cause to be proclaimed publicly to the world, that his majesty was determined to destroy the Napoleon government, and to enable the French nation to organize a rational and legal government for themselves, and that no propositions of peace should be received until that was accomplished—I am certain that half the French army would leave Bonaparte's standard in eight days; and the whole army would leave him in less than three weeks. But secret intrigues inspire mistrust, and will never make these people act, except it be against the authors of such intrigues.”

On the impolicy and danger of a *defensive* war, the observations of this writer are perfectly just.

“Sir, In politics there cannot be a more pernicious economy, than to spend the powers of the state upon nugatory measures of *mere* defence\*.—the conferences at Gertrudenberg were broken up in 1709, the Dutch have made no new acquisition, they have grovelled in neutral and defen-

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\* “All measures confined to the protection of what we *already possess* will finally prove nugatory. To attack an antagonist raises in the mind an idea of superiority, and that idea braces up the arm; whereas the idea of being put upon self-defence, flatters the bravest man that ever was born, and if repeatedly assailed, ten to one but he will give way.”



five warfare, and have experienced the inevitable result of that treasonable system \* ; they have lost the possessions and property of the nation, broken its public spirit, vilified the moral character of all its members, and finally sunk the state into foreign subjection. Such must be the ultimate fate of every nation that attempts to stand at a given height of power, while its neighbours are pushing on beyond it. There is no sort of oppression that can more rapidly ruin a nation, than an accumulating expenditure to protect a *stationary* state †”.

\* “To expend the property, and break the spirit of the nation, in the unprofitable warfare of consuming its own strength, is certainly treasonable.

“Had the Government of Holland taken the advice of Pensionary Buys and Count Sinzendorf at Utrecht, and there hanged the Bishop of Bristol, and that *honest* sagacious negociator, *Lord Strafford*, the United Netherlands would have been at this day a mighty state, and a more effectual barrier against the usurpations of France, than all the continental coalitions that can now be formed.

“Had, even in later times, the advisers and abettors of the German league of 1785, and the authors of some *still later* conventions, been timely sent to Botany Bay or to Kamtchatka, Bonaparte's aides-de-camp would never have governed Holland ; nor would John Bull have had occasion to leave his plough to wait on Admiral Verheul's gun-boats !

† “Pray, Sir, is Great Britain at this moment not consuming her own strength in an unprofitable warfare ? If you continue to adhere to your present system of mere defence, how are you to disarm your antagonist ?—By another *Peace of Amiens*, or on *Sussex Downs* !! At the battle of Mantua, Bonaparte at one time considered the issue of the day to be doubtful, he therefore demanded a *parlé* of an hour with General Wurmser, which the unsuspecting Austrian granted ; in that interval, a column of the French army turned a rising ground and flanked Wurmser, who was thereby obliged to throw himself into Mantua with considerable loss, and shortly after to surrender that important post with his whole army. Sir, I would have you recollect, that until Bonaparte be fairly disarmed, he will always be more dangerously hostile to Great Britain in peace than he is in war ; and your present expenditure must annually increase, because you will have to keep up and augment your defensive force. Should ever a French army come to *Sussex Downs*, and there be beaten, or “hurled back into the sea,” will such an event disarm France ? What reimbursement will the destruction of such an army bring for the expense of the war, and what security to the state for the future ? Had Scipio been defeated at *Zama*, would Carthage have thereby been indemnified for the expense of the first and second punic wars ; and would the third never have been attempted ? Sir, every impartial man of common knowledge, is terrified to hear how that fatal doctrine gains ground in England—I mean your bottle song, that the first invasion will be the last !! You have it certainly in your power to prevent the invasion now preparing, and likewise to deprive France of the means of ever attempting another : but that cannot be done, by *laying on your arms* ! If *Madherbal's* advice at Cannæ had been followed, the people of Carthage had never murdered their senators, nor had *Asdrubal's* wife imbrued her hands in the blood of children ; and with their bleeding corpse precipitated herself into the flames which consumed her native city !

It is here asserted, that the British Government broke their faith with the Dutch naval officers, who were attached to the House of Orange; we heartily hope, for the honour of our country, that the charge is false; but, recollecting as we do, the conduct of the late Premier to some of the loyal Frenchmen in La Vendée, which we noticed at the time, we confess we are not without our *fears* on the subject. The author's ironical remarks on the system of *economy*, to which he imputes this breach of faith, are very *pointed* and forcible; but we have lately witnessed so many unequivocal proofs of the extreme irritability of the Whig-Admiral, the worthy élève of Lord Landsdown, who then presided over the Board of Admiralty, that we dare not, for the life of us, extract any thing more, than the concluding sentence of the passage.

“ That the recapture or attempts to recapture *Surinam, Curaçoa, the Cape, and the Moluccas*, and to destroy Admiral *Verbeul's* and other squadrons, may cost John as many Englishmen as his Lordship saved guineas, and several millions sterling more than they otherwise would have cost, could not have been foreseen by a statesman, whose zeal for his Sovereign's glory, induced him, *as chief of the British navy*, to pilot the triumphal car of *Lauriston*, the bearer of his country's doom, to Downing-street!”

That disgraceful scene will never be obliterated from our mind! This able writer, towards the close of his Correspondence, most earnestly enforces the necessity of strong and vigorous measures, and truly adds, that “ any thing feeble or indecisive from Mr. Pitt, must now produce inevitable and speedy ruin.” We feel a full confidence that Mr. Pitt is himself as firmly convinced of this truth as our author, who thus proceeds, in a kind of prophetic strain, not of the most consolatory nature.

“ Sir, although the present be not the last *punique war*, yet you should look upon it as being the second. The preparations of France to raise a *heavy* as well as a *light* navy, are at this time far beyond any thing that you in England can be made to conceive. Should not some very disastrous war, or a revolution, take place in the interval; before eighteen months from this time have elapsed, the *Emperor*, or no matter what you may call him, will have 150 line of battle-ships, 200 frigates, and more than 2000 sea-worthy brigs, gun-boats, and other armed craft, built, equipt, and ready for action.

“ If peace can be obtained, as is expected, a division of heavy ships, and several hundred light vessels, with 60,000 or 80,000 troops, will forthwith be sent to St. Domingo; the war there will last twelve or eighteen months, or until it has enabled Bonaparte to send out such an army and a flotilla as shall, when the signal is given, secure every European post and settlement in the Bay of Mexico. The same day the signals for war are dispatched to the West Indies, an army sufficient to take possession of Brazil, &c. will sail from France, *Sallee* and *Senegal*, leaving in the Channel and Mediterranean 100 line of battle-ships, and 1200 or 1500 smaller armed vessels to exercise in the *rhetorical* powers of your Board

of Admiralty Parliament. Such will, Sir, be the *fisher-boats* which their Lordships will then have to meet; and the distribution of them will be such as I have here mentioned; that is, providing John Bull closes this war as he did the last."

If he does so close it, we venture to predict that it will be the last peace that he will ever have occasion to sign. With one more extract we shall conclude our account of the book; and we think the author, though we have differed from him in opinion on some points, and have stated that difference boldly, will not find occasion to tax us with injustice.

"Well might Mr. Pitt, on his re-entry into office at this moment, put to his predecessors questions similar to those which Bonaparte, on his return from Egypt, put to the Directory in France—*what have you done with that army which conquered and garrisoned all the possessions of France and her allies in America, Asia, and Africa, and that drove Bonaparte's invincible veterans out of Egypt, &c. &c.—where is that navy, the glory and guardian of the British Empire! and which, when Lord Spencer left it, was the admiration of the world. Where is that political influence of the British Government, which regulated the measures of the most mighty states? But, above all other considerations, what have you done with the honour of the monarchy and the reputation of the nation.*"

Our readers must have observed, in our quotations, many grammatical defects, and even orthographical errors; but, as the book was printed abroad, and as most of the letters appear to have been written by a foreigner, we have thought it needless to dwell on its literary demerits. Indeed, the *matter* is of so much more importance than the *manner*, that we should have found it difficult to *divide* our attention between them, even had the occasion called for such division.

## DIVINITY.

*Account of a late Revival of Religion in a Part of the Highlands of Scotland.*  
By Alexander Stewart, Minister of Moulin, in a Letter to the Rev. David Black, Minister of Lady Yester's Church, Edinburgh. Ogle and Aikman, and J. Guthrie, Edinburgh; G. Peattie, Leith; M. Ogle, Glasgow; and R. Ogle, London. 8vo. Pr. 38. 1800.

**T**HIS pamphlet, though published so long ago, was but lately sent us by a correspondent, who thinks that, even now, it deserves to be noticed as a signal instance of that wrong-headed and fanatical turn which, in matters of religion, has unfortunately seized on so many of our countrymen. We entirely agree with our correspondent; for we have seldom seen a more pregnant proof of that partial derangement of the human mind, to which men of good sense in other respects often fall a prey, in consequence of associating with religious enthusiasts. This reverend gentleman gives the following account of his former *unconverted* state.

"I was settled minister of this parish in 1786, at the age of twenty-two."

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At this information we were rather surprised, as we could not have supposed that the affected strictness of the Scotch Presbyteries would admit such striplings to the cure of souls. "Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. As regards to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives, that prompted me to any measure of diligence or exertion. I was quite well pleased when a *diet of catechising* was ill-attended, because my work was the sooner over; and I was always satisfied with the reflection, that, if people were not able, or did not chuse, to attend on these occasions, that was no fault of mine. I well remember that I often hurried over that exercise with a good deal of impatience, that I might get home in time to join a dancing party, or to read a sentimental novel. My public addresses and prayers were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached *against particular vices*, and *inculcated particular virtues*. But I had no notion of the necessity of a *radical change of principle*; for I had not learned to know the import of those assertions of Scripture, that, 'the carnal mind is enmity against God;' that 'if any man be in Christ, he is a new creature;' and that 'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any one on the discourse, after leaving church was, 'What a good sermon we got to-day!' to which another would coolly assent, adding, 'Many good advices do we get, if we did but follow them.' Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as willingly took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward; whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern." (Pp. 6—9.)

Mr. Stewart then proceeds to inform his friends and the public that, during this period of thoughtlessness and darkness, he was, in a great measure, ignorant of the *peculiar doctrines of Christianity*. He never thought of praying for divine direction in his search after divine truth. This was, certainly, a great defect in his character; but with regard to what he immediately subjoins, we are not quite so clear. "I believe," he says, "I had read the *Confession of Faith* of our Church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures." His neglect of such comparison is, indeed, not to be commended. He adds, however, "I certainly did not distinctly *understand*, nor was I at all persuaded of the *truth* of many propositions contained in it." The inference which he evidently wishes us to draw is that now, being illuminated and regenerated, he perfectly understands, and thoroughly believes, every word contained in that famous formula of doctrine and discipline. Our readers, we presume, who are at all acquainted with the *Confession of Faith*, will be ready to allow that the present acuteness of his intellect, and the wide grasp of his belief, have really the appear-

ance of something miraculous. But their wonder (if they should wonder at all,) will cease, when they reflect that Mr. S. is one of those right "Evangelical Ministers," or, in other words, of those "Calvinistic Methodists," who lay claim to sensible *inspirations* and *experiences*, and who ascribe every crotchet of their heated and disordered imagination to the Spirit of God.

"While I was yet *ignorant*," says Mr. S. "*of the truth, and unacquainted with Christian experience*, two persons, under conviction of sin and terrors of conscience, applied to me for advice. They supposed that one in the office of the ministry must, of course, be a man of God, and skilled in administering remedies for the diseases of the soul." (P. 10.) But, alas! they were greatly mistaken in their man; for the poor gentleman was yet, himself, "in the gall of bitterness and bond of iniquity." But "The Lord," he says, "was now preparing to gather to himself a fuller harvest in this place." And he piously thanks God, who, instead of removing him (Mr. S.) as a useless incumbrance, was pleased to visit him, and fit him for being a labourer in this harvest. He here informs us of the instrument or means which contributed to his *conversion*. "The writings of pious men, which were put in my hands by one or another Christian friend, were made the means of bringing me *acquainted with the truths of the Gospel*." (P. 11.) What sort of a Gospel Mr. S. has embraced, will be instantly known, when we mention that the principal works which he consulted, and which he declares to have been eminently useful to him, were those of "THE REV. JOHN NEWTON AND THOMAS SCOTT." He was, however, *slow*, he says, in receiving and embracing the doctrines maintained by these writers: that is, he still retained some prejudices in favour of reason, and of common sense. But, by degrees, he was persuaded that they were the doctrines of Scripture, and that he durst not preach any thing contrary to them. But he brought them forward rarely, incorrectly, and with awkward hesitation. "The trumpet," he says, "was sounded; but it gave an uncertain sound." He thus represents his own style of preaching during this his wavering and *unconfirmed* state.

"My preaching now consisted of a mixed kind of doctrine. I taught that human nature is corrupt, and needs to be purified; that righteousness cannot come by the law; that we cannot be justified in the sight of God by our own works; that we can be justified only *by the righteousness of Christ imputed to us, and received by faith*. But in explaining the nature of saving faith, I conceived it as including many of its effects; a cordial acceptance of the plan of redemption by a Mediator, ardent gratitude to God our Saviour, on account of that redemption, devotedness to his service, good-will to our brethren of mankind; in a word, every pious and benevolent disposition of heart. I thought and taught that, on our possessing *this* faith, we should, in consideration of it, have an interest in the redemption purchased by Christ, and consequently be accepted by God, and rewarded as righteous persons. Thus, by a short circuit, I arrived at the same point from which I had set out; *still resting a sinner's acceptance with God on the conformity of his will to the divine law*, and thus endeavouring to establish a human righteousness under the name of faith in Jesus Christ. It was plain, indeed, that this conformity of the will to the divine law could be but imperfect in this life; yet imperfect as it was, it must, in my apprehension, be the ground of our justification and acceptance with God. Here I stumbled on that stumbling-stone of sincere obedience, in substance, at least, if not in so many words; imagining, like many in whose writings

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**I** have since met with that opinion, that the great favour procured to men by Christ's sufferings and mediation, was a relaxation of the divine law; *and that sincere, not perfect, obedience was all that was now required. This was 'another gospel,' which could never be owned by God as the gospel of his Son, nor accompanied by that sanctifying power which belongs exclusively to the truth.*" (Pp. 12—14.)

From this copious extract our readers will observe how completely, on the doctrine of justification, Mr. Stewart coincides, in sentiment, with our Calvinistic "True Churchmen" on the south of the Tweed. Particularly, by turning to pp. 382—384 of our XVth Volume, they will see how harmoniously his language chimes in, on the subject of *sincere, but imperfect, obedience*, with the senseless and unscriptural gibberish of Messrs. Overton and Wilberforce. In a note, he here gives us, as a specimen of heresy on this favourite point, from the Sermons of Mr. Carr, a passage so sound, so salutary, and orthodox, that we have no hesitation whatever to say, that Mr. S. notwithstanding the amazing blaze of new light which has lately beamed upon him, is yet to learn the very first principles of the Christian plan. As we wish to exhibit Mr. S. pretty fully to the notice of our readers, we shall here insert the passage of Carr, which he is pleased to condemn.

"Religion, though it enjoins universal purity, an uniform obedience to its laws, and grants no licence to sin, does not yet require a total exemption from all such failings as strict justice might pronounce faulty; does not expect in us such perfection as never to suffer ourselves to be surprised into actions which, upon a review, may appear censurable. For if this were the duty, these the terms prescribed by religion, who could comply, or live up to such unfinning purity? There is not a just man that liveth upon the earth, and sinneth not. God alone is absolute, immutable holiness. He is indeed pure, unclouded light; and in him is no darkness at all; no shades or spots in his nature. But the brightest human virtue is shaded with imperfections, and blotted with various defects. Our Supreme Lawgiver, therefore, does not expect absolute perfection, but accepts us on the much lower condition of sincerity, *i. e.* of a predominant purpose and inclination to obey him, appearing in the habitual virtues of a good life. This is all the obedience that human frailty can pay, and all that the divine mercy exacts. This it is to keep innocence, and take heed to the thing that is right; and that this will bring peace to the mind, both in this life and in the next, is a doctrine which this discourse is meant to illustrate."

We cannot, however, be much surprised at Mr. S's unqualified reprobation of this doctrine, when we reflect on the sources from which he derived his own. The biographical sketches in the *Evangelical Magazine* were principal means, he says, of impressing his heart, of opening his eyes to perceive the truth, of exciting a love to godliness, and a desire after usefulness. The conversation and example, he adds, of some persons of a truly spiritual mind, to whose acquaintance he was admitted, and who exhibited to his view, what he had formerly only read of, contributed greatly to the same ends. And, to crown the whole: "I cannot," he says, "omit mentioning, *in this connection*, the blessing [which] I enjoyed in the preaching, the prayers, and the conversation, of THAT MUCH-FAVOUR'D SERVANT OF GOD, THE REV. CHARLES SIMEON, OF KING'S COLLEGE, CAMBRIDGE. HE WAS A MAN SENT FROM GOD TO ME;

WAS MY GUEST FOR TWO DAYS IN JUNE 1796, PREACHED IN MY CHURCH, AND LEFT A SAVOUR OF THE THINGS OF GOD, WHICH HAS REMAINED WITH US EVER SINCE." (P. 16.)

This was one of those edifying "*Spiritual Mixtures*," (see Anti-Jac. Rev. Vol. XVI. pp. 10, 11.) which, in the opinion of the Rev. Rowland Hill, "*Make the best Christian communions*." It was somewhat uncivil, and, in Mr. S.'s apprehension, (we have not a doubt) exceedingly sinful, to prevent such *godly mixtures*. But the general assembly of the Church of Scotland unaccountably thought otherwise. They peremptorily, by a solemn act, prohibited them, in as far, at least, as *public* worship was concerned, for the future; and by this step, had the honour of setting an example, which might have claimed the attention of some other churches. The lessons, however, of THE REV. CHARLES SIMEON were not thrown away. Even a single interview with so divine an instructor, was sufficient to reform the whole country-side. Its salutary effects on the minister himself are, with great propriety, first described.

"From that time *I began to teach and preach Jesus Christ, with some degree of knowledge and confidence*. From August 1797 to January 1798, I preached a course of sermons on *the fundamental doctrines of Christianity*. I was now enabled to shew, from Scripture, that all men are by nature enemies to God, *disobedient to his law*," [why should they be obedient, when, as Mr. S. contends, obedience is of no avail?] "and on that account exposed to his just indignation and curse. I therefore addressed them, not as persons who were already, from *education, birth-right, or local situation, possessed of saving faith and other Christian graces*," [who ever addressed men in terms like these?] "but as sinners under sentence of death, [Then, Sir, you addressed them falsely,] and who had not as yet obtained mercy. I did not, as before, merely reprove them for particular faults or vices, and urge them to the practice of particular virtues; but told them that the whole of their affections and inclinations needed to be pointed in a new direction, and even their virtues to be new modelled." [Can Mr. S. inform us how this is to be accomplished, but by forsaking particular vices, and cultivating particular virtues?] "I shewed that this, supposing it done, could not atone however for past offences, nor wipe away guilt already contracted; and that sin could not be remitted without satisfaction made to the broken law of God; that neither could purity of heart, and constant obedience in future, recover their title to the reward of eternal life, which had been at first conferred as a *free gift* by God, and was now wholly forfeited by sin: Yet that their case was by no means desperate; for we had the glad tidings to tell, that God had made provision for the complete salvation of sinners; that he had appointed his own eternal Son, in the human nature, to procure for sinners the pardon of sin, the renewing of their minds, and a title to glory, by his own obedience and sufferings; that in conferring these blessings, God acts as the Sovereign Dispenser of his own gifts, not in consideration of any merit (for there is none,) in the person on whom he bestows them; that a *conformity of our will to the law of God*, which I formerly considered as the ground of our acceptance, was itself a gift bestowed by God, *in consequence of his having first justified, accepted, and adopted us to be his children*; that in this great salvation brought out by Christ for sinners, love to God and man, an abhorrence of evil, and a disposition to what is good, were included as essential parts, inseparably connected with the rest; inasmuch that if a man is not renewed in

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the spirit of his mind, neither are his sins pardoned, nor his person accepted with God." (Pp. 16—19.)

There is yet more of this spiritual rhodomontade; but what we have given is sufficient to shew that, by this time, Mr. S. would have faithfully taught, if he had thoroughly comprehended it, (which some of his expressions prove that he did not,) the pure quintessence of Calvin's precious divinity. He is not, however, entirely free from some little portion of that pious art, by which such *evangelical* ministers are generally distinguished.—“He thought it right,” he says, “often to caution his people against judging of their state by *transient impressions or emotions* of which they might be conscious; but only by a prevailing habitual preference of God's honour and service to their own gratification, appearing in the uniform tenor of their purposes and actions.” (P. 20.) Yet it is evident that his principal aim was to produce, and from what follows, it appears that he did produce, *strong impressions or emotions*, which, like every genuine *evangelical* minister, he regarded as the wholesome, though afflicting, pangs of the new birth. Let us trace, a little, the boasted success of this now enlightened pastor, in reviving religion among his parishioners.

The novelty of the matter,” he says, “and some change in my manner of preaching, excited attention.” The two persons who had before applied to him for ghostly advice, and whom he describes as “*earliest converted*,” had, by this time, gotten clearer views of the gospel. “They were in use of visiting occasionally a poor infirm woman, *who had long walked with God*, and who now lived in a mean cottage in the neighbouring village.”—Here they agreed to meet with the minister and some of his family, and to “spend an evening hour or two in reading, conversation, and prayer.” The number of attendants gradually increased, till, in August 1799, the good woman “was called away to join the general assembly of the first-born above.” (Pp. 20—21.)

In 1798, previously to the celebration of the sacrament, Mr. S. preached a course of suitable sermons, with the effects of which he is evidently delighted. “The exhortation and warnings then given, *appeared to be accompanied with a divine blessing*.” The proof of the blessing consists in this, that Mr. S.'s exhortations and warnings frightened his people from becoming communicants. “Some of the ordinary communicants, *judging themselves to be in an unconverted state*, kept back, of their own accord, from partaking of the sacrament. Others, after conversing with me privately on the subject, took the same resolution.” And “many of those who might otherwise have applied for admission, forbore to apply.” It does not appear that any of these were notorious or scandalous characters, but only that they were, as yet, uninitiated in the mystical jargon of Calvinism and Methodism. The consequence, however, was that, on this and the next occasion of the kind, Mr. S. had comparatively, but few communicants. (Pp. 21—22.)

But the minds of the people were now in an active and high state of ferment. “Though the number of communicants was, for the time, diminished, yet the number of those who were *brought under concern* about their eternal interests was increasing.” Mr. S. says, with great simplicity, and without, in the least, seeming to be aware of the tendency of the information which he gives us: “*This concern shewed itself chiefly among the younger people under twenty-five or thirty*.” These young and warm converts were, however, *shy*; and this “*shyness often hindered them long from discovering*

*to others what they thought and felt.*" But by means of one of the two *earliest converts*, they were brought more acquainted with each other. And "One might now," says Mr. S. "observe at church, after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd *into the adjacent fields*, TO EXCHANGE CHRISTIAN SALUTATIONS, AND HOLD CHRISTIAN CONVERSE TOGETHER; while a *little cousin or other young relative*, followed as a silent attendant on the party, AND LISTENED EARNESTLY TO THEIR RELIGIOUS DISCOURSE." (Pp. 22—23.)

Whatever we may think of Mr. S.'s opinion with regard to the Eucharist, we may certainly say, of his notion of Baptism, what Hooker says of Calvin's Answer to Farell, concerning the children of Popish parents, that "it doth seem crazed." Ecc. Pol. lib. iii. § 1.) He complains that, before he effected a reformation, this sacrament, in the parish of Moulin, had been dreadfully profaned. "Nothing," he says, "but one kind of scandal was understood to *preclude a man from admission to this ordinance.*"—Mr. S. does not tell us what that scandal is; and we have, in vain, attempted to discover it. After all, perhaps, he means, not that it precluded a person from baptism, but only that it precluded a man from standing sponsor for his own child. And this we rather believe, because he immediately subjoins: "Gross ignorance, or immoral behaviour, only laid a man open to some admonition or reproof; or *at most laid him under the necessity of procuring another sponsor*; BUT HARDLY EVER HINDERED THE BAPTISM OF HIS CHILD." This last clause we read with astonishment. What! Do these Presbyterian ministers, then, take upon them to refuse baptism to children, by way of imposing penance on their profligate parents? Their great apostle, Knox, should have taught them better: for he was instructed, by the Consistory of Geneva, with Calvin at its head, (see Hooker, *ubi Sup.*) that "Wheresoever the profession of Christianity hath not utterly perished and been extinct, infants are beguiled of their right, if the common seal be denied them: *We* certainly do not adopt the reasoning on which this decision of the Consistory is founded:—"That the promise which God doth make to the faithful, concerning their seed, reacheth unto a thousand generations;" and that, therefore, "the tenure of the grace of God cannot be defeated and broken off, in infants, by the impiety of their parents coming between." For, as it has been repeatedly observed, on this principle all the world ought to be baptized, since no man living is a thousand descents removed from Adam, whom, we hope, these gentlemen include among *the faithful*. Yet, if the doctrine taught, in the following passage of the Confession of Faith be true, as we think it is, we should be glad to know, on what authority, these Presbyterian ministers presume to punish the crimes of parents by excluding, as far as their power extends, poor innocent children from the transcendent privileges annexed to baptism. "Baptism is, to the party baptized, a *sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, and of remission of sins.*" (Westminster Confess. cap. xxviii. § 1.) We believe, indeed, as the compilers affirm (§ 5.), that "grace and salvation are not so inseparably annexed to baptism, as that no person can be saved without it." But we know that it is the ordinary means appointed by God, for conferring grace, and for placing men in the way of salvation. Though, therefore, we are far from adopting that cruel creed which consigns all persons unbaptized to damnation; yet we certainly hold with the Westminster Assembly, that, where this sacrament may be had, "*it is a great sin to*

*contemn*

*contemn or neglect it.*" (Ibid.) And it surely becomes the ministers of the Church of Scotland, entertaining, as they must do, these sentiments of the value and efficacy of baptism, to reflect on the responsibility which they incur by refusing, under the specious, but tyrannical pretence of a purer discipline, to exercise what they cannot but consider as one of the most important branches of their office. For, though the blameless infants, whom they thus reject, may find grace in the sight of a merciful God; yet they themselves may, perhaps, not be able to give the very best "account of their stewardship." Mr. S. however, appears to us to think very meanly of the sacrament of baptism. *He* mentions, evidently in the way of reproach, what *we* consider as an honourable proof that the people of Scotland have not even yet, lost sight of the sentiments of the UNIVERSAL CHURCH OF CHRIST, on this subject. "Nothing," he says, "subjects a man to greater disgrace and obloquy among us, than to have his child remain unbaptized. The dominion of *custom* in this matter is so despotic, that most parents would chafe rather to carry their children a hundred miles to be baptized by a Popish priest, than to be refused baptism when they demand it." For our part, we cannot profess to be sorry that the parents of such children find a Popish priest, within a hundred miles to baptize them. But "the *superstitious* notions," he says, "and other abuses, attending our celebration of this sacrament, calls loudly for reformation."—The means adopted by Mr. S. for this desirable purpose were preaching a short course of sermons on baptism; reviving the laws of the Church, *particularly that which prohibits private baptism*; and, whenever he baptized a child on a *week-day*, whether in the church or elsewhere, giving previous intimation of *sermon*, and then administering the ordinance in the presence of the congregation. He adds, what we take the liberty to doubt, that "by these means many have been brought to understand better the nature of this sacrament." (Pp. 24—25.)

But we must draw to a conclusion. We shall not stop to take particular notice of the eminent religious attainments of Mr. S.'s "dear wife," who "had been growing in grace during the *last two* [Ang. *two last*] years of her life; because the compliment, though seemingly intended for the wife, is most evidently meant to reflect back on the husband. The three following anecdotes are, however, so characteristic, that we cannot omit them.

"The following month, March 1799, I began a course of practical sermons on Regeneration, which I continued to the beginning of July following." [How self-important a man is a Gospel Minister!] "These were attended with a *more general awakening* than had yet appeared among us.—Seldom a week passed in which we did not see or hear of one, two, or three persons, *brought under deep concern* about their souls, accompanied with strong convictions of sin, and *earnest inquiry after a Saviour*. The house of one of our most established Christians, became the chief resort of all who wished to spend an hour in reading, or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion, and who had not yet come so far as to speak out their mind, would contrive an errand to this person's house, and listen to her talk. She was visited at other times by those who were drawn only by curiosity, or a disputatious spirit, who wanted to cavil at her words, or *draw her into controversy*. Such visitors she did not avoid, and at last they ceased to trouble her." (Pp. 26—27.)



The other two anecdotes appear to us, as they will to our readers, sufficiently to establish the fact, (of which, indeed, we have otherwise received indubitable evidence,) however Mr. S. may wish to conceal it, that this *revival of religion* was attended by all those wild disorders, and indecent extravagancies, which usually accompany such explosions of enthusiasm.

“ It is observable that the *work of conversion* has been begun and carried on among this people, in a quiet manner, without any confusion, and without those ungovernable agitations of mind or convulsions of the body, or shrieking or fainting, which have often accompanied a *general awakening* in other places. One young woman was so much moved in church, in March 1799, that she wept bitterly, and her friends thought it prudent to convey her out a little before the congregation was dismissed. She was *for five or six days unfit for going about her usual work*. In June following, at the time of our sacrament, she *felt emotions of joy*, for a few days, to such a degree, as to withdraw her in a great measure from sensible objects. Spiritual affections were unusually strong in her, and spiritual objects appeared visible and near; *but her sentiments were quite correct and scriptural*. A few days afterwards, when her emotions had subsided, she told me that she was at the time sensible that her mind was *somewhat unsettled*, but that she found comfort in recollecting the Apostle’s words, ‘ If we are beside ourselves, it is to God.’ *This was exactly her case*. She continues a [an] humble, lively Christian, and, except these two short intervals, she has regularly performed her ordinary work as a maid-servant, to the satisfaction of her master and mistress, in whose service she still remains. Another woman, the mother of a family, in April last, was so much moved in hearing sermon, that of her own accord she left the church. Excepting these two instances, I know of none, whose emotions, *under the preaching of the word*, discovered themselves in any other manner than by silent tears.”— (Pp. 28—29.)

The following was the state of the parish at the time of Mr. S.’s publication.

“ Having lately made an enumeration of those of our congregation, whom, to the best of my judgment, I trust I can reckon *truly enlightened with the saving knowledge of Christ*, I find their number about seventy. The greater part of these are under thirty years of age. Several are above forty; six or seven above fifty; one sixty-six; and one above seventy. Of children under twelve or fourteen, there are a good many who seem to have *a liking to religion*; but we find it difficult to form a decided opinion of their case. Of persons who have died within these twelve months, three we are persuaded, and we hope two or three others, have slept in Jesus.”— (Pp. 29—30.)

We have, we confess, some curiosity to know the present complexion of this hopeful parish. *Evangelical* ministers delight in storms, which form the natural element in which they live. Mr. S. indeed, informs his friend: “ We have not yet to lament any great falling off in those who appeared to have *once undergone a saving change*.” (P. 33.) But we cannot help thinking, that Mr. S. was too precipitate in forming a judgment of the success of the experiment. *The general awakening* was subsequent to March 1799; and his pamphlet was published in 1800. Even at that early period of the business, however, he thought it necessary to express himself in this very cautious and

and doubtful style: "There may be persons who were for a time *inquiring, with some apparent earnestness*, and afterwards fell back to their former unconcern. *I have reason to suspect that there may be several in this situation*, though I have not access to know the exact state of their minds. May the Lord discover it to themselves in time!" (P. 34.) AMEN! say we; though perhaps our prayer is not exactly of the same import with Mr. Stewart's.—*We shall, therefore, express it more at large.* May they soon discover that they have, by the ignorant and hot-headed zeal of their injudicious minister, been driven to the very brink of distraction and of madness. May they soon discover the consummate folly of such extravagant freaks, and distinguishing properly between faith and frenzy, regain tranquility and peace of mind. "It is a consummation devoutly to be wished." And as such violent ebullitions seldom last, we shall not be surprised, but greatly gratified, to learn that both Mr. Stewart and his people have, by this time returned to a sounder mind.

*A Sermon, preached in an Episcopal Chapel, Edinburgh, on Thursday, 20th October 1803, being the Day of a National Fast, on account of the War with France.*  
By James Walker, A. M. late of St. John's College, Cambridge. 8vo.  
PP. 46. Cheyne, Edinburgh; Vernor and Hood, London. 1804.

THIS learned preacher begins his discourse, of which the text is 1 Chron. xix. 13, with the following just and impressive reflections, peculiarly suited to the present times:

"Before I proceed to call your attention to the connection and import of these words, it may not be improper to remark, that I am well aware of the declamation which has of late years been so assiduously circulated, against what is [are] denominated *political* sermons; and that I am not ignorant that this declamation has rendered all discourses which come under this class, more than suspicious, if not altogether disgusting, to many good and serious people. I am also ready to allow, that the minister of the gospel, who becomes, under whatever pretext, the hireling of a party, and who, instead of the doctrines and precepts of our most holy religion, entertains his hearers with mere party discussions and political lectures, degrades himself, and forgetting the nature and end of his high mission, prostitutes to paltry views of worldly consideration, an office designed to promote, in an especial manner, our eternal welfare. But while the artful declaimers to whom I allude, take it upon them, under a thousand pretexts, to sow sedition through the land, or (where that might be too hazardous, or may have become unpopular) to damp the spirit of the nation, by hypocritical reasonings against all wars, whether of defence or of offence, and on the ambition and injustice of all governments, it cannot be impertinent in others to teach the people committed to their care, the duty [which] they owe to civil government in general, the respect [which] belongs to men in power; and the active obedience [which] they are bound to yield to the orders of legitimate authority. Be assured, it is not from any respect to truth or to Christianity, that such discourses have so generally of late years been held up by certain classes of men to public execration; for these duties are strictly and literally Christian duties; and the faithful minister of Christ is as much bound to enforce them (especially in times like the present, when the gainsayers are, or very lately have been, so numerous and so active) as he is to enforce the general duties of the moral law, and the positive institutions of the gospel."

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Than these observations nothing can be more firmly founded in truth; and, accordingly, it has often been remarked that seditious men censure political sermons only when such sermons are intended to counteract the pernicious principles which they wish to disseminate. In such a case the cry is instantly raised, that the clergy relinquish their proper province when they presume to meddle with civil affairs. But should any degenerate minister of the gospel inculcate on his hearers, anarchy and rebellion, he is then extolled as a faithful pastor, engaged in the due execution of his office; as the patron of liberty and the friend of human kind. Indeed it cannot be concealed that the pulpit has, at all times, been one of the most successful engines employed, by the enemies of established governments, for carrying on their plans; and that those who are accustomed to clamour most loudly against the discussion of political subjects in sermons, when the discussion tends to recommend regularity and subordination, yet constantly have recourse to it themselves, when they wish to rouse the demon of revolt. This nation has felt, by fatal experience, the powerful effects which are naturally produced by the treasonable harangues of popular preachers. Every Briton, who has read the history of his country, knows how much of the confusion, the misery, and the crimes of the seventeenth century in England, and of the preceding century in Scotland, was owing to the pulpit-eloquence (however disgusting, senseless, and wild) of miscreants who usurped the title and functions of ministers of the gospel of peace. But to come directly to our own times. No sooner had the execrable French revolution reared its head with sufficient strength to become an object of detestation to some, and a subject of triumph to others, than the great majority of the dissenting meeting-houses, all over England, resounded with the philosophical cant of the rankest republicanism; and such discourses were celebrated, by every Jacobin in the kingdom, as the glorious effusions of the most genuine patriotism. Even previously to that period, particularly on the centenary anniversary of our own revolution, which the protestant dissenters thought proper to observe with unusual solemnity, the sermons published by them were very numerous: and it will not be alleged that these sermons, in general, were favourable even to our own mild and limited constitution. Their authors were at great pains to instruct us in the nature, grounds, and necessity of *resistance*; to define in what particular cases it becomes not only lawful, but an imperious duty; to convince us that the people, that is, *the mob*, are the only legitimate fountain of power; and that, to use Dr. Price's own expression, it belongs to them to "judge their kings, and cashier them for misconduct." To this benevolent preacher the captivity of the virtuous Monarch of France was the cause of extraordinary satisfaction and joy. Nay, alluding to this most melancholy event, and to his own advanced age, he could impiously—we will not alter the word—he could *impiously*, we say, on such an occasion, apply to himself the words of Holy Simeon: "*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*" From that time, till the preachers were somewhat restrained, by considerations of prudence, the press continued to groan with the sermons of these pretended patriotic divines, in which were inculcated the wildest doctrines of the Jacobin politicians of France. The *imprescriptible rights of man*; the folly and mischief of titles of nobility; the fascinating phantoms of *liberty and equality*; the *inexpediency*, and even *unlawfulness of an established church*; the *necessary imperfections of monarchical government*; and the *infallible excellence of one wholly representative*; these were the

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standing constituent ingredients in almost every sermon which then flowed from the pen of a dissenting teacher. In short, we are not afraid to affirm that, at that time, their meetings were, generally speaking, little better than nurseries and hot-beds of sedition.

The loyal clergy, therefore, of the united church will, we trust and believe, continue, as they have done, to do their duty. They will continue to enforce, on all proper occasions, the evangelical precepts of obedience to lawful government, unawed and unmoved by the democratical howl against *political sermons*; for by no well-meaning and thinking man will this important subject be ever viewed in any other light than that in which the reverend preacher has here placed it. The extract which we are now going to subjoin is also deserving of the most serious consideration.

“It is a lamentable fact, yet it is nevertheless a fact of daily experience, that every thing human is liable to error, and that vice often assumes the semblance of virtue; and our trial as free moral agents, principally consists in distinguishing between truth and error, and in distinguishing so as to avoid the very appearance of evil. Even that which in itself is useful, becomes often, in a certain degree of extension, injurious; and that which is begun in virtue, may not unfrequently end in vice. This is the fate of our fallen and corrupted nature; and our attention must therefore ever be awake, if we seriously wish to avoid the errors to which we are so liable. For example,

“The reformation of religion freed us from a burden too heavy for us to bear, and has produced incalculable advantages to the human race. But it cannot be denied at the same time, that it has introduced much evil. For the principles which were justly made use of in opposing the errors and usurpations of the Church of Rome, have often been extended so far as to sap the foundations of all ecclesiastical authority, of all Christian unity, and to erect every individual, however weak or wicked, or ignorant, into a competent judge of what he ought to believe and to practise—thus distracting the Church of Christ with endless divisions, and thus giving vigour, under the specious pretext of toleration, to every species of heresy, down even to the comfortless system of the Deist, and to the still more destructive tenets of the Atheist.”

“The principles of civil liberty, which began to dawn about the same period, and which have been long and happily established in this empire, have also been productive of incalculable benefit to mankind. But they, too, have been often carried so far by some misguided or wicked men, as to destroy some of the fairest virtues of the human character—to annihilate the happiness of whole communities, and to threaten society, in some instances, with total dissolution. The wisdom which is derived from experience, and the lessons which *that* [better *it*, and still better *she*] has taught us to be alone practicable among men, have been artfully removed out of view, and, in their stead, many high-sounding, but unmeaning words, and impossible systems, have been invented, which, under fair pretences, have beguiled many unstable souls, and have induced them, in quest of a shadow, to quit that virtue, and tranquility, and happiness, which our divine religion and excellent laws had placed within their reach, and earnestly recommended to their attention. Men have chiefly erred, both in religion and politics (which are more intimately connected than our sophists are willing to allow) by attempting to embrace views and systems too general and complicated for the human intellect. The God of nature, on the other hand

hand (He who made the human heart, and who alone knows for what we are fitted) has been pleased to place us within a narrower circle, and from partial duties and combinations to derive general good. He has placed us, as it were, in leading-strings, and has to constituted nature, and man, and society, that if we each faithfully perform the several duties which our narrow circle demands and admits of, we are in fact performing all that the most exalted patriotism, and the most generous philanthropy can require. But if we neglect these, in search of higher and more extensive, and apparently, more disinterested combinations, we lose ourselves in an inextricable chaos of sophistry, vice, and folly." (Pp. 9—13.)

Mr. W. reprobates the idea, that the maintenance of national dignity and honour is not a just cause of war. Our modern philanthropists would, doubtless, contend that the conduct of David, as described in the chapter whence the text is taken, was altogether unjustifiable. But "David and his subjects," he observes, "not having been taught in the school of modern philosophy, were not guided by it;" (P. 14.) and it appears that their injurious neighbours expected chastisement; for they prepared to defend themselves. Mr. W. maintains that the contest in which we are at present engaged was forced upon us, by indignities and insults as flagrant and intolerable as were ever offered to any nation. The fact is undeniable; and, therefore, the war into which we have been driven is necessary and just. Mr. W. pretends not "to call in question, or lightly to esteem, the calamities of war." (P. 17.) But he rightly insists that we are not, as some men sophistically and hypocritally affirm, prohibited, by Christianity, from bearing arms at our Sovereign's command. The first Christians fought in the armies of Pagan Rome; and they were not men to be bribed or threatened into what was contrary to the precepts or to the spirit of their religion. Though, therefore, if all men were really Christians, war would cease; and though their responsibility is dreadful who involve mankind in unnecessary war; yet, certainly, in such a case as ours, where the very existence of a nation would otherwise be sacrificed to glut the intemperate pride and passion of a bloody tyrannical despot, the most vigorous self-defence is authorized equally by the law of nature and the law of God.

With regard to the consequences which must inevitably result, should the profligate upstart Emperor and his hordes succeed in carrying their menaces into effect, the warning voice of this learned and eloquent preacher is entitled to more than common attention; for "he speaks and reasons from what he has himself seen and known." (Pref. p. vii.) In the course of a pretty long residence, and during some excursions on the continent of Europe, he was an eye-witness to the blasting influence of the boasted friendship and fraternity which were to render the nations for ever free and happy. On this transcendantly important subject we feel it impossible to refrain from copying some of his most affecting observations, though we are in danger of greatly exceeding the limits to which, in our account of single sermons, we are generally confined.

"If," he says, "I feel on this awful subject still more acutely than you do, and if I am tempted by those feelings to express myself in stronger terms than you are generally accustomed to, it is because I have seen those disasters realized, of which you have only heard the reports, and from which it is my duty to warn and beseech you, by timely exertion, to save yourselves. I have in person traced the bloody footsteps of our barbarous enemy, through almost every corner of desolated Europe; and it is indeed  
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beyond the power of language to give you an adequate idea of the atrocities [which] they have committed, and the miseries [which] they have entailed on so large a portion of the human race. What renders it, if possible, still more afflicting, is, that it is not by force of arms that they have chiefly succeeded. I have uniformly found that the various nations [whom] they have over-run have been rendered accessory to their own ruin and degradation. They have been first seduced from their allegiance by the artful sophistry of a pretended philosophy, and of an affected humanity; and being thus put off their guard, disarmed, and divided, they have become an easy prey to their brutal invaders. The poor have been told that the contest concerned only their governors; that they had no interest in the defence of their country, and nothing to dread from a change of masters. This odious, this mean, this selfish doctrine, would have been rejected with indignation in every quarter of the globe but twenty years ago. Yet, though its artful dissemination has laid Europe prostrate at the foot of tyranny, and though many bitter and unavailing tears have been shed, and are daily shedding, by those whom it has seduced and ruined, some men have still the effrontery, under various forms and pretexts, to support and circulate it." (Pp. 26, 27.)

Let the poor, however, of this happy country, where more ample provision is made for their enjoyments than in any other country on the face of the globe, be persuaded to listen to this their real friend, who, from personal observation, informs them to what they have to look forward on the event of our land's being over-run by Buonaparté and his banditti. The following picture is not, we think, of so captivating a nature as that they should feel any strong anxiety to see it, in their own case, punctually realized.

"In one place, where formerly the hospitals and houses of charity and of retreat for the poor were more numerous than the parish churches, I have seen the wretched inhabitants contending with dogs for the offal thrown out upon the dunghill; and I have seen them eating with keenness those wretched morsels, at the sight of which the meanest man in our island would turn with disgust. Amidst all this accumulation of wretchedness, I have also seen those cruel enemies, whom they had been taught not to resist, and to consider as peculiarly their friends, living in insolent ease and arrogant luxury; to supply which they subjected every thing to plunder, and destroyed every resource to which the poor were accustomed to apply; while, by their cruel and continued robberies, they had added to the ordinary list many who had been able to supply themselves, and many also who had been able to contribute to the wants of others. Yet," adds the benevolent and patriotic preacher, "this miserable experience, which has been uniformly and rapidly increasing, had no effect on any one nation on the continent of Europe, till in its turn it became involved in equal ruin. Even now, we are artfully taught to doubt the truth of the reports [which] we hear; and we dare not assert, that all even amongst ourselves are yet fully convinced and warned of their danger, by that immense accumulation of evidence which Providence certainly in its mercy has afforded to us." (Pp. 28, 29.)

We could easily quote, from this excellent discourse, many other passages which, to our serious and public-spirited readers, would be highly gratifying. But our limits forbid all farther quotation; and we hope that the whole discourse itself will be generally read. The author's manner is every where persuasive and earnest. The important considerations which, in  
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the present peculiar situation of things, imperiously prescribe the most active exertions, and the most harmonious unanimity, are displayed with great force and effect. But the preacher has too just a sense of the natural connection between public prosperity and public virtue; too lively an impression of the superintending providence of him "who ruleth all things in heaven and earth," to encourage us to hope for the blessing of God on our most strenuous endeavours, unless we be careful to obey his laws. These he affectionately advises us to make the measure of our conduct; in which case alone can we be warranted to address each other in the words of the text: "Be of good courage; and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight."

The author, in his preface, informs us, that though he wrote and preached this discourse "with the sincere intention of doing some little good," yet "it was never intended for publication." But a family of distinction in the country repeatedly desired to see it printed, and to have it in their power to circulate a part of the impression at their own expence. "It is in compliance," he says, "with this desire alone that it is now given to the public." Four months, it appears, intervened between the time of its being preached and being published. We cannot help wishing that, during this interval, or before he had determined to commit it to the press, the ingenious author had taken somewhat greater pains to revise, correct, and polish the style. We conceive that no man can be more sensible than himself that what passes very well in the pulpit may not be altogether fitted for the closet. The truth is, that the language of this discourse is, in various places, far from being accurate. We shall simply quote a sentence from the preface, which Mr. W. will perceive, on our pointing it out, to be very clumsily, if grammatically, constructed. Having mentioned that a gentleman, who had expressed an intention of defraying the expence of printing the sermon, left town without giving any particular directions, Mr. W. thus adds: "The author, in the mean time—who had often had occasion to remark, how useless, in spite of the partiality of friends, such publications are, unless recommended by a great name, or circulated by some other influence than he possessed; and as he had no ambition to appear before the public in any way, nor any wish to expose himself unnecessarily to a certain loss, and, at the same time, to the idle and petulant sneer of anonymous criticism,—was better pleased to let the matter rest,"

We have some reason to believe that Mr. W. is the author of the interesting article which is printed at p. 433 of our xvth volume, and intituled "A few more Facts and Observations, addressed to the People of Great Britain, by a British Traveller."

*A Sermon preached in the Parish Church of St. Nicholas, in Deptford, on Monday the 6th of June, 1803, before the Right Honourable Corporation of Trinity Brethren. By the Rev. Gerrard Andrews, A. M. Rector of St. James's, Westminster, and of Mickleham, in Surry, 4to. Pr. 20. Hatchard. 1804.*

**A**LL the Discourses of this admirable divine, which it has been our good fortune either to hear or to read, are marked by a characteristic simplicity and energy, which speak most friendly to the feelings, while they convince the understanding. His manner, too, perfectly corresponding

sponding with his *matter*, he never fails to justify the conceptions which we have formed of the pure preaching of the primitive ages of Christianity.

The sermon before us, from the 6th verse of the 17th chapter of the First Epistle of St. Paul to Timothy, is strongly distinguished by these prominent features. The preacher pursues, as usual, a straight-forward course, never turning to the right or to the left, nor for a moment, leaving sight of his constant object, to enforce the doctrine of his Divine Master, and the duties which it inculcates. In the following passage may be described the ground of his faith and the rule of his conduct.

“As faithful followers of our crucified Redeemer, let not danger terrify, reproach discourage, or ridicule make us ashamed. We may possibly be informed by the admirers of this world’s wisdom, that religion is a matter of small concern, and useful only in a political view, to keep mankind in order; at least we shall be told by them, that we are free to worship God in our own way. Let us not be deceived; for we must pray to him *only* in the name of the Lord Jesus, we must worship him *only* in sincerity and truth. We shall be reproached, perhaps, for want of liberality of sentiment, or treated as superstitious, when we approach the oracles of God with humility, and look up with reverence to that wisdom which we cannot comprehend: What then? we must remember that the deep things of God knoweth no man; that those only “who are meek he will guide in judgment, and such as are gentle to them only he will teach his way.” We may be laughed at by many who call themselves good moral men, for our belief in revealed religion; they will tell us, that reason and nature are a sufficient guide to man: how they guide him we may learn from a neighbouring people; let the idolizer of human reason look but on their miseries; let him view them in the midst of their boasting, rejecting their Redeemer, and renouncing their hopes of immortality; let him behold them *now* the abject slaves of wicked rulers, and sunk in a degrading sensuality beneath even the beasts that perish, and then let him look up to Jesus the author and finisher of our faith, and confess with endless gratitude, “that there is no other name under heaven given unto men whereby we can be saved.” Having freely received the light of the gospel, being made abundantly partakers of its comforts, let us endeavour by every means in our power, to spread its light on all around us, and illuminate the footsteps of our fellow creatures by its friendly beam.”

Happy the flock that has such a pastor! if any of them stray from the fold, it will not be for the want of *his* vigilance and care, whose province it is to keep them together.

*A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral of St. Paul, on Thursday, May 6, 1802. By George Law, A. M. Prebendary of Carlisle. 4to. Pp. 22. 1s. Rivingtons.*

THIS sermon, which, from its merit, should have claimed a precedence over many which we have noticed since its publication, has been mislaid with that of Mr. Andrew’s, reviewed in the preceding article, and several others. It is, indeed, a discourse well worthy of the enlightened congregation before which, and of the excellent institution for which, it was preached. The remarks on the superiority of the Christians over the Pagan writings, particularly in the promotion of benevolence and charity; and

on the influence of our established religion, and of the residence of our clergy, upon the manners, and principles, and conduct of the people, are truly excellent. We have but one exception to take to any part of the Sermon. Mr. Law has asserted that those who encourage slavery desert "the principles of morality and religion." But he has not endeavoured to demonstrate the justice of the assertion; which must be considered as necessary, when we know that this position has been ably combated by many moral and religious men. The language of the Sermon is eloquent and impressive, and the doctrine and the sentiments, excepting only in the instance just noticed, are unexceptionable.

*A Sermon preached in Lambeth Chapel, on Sunday, the 27th of March, 1803, at the Consecration of the Honourable and Right Reverend George Pelham, D. D. Lord Bishop of Bristol. By the Rev. John Garnett, M. A. Chaplain in Ordinary to his Majesty, and Prebendary of Winchester. Published by Command of the Archbishop. 4to. Pp. 20. Robson.*

WE have here much good doctrine, and many important truths, without any of that courtly language which might be supposed, by some, to be chosen as the vehicle of a consecration sermon. The following passage is a fair specimen of the author's style and powers of reasoning.

"The duties [which] we owe to God and our country are most intimately connected. Without morals no government can exist; nor any effectual system of morality, without religion. Should any one for a moment doubt whether what tends to weaken our belief in revealed religion, does not, at the same time, relax the validity of moral obligation, let him ask himself *this* question: "What consideration of human prudence can restrain me from the commission of a crime, the advantages of which are great and certain, and the detection perhaps impossible?" Does he doubt whether scepticism be unfavourable to those virtues which alleviate the calamities of human life, and draw the bonds of society closer by the reciprocation of benevolent actions. Let him for a moment consider MAN, as we are taught by revelation to regard him; as a being *immortal, accountable for his actions, and capable of eternal happiness*; and compare him with MAN as represented by scepticism, *limited in his duration, a machine wound up to perform its functions for a few years upon earth, and THEN to sink into a grave for ever*. The very beetle that he treads upon bears a much higher ratio to the sceptic who destroys it, than MAN, in this latter point of view, does to MAN as presented to the contemplation of a CHRISTIAN. What is the necessary consequence? The sceptic's views, objects, motives, thoughts, shrink with him into a proportional diminuteness; he considers his fellow creatures without importance in their existence, and tramples upon them as insects. He becomes *suspicious, cruel, and ferocious*.

*An earnest Exhortation to a frequent reception of the Holy Sacrament of the Lord's Supper, particularly addressed to young Persons. By a Layman. Second Edition, 12mo. Pp. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1804.*

MOST happy we are to find that the favourable opinion which we expressed of the first edition of this excellent and most useful little tract, has been fully confirmed by its very rapid and extensive circulation. Three thousand copies, we learn from the advertisement, have been sold in the short

short space of nine months. Thus has this truly pious layman, this worthy labourer in the vineyard of Christ, the supreme satisfaction of knowing that he has been the means of doing infinite good to a large portion of his fellow creatures. Long, very long, may he live to reap the fruits of his piety, to be a comfort to his family, and an example to his friends.

The extract from a sermon of Mr. Gerard Andrewes, preached at the Magdalen, inserted at the close of this admirable exhortation, we recommend in an especial manner, at this season of the year, to all young men, who are not ashamed of the faith which they profess, and whom vice has not rendered callous to conviction.

## POLITICS.

*A Letter to the Freeholders of Middlesex, containing an Examination of the Objections made to the Return at the Close of the late Middlesex Election, and Remarks on the political Character and Connexions of Sir Francis Burdett, Bart.* By an attentive Observer. 8vo. Pp. 107. 2s. 6d. Hatchard. 1804.

THE appearance of this pamphlet supersedes the necessity of a continuance of the historical narrative of the Middlesex Election, which was begun, in our Review, some months ago, but was discontinued, on account of a domestic affliction, which disqualified the gentleman, by whom it was written, from all farther attention to literary pursuits. It was, however, resolved to pursue the subject, and an article was prepared for the purpose by another hand, when the pamphlet before us was announced for publication. To it, therefore, we must refer our readers for a full proof of our assertion, that the last Election for Middlesex displayed a system of fraud, falshood, and perjury, attaching the highest degree of criminality to those who framed it, and to those by whom it was carried into effect, and reflecting indelible disgrace on all who gave them encouragement or support. The author first adverts to the outcry which has been artfully raised against the sheriffs, for refusing to admit on the poll certain votes, which were examined and allowed, after the expiration of the time fixed by law, for the final close of the poll. And, indeed, as great a clamour has been raised on this horrible violation of the elective franchise, as if Magna Charta had been thrown into the fire, the Bill of Rights annihilated, and the Habeas Corpus Act committed to the flames; and with what reason we shall presently shew. As a preliminary observation, by way of general answer, to these patriotic declaimers, the author remarks;

“ The poll continued open fifteen whole days; the first day five hours, and the other days seven hours each; a time most abundantly ample to poll the freeholders resident in a county, the longest diameter of which does not exceed 23 miles. Indeed the sufficiency of this time for the purpose of giving the freeholders of Middlesex a competent opportunity of voting will appear, if it be considered that of 5651 persons, who polled during the election, 1139 polled the first day,—that is, in five hours; that of the whole time, consisting of 103 hours, not above ten or twelve hours were fully employed; and that, during the remainder, most of the poll-clerks, and sometimes all, were totally unoccupied.

“ These circumstances are sufficient to prove, that if any real electors



have lost an opportunity of polling, in consequence of their not appearing till the 15th day, their delay in not going sooner is the true cause of their not being counted upon the poll."

Nothing can be more clear or more just than this inference:—the author then proceeds to justify the friends and agents of Mr. Mainwaring, against the charge of having preferred captious, frivolous, or groundless objections to the votes of his opponent; and proves that the circumstances of the preceding election, in which that opponent had been indebted for a colourable majority to *fictitious voters*, that is to perjury, imposed it upon them as an imperative and paramount duty to exercise unusual caution, vigilance, and vigour, in order to prevent a repetition of similar crimes from being attended with similar success.

"As a check to such voters, two officers from each of the police offices were, on the fifth day of the election, stationed at the entrances to the hustings. This precaution was made the subject of many complaints on the part of Sir Francis Burdett; but as the presence of peace-officers could not be the means of impeding any *honest* voter, those very complaints prove, that it was found to operate as an interruption to voters of a different description. Indeed the efficacy of the remedy appeared in a very striking manner on the first day it was tried; when a long train of carriages, engaged for Sir Francis Burdett, and fully freighted, came to Brentford, and approached the hustings; but, instead of stopping there, as was usually the case, they were driven round, without any of their passengers getting out to poll. That this disappointment was produced by the unexpected appearance of the police-officers is the more probable, because Sir Francis Burdett was under a solemn promise, to obtain a decided majority on that day.—Instead, however, of performing that promise, he had the mortification of seeing the ascendancy of his opponent increased that day by one, and the next succeeding day by fifty. His friends, indeed, endeavoured to account for the sudden retreat of so large a party from the field, when their assistance was so much wanted, by giving out that particular reasons induced them to delay voting till some future occasion."

The journeymen shoemakers were particularly serviceable to Sir Francis Burdett, in contributing their laudable efforts to procure for him another *colourable majority*. The author truly remarks, that this trade "contains a larger proportion of disaffected characters than any other in the kingdom," which he imputes to their connexion with Citizen Hardy, the worthy Secretary of the Corresponding Society, to whom Mr. Alderman Coombe, in his capacity of Steward to the Society of the Sons of the Clergy, once bound a clergyman's son apprentice!—But, *passé pour cela*. From whatever cause it proceeds, the body of journeymen shoemakers certainly contains an infinitely larger proportion of profligate miscreants, and lawless wretches, than any other trade in the metropolis. Among other notable arts, which this *ungentle* craft are in the habit of practising, is that of taking bounties from different regiments, and deserting from them. Hence it seems, though for no very obvious reason, they are denominated *pair-makers*. No wonder Sir F. Burdett is so very angry with police-magistrates and police-officers, for they had not even the common courtesy, which the *liberality* of the age so very strongly prescribes, to suffer these, his best friends, to escape their active vigilance, but seized on them with as much agility and as little mercy as a cat displays when she pounces upon an unfortunate mouse.

"The police-officers were also very useful in detecting the pair-makers, many

many of whom had been brought by them, as deserters, before the magistrates. One of the constables belonging to the office at Bow-street, had in two days taken up no fewer than nineteen deserters, of the above description, from Col. Cameron's regiment. This constable being one day within the place before the hustings, allotted to voters, saw a man in black knocking at the door of the hustings, which he required to be opened for the admission of four freeholders to poll; the constable turning about, immediately recognized those freeholders to be pair-makers; and upon his looking them full in the face, rather significantly, they renounced their franchise, and withdrew very expeditiously from the place of polling.

"One of the pair-makers, more hardy than the rest, ventured, when objected to, to undergo an examination before the sheriff. Mr. Mainwaring's counsel, Mr. Courthorpe, in consequence of information which he had received from a sergeant, gave this man a history of his mal-practices, and specified several regiments from which he had deserted. The pretended voter had, however, the effrontery to brave all this, and to insist on his right to poll; a right which the sheriff told him he might exercise if he pleased.—Mr. Courthorpe, however, confident in the authenticity of his information, told him that, notwithstanding such permission, he would not venture to avail himself of it. This prediction was strictly verified; for no sooner was this voter out of the sheriff's box, than instead of going to poll, he took to his heels, and, in a moment, was out of sight."

We have next a detailed account of the measures adopted by the Brentford patriots, for swelling their colourable majority, notwithstanding the malice of these graceless caitiffs of the police, who are incessantly interrupting honest men in the pursuit of their common avocations; and who, being a species of military force, like the ancient *Maréchaussées* of France, ought not, we think, to be allowed to attend at an election. Nay, their attendance there may fairly be considered as a breach of the constitution, which allows not the *satellites of despotism* so to circumscribe the free exercise of the written and unwritten rights of rational and immortal man, (to use a sublime expression of the Baronet's incomparable friend, Dr. Parr \*;) and as such

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\* Nothing could be more orthodox, more solemn, more edifying, than the figure of Dr. PARR, in a sociable, on the road to Brentford; with half his canonicals on, and a flaming ribband all bedizened with spangles, in his hat, bearing the triumphant inscription, *Burdett for ever!* The party chuckled at the sight, and swore, that the Canon, the Rector, the Doctor of Divinity were all sunk and merged in the Patriot; and they called to their recollection a former scene of glory, exhibited on the same stage, in which another divine was the principal performer, who, with true civic energy, declared that "*he would dye his black coat red with the blood of his enemies!*" At the hustings Dr. Parr paid a debt of gratitude to his patron, and doubtless thought, that a vote for a living, was no bad exchange; with the amusements of Brentford too, he solaced himself for a recent mortification which he had experienced in Warwickshire, where his rage for Epistolary Communications had been productive of deliberate assertions followed, oh, Death to Vanity! by hasty retractions, and, worst of all, by pecuniary sacrifices in the way of *hush-money*, to silence the surly voice of the law; surly, indeed, if not to be calmed by two hundred golden reasons, which

such, Sir F. ought to render it a subject of legislative, if not of *judicial*, cognizance.

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are much more esteemed in the present age than the golden rules of Pythagoras, in days of yore. But while the *patriots* exulted at the sight, their wicked opponents, miserably perverting the omniscient Doctor's own splendid effusions of piety, prayed to God, "to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties directly or indirectly leagued in this complicated SCENE OF GUILT AND HORROR! this insult upon the dignity of human nature itself!" See a *Sequel to a printed paper*, &c. p. 73: It is but fair, however, to apprize our readers to *what* events, and to *what* objects, the Doctor applied this cutting censure; particularly as it may be necessary to remind some of Sir Francis Burdett's *new* friends, for, *mirabile dictu!* the Baronet has acquired some *new* friends, with *what* principles, they are now willing to coalesce, or *co-operate*, to use a more modish expression. For this purpose we shall extract a note from a Political Pamphlet, in which some comments are made on this memorable effusion of Dr. Parr; who "had *most piously* called upon Heaven to defeat the schemes of ALL the powers, and, of course, those of Great Britain, which should presume to defend their territories, their subjects, their property, their constitution, and their religion, against the unprovoked attacks of the French revolutionists. But as it is impossible for any one to do justice, either to the sentiments or the language of Dr. PARR, I shall suffer him to speak for himself. 'If, indeed, the threatened crusade of RUFFIAN DESPOTS should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be A SAVAGE CONSPIRACY against the written and the unwritten rights of mankind; and, therefore, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men, and the King of kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties, directly or indirectly leagued in this complicated SCENE OF GUILT AND HORROR!—this insult upon the dignity of human nature itself!'

"This is evidently written *con Amore*;—nor *Barrere*, nor *Tallien*, nor *Brisot*, nor yet the poetaster *Chenier* himself, could have formed a better paragraph on the subject. To imprecate disaster on the arms of Britain, (for a supplication 'to confound her devices,' certainly extends to this,) should her Sovereign presume to engage in a war with France, contrary to the opinion of this omniscient Doctor, was, indeed, a stretch of revolutionary patriotism, which would better have become the philanthropic ambassador 'of human nature,' *Anarcharsis Cloots*, than an English clergyman, who once, it is said, aspired to a seat on the Episcopal Bench! After some eulogies on the French and their cause, he thus predicts, 'The people of England, I am sure, then, are too gallant to engage in a war against such a nation, in such circumstances; the parliament of England are too enlightened to approve of a war; the King of England is far too wise, too humane, too magnanimous, to propose a war.'

"The reflections which arise in the mind on the perusal of such passages as these are too numerous to admit of compression into the small compass of a note. One observation only shall I allow myself.—That an English

The common serjeant, who acted as assessor to the sheriffs, was so disgusted at the flagrant acts of perjury which he had, almost hourly, occasion to witness, that he could not refrain from publicly declaring, that he saw proofs “*of a foul conspiracy to introduce fictitious votes upon the poll.*”

Two remarkable facts, in illustration of this position we have recorded, in the following passage :

“ On the second or third day of the election, a number of persons came in a body to poll for Sir Francis Burdett ; and on account of their suspicious appearance, as well as of special information which had been received, four of them were objected to, and sent round to the sheriff’s box for examination. But, in their way thither, three took occasion to run away ; and the fourth, the only one who had the courage to present himself to the sheriff, was no other than Thomas Williams, for the discovery of whom a reward was the next day advertised by Mr. Mainwaring’s committee. This man prevaricated grossly before the sheriff, and it was manifest that the account he gave of himself was false ; but that officer, unwilling to reject, from mere suspicion, any voter who was ready to swear to his qualification, told him that if he insisted upon it he might vote, but at the same time advised him not to do so, and warned him of the consequences of perjury. This warning had its effect, and the man did not venture to poll. The rest of the party, not chusing to stand the test of an examination before the sheriff, quickly disappeared, and, on a sudden, the poll-booths were cleared of the persons by whom a little before they had been crowded.

“ The person before-mentioned, who assumed the name of Thomas Williams, said that he was a plumber by trade, that he lived at No. 27, Red Lion-street, Whitechapel, which house he stated to be his own property. Upon inquiry, it appears, that the name of the occupier of the said house is J. Turner, a carpenter ; that the lower part of it is let by the said J. Turner to Israel Lyons, a dealer in clothes ; that the house is the property of some other person, and that Thomas Williams is not known to any person in that house or street.

“ The other instance which shall be selected for the purpose of shewing that Mr. Mainwaring’s friends had good reason for sometimes objecting pretty largely to the voters, on the other side, is still more characteristic of the means which were employed again to obtain “ a colourable majority ” for Sir Francis Burdett.

English clergyman should select a passage from a prayer appointed to be read in time of war, for the express purpose of imprecating the Divine favour on the arms of his Sovereign, and defeat on those of his enemies, and directly reverse its application, is, I conceive, a fact, without a precedent, as without an excuse. The stress laid upon the word ALL, which is printed in small capitals, would, of itself, suffice to demonstrate the writer’s intention of including Great Britain in his general anathema. And he cannot but be sensible, that, if the paragraph had been written some months later, (and the *intention* is indisputably the same,) it would have involved him in something like the guilt of treason, not, indeed, ‘ against the majesty of God’s own image, rational and immortal man,’ but against that Sovereign, to whom he owes *exclusive* allegiance, and against those laws to which he owes implicit obedience.” No doubt, however, these very sentiments recommended the Doctor to the patronage and protection of the Baronet !!!

" On the last day of the election, and late in that day, a number of persons were collected at Brentford, to poll for Sir Francis Burdett. These persons were observed to be put into hackney-coaches at a house which was frequented by Sir Francis Burdett and his friends, and which is not a hundred yards from the hustings. The coaches, so freighted, instead of proceeding directly to the hustings, which would have appeared suspicious, shaped their course by a back way into the Hammersmith road. By this manœuvre, they had the appearance of coming from London with Freeholders, and not, as was really the case, from a neighbouring house of rendezvous, with persons picked out of a Brentford mob, to help a desperate cause, at the last *pinch*. In the mean time, however, Mr. Mainwaring's agents on the hustings, were apprized of the stratagem, and the coaches, upon their arrival, were pointed out to them. Not to have objected in such a case would have denoted rather that folly, which is unfit to be intrusted with any cause, than that conscientiousness, which would not do any thing unworthy of a good one; and the persons thus objected to, furnish a part of those tendered and reserved votes, the *outrageous violation of whose rights* has been the subject of so much clamour!"

Many other striking facts are adduced to prove that Sir Francis Burdett had no reason to complain of captious objections to the votes of his friends, or of the conduct of the sheriffs; it is necessary to observe, that, during the whole election, only 537 of his voters were objected to, and that so far were the objections from being frivolous, that, after examination, they were all rejected but 164, who actually polled, though it be contended, that even many of these, so received, are fictitious votes.

" It is capable of proof, that of those which, on examination, were allowed, the greater part are fictitious votes, fabricated for the occasion; nay, even at the time this appeared to be the case, with regard to many which were received, because the voters had so much nerve, or rather so *callous* a conscience as to persist, in spite of evidence, which would have satisfied a jury of the fraud, in asserting their claim to vote. In such cases the agents for Sir Francis Burdett endeavoured to intimidate the sheriffs by threats, if the claim was not allowed. As an instance of the above kind, may be mentioned a vote which is entered on the poll-books, in the name of Thomas Williams, of No. 32, Old-street, and for a freehold at the back of Ironmonger-row, in the Finsbury division. The inspector objected to this vote, declaring that all the property in the above Row, belonged to the Ironmongers company. The voter persevered in his claim, and was permitted to poll. The information, however, given by the inspector, was perfectly correct, respecting the property claimed by the voter as his freehold; and it appears that the latter did not reside in the house which he swore to be his residence, and which was occupied by a publican of the name of Davies, who knows no such person as Thomas Williams. Others, although, on being objected to, they either abandoned, for a time, their pretensions, or were rejected, yet afterwards they found means to vote. And Sir Francis Burdett's agents were repeatedly detected in endeavoring to pass votes, even after they had been rejected."

This part of the discussion is closed by some remarks on the different grounds on which the objections to the votes of the rival candidates were urged.

" Before



“ Before this part of the discussion is closed, it is material to notice one circumstance, which displays, in a very strong point of view, the essential and characteristic difference of the means resorted to by the different candidates—the one depending solely upon the voice of the real freeholders of the county—the other, as if conscious that such a dependence would afford him no chance of success, endeavouring, by every possible artifice, as at the former election, to swell his numbers on the poll-books, by the aid of fictitious votes. The circumstance I mean is, that during the whole election not one of Mr. Mainwaring’s voters who were objected to, was charged with being an impostor; many were rejected on the grounds of some defect of title, but not one was even charged with appearing in a false character, with assuming a name which did not belong to him, with attempting to poll more than once, or with personating an absent freeholder. But it is notorious that imposture was the principal cause of challenge to the voters for Sir Francis Burdett, who were charged with *fraudulently* assuming the character of freeholders. If such a charge had been without foundation, it would have redounded to the shame and confusion of those who advanced it. But no one can doubt the validity of this charge, who considers how large a proportion of those, who were brought to Brentford to poll for Sir Francis, did not venture even to present themselves at the polling-booths; how many, on being objected to, never dared to go round to the sheriffs for examination; how many of those who had the courage to be examined, were rejected in consequence of their own prevarication, or on the clearest proof of their being impostors; how many of those, who, on examination, were allowed to poll, were nevertheless fictitious voters; and how many of those who succeeded in their attempt to poll, without being objected to, had no other title to the character of freeholder, than what they derived from perjury—a description which constitutes a very large proportion of the voters for Sir Francis Burdett.”

The author then enters into a full discussion of the conduct of the sheriffs in respect of the return, which he proves, beyond the possibility of doubt, to have been highly praise-worthy, and most impartial, or, if there were any bias or partiality in it, it was in favour of Sir Francis Burdett. The arguments on this head carry irresistible weight with them, and prove, to demonstration, that Sir Francis has not the smallest ground for complaint. Indeed, it is perfectly clear, that the clamour raised about violated franchises, by the very men, who alone have violated those franchises, is nothing more than a part of the system for exciting by any means, popular discontent. It is a fact too, that Sir Francis polled every legal vote which he could possibly bring to the hustings, and the assessor did not lose one moment, till the clock struck three, in examining the validity of every objected vote; and even as the clock struck, the smooth oily-tongued Mr. Burchell, the late treasurer of the county, stood forward to give his vote in his favour. It has been truly said of this man, that, “ as he was the last man who polled for Sir Francis, so he was the last who ought to have polled for him.” But, *pares cum paribus*; this empty coxcomb has been in the habit of giving advice to Ministers for some years past, and as Ministers have been so stupid as not to discover either the wit, the wisdom, or the utility of his notable plans, he has the same right to be angry and *patriotic* as every blockhead has, whose services have  
not

not been rewarded according to his own estimate of their merits and importance.

As to the interpretation of the Act, which fixes the hour and the moment for the *final close* of the poll, we really thought there could not be two opinions respecting it:—But, as a difference of opinion has been found to subsist, and as our decision would have no weight with those who dissent from our interpretation, we shall quote the sentiments of one, who cannot possibly be suspected of partiality towards Mr. Mainwaring; we allude to Mr. Plumer, the leading counsel for Sir Francis Burdett, a gentleman who has found himself in some very curious, and, we should suppose, not very comfortable, situations of late years; but the *licentia forensica* has the magic power of levelling all distinctions, of smoothing all difficulties, of removing all obstructions, and even of reconciling all contradictions. It destroys all freedom of will and of action; it gives to consistency and to honour a different characteristic and complexion; and supplies a golden salve for every wound, which the scruples of a delicate and a conscientious mind can inflict. Mr. Plumer was employed as counsel on a petition to the House of Commons, for declaring an election for the county of Caermarthen void, on the ground, that at the close of the poll, a great number of reserved cases remained undecided, and, of course, as many persons were deprived of their elective franchise. If there be any difference in the two cases, in point of the legal operation of the Act, we shall be obliged to any of our legal readers to point it out. Mr. Plumer thus combated the objection to the validity of *that* return.

“By the act which passed limiting the duration of the poll, it is not competent to any officer to continue the poll beyond the time which is specified by the act; if he transgresses he is criminal; he is liable to very severe punishment, if *he takes a vote one moment after the clock has struck three*. The hour and the moment are fixed by law. The act has given fifteen days for the largest county in the kingdom; within which time all who chuse may come up to vote: it may so happen, that, using the time with as much industry on both sides as could be, it may not be sufficient, but still the law says, the evil of continuing it beyond that time is greater than the evil of a number of persons not exercising their franchise, and you must lose all opportunity afterwards if you have not found an opportunity of polling within the fifteen days allowed by the law. The sheriff is bound at the end of that time to sum up the number on the poll, and to make the return according as the majority may be; he makes the return upon his oath; and I submit the question now is, whether you are to repeal the law, for you are required to say the election shall be void, provided there are any voters not polled, whose cases remain undecided, I say that the only effect of that is, that an elector having tendered his vote in due time, whose case has not been decided, must have it decided before a Committee of the House of Commons, if it be brought before them, and your decisions will place on the poll all those who in due time tendered themselves, and who upon enquiry *shall appear to have been freeholders; not men brought ostentatiously to make a shew, as was the case with many persons who were brought merely to swell the number on the last day. Look at the last day, and see what a set of faggots they are, and what a large proportion which now appear to have been trumped up merely for the occasion, without the least shadow of right.*

“Mr.

“ Mr. Plumer proceeded:—

“ The assessor bestowed his whole time in doing what he could to decide the cases, but still it is said there were cases left undecided. Now supposing the case should ultimately turn out to be that, after the assessor had used all the diligence that a man could, who was employed to make himself acquainted with the cases, and to decide them, and it should appear there were cases waiting to be decided, if there had been time to decide them, and he had not been stopped by the arrival of the hour in which the poll must be closed, and the numbers summed up and declared, as they stand; the result is not to avoid the election; the law imposes a duty on the committee to do that which there was not time enough to do below, to investigate and decide the cases which were left. If the consequence was, that it was to avoid the election, instead of shortening elections, and preventing contest and expense, the contest and expense would be increased. The act having provided that the poll shall not go beyond fifteen days, a number of votes would be regularly brought on the last day, *which the party bringing them knows will be objected to.* Did you ever hear such doctrine as this? *Time is given by law, which the law says is a reasonable time, within which the parties are to bring up their votes. Why do they not come forward in due time?*”

These arguments are, in our minds, decisive of the question. But as the elective franchise is an object of such serious importance to every real friend of the constitution of the country, as to make him regard with jealousy and concern even such forfeiture of it as results from the neglect of the party himself, it is satisfactory to know that *not one of the ten votes* examined by the sheriff after three o'clock on the last day, and allowed by him as valid in favour of Sir Francis, *was a good or legal vote*; every one of them, if admitted upon the poll, must have been rejected on the petition. Their names and places of abode are here stated, with every other particular, and the illegality of all their votes clearly demonstrated; so that the ultimate result of this extra-judicial, illegal, and ex post facto decision, must have been to increase the majority of Mr. Mainwaring; and hence it follows, too, that not a single freeholder was deprived of his elective franchise.

The scandalous and malignant libels on the magistracy, uttered by Sir Francis Burdett, at the former election, are here noticed with becoming censure, and their falsehood, and mischievous tendency, forcibly exposed. As, however, some of the Baronet's new friends display an anxiety to consign them to oblivion, it may not be useless to lay a part of them before our readers.

“ The tribunals of the inquisition, or the prisons of revolutionary France, could scarcely furnish tales of greater horror than those which have been related of the above prison, to which, for purposes too obvious to require explanation, was given the appellation of “the BASTILE.” So flagitious, indeed, were the proceedings in the English Bastile represented to be, that Sir Francis Burdett, waving all other merits, made it his principal recommendation that he had denounced, and would endeavour to punish, the perpetrators of the atrocities which had been there committed; and in which his competitor was charged with being a principal party. He expressly stated the question to be—not the choice of Burdett or Mainwaring, but whether support should be given to “that gaol, with all the *cruelties and tortures*, and all the **MURDERS BY TORTURE** connected with it, and resulting necessarily from the system by which it is regulated.” He described the contest to be “not an ordinary struggle between the independent in-  
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terest of Middlesex and the influence of the court and corruption," but "an effort on the part of British freedom, justice, and humanity, to oppose *injustice, cruelty, tortures, arbitrary and solitary confinement, bastiles, and all the horrid catalogues of crimes that are practised in such places.*" And having succeeded, by the aid of such statements, and of other means still more atrocious, in obtaining the return, he hurled open defiance, in language the most insulting, against whatever is most venerable among us; and boasted that he stood "upon a rock from which" he could not "be removed by any *hired magistrates, PARLIAMENTS, or KINGS.*"

Before we proceed farther with this extract, we shall quote some just and forcible remarks which these and other libels of the same nature extorted from an able political writer of the day.

"It was our intention to have entered (to enter) into a refutation of certain political doctrines, which Sir Francis Burdett has published and passed through the county of Middlesex; but, upon a closer examination, we find them to proceed upon notions so directly subversive of the laws and government of the country, that any controversy with him must necessarily have for its object, to prove *the inexpediency of destroying the monarchy of England.* To reason with such a man would be absurd: he must be treated with silent contempt, or be combated with weapons very different from a pen. While, however, we declare our abhorrence of the principles and the conduct of the man, who, in alluding to the British Government, speaks of *hired magistrates, parliaments, and kings,* while *we detest and loath Sir Francis Burdett,* while *we would trample upon him for his false, base, and insolent insinuations and assertions respecting his and our Sovereign,*" &c. &c.—*Cobbett's Weekly Political Register for August 7th, 1802.*—We heartily concurred in the justice and propriety of these manly and spirited remarks, at the time, and on others of a similar nature from the same writer, such as "Sir Francis Burdett's advertisements are replete with falsehood and malice."—"The thieves and fools who aided his cause, and graced his triumph."—"The contest has been regarded, by the lower orders of the people, as a struggle between the magistrates and the thieves, and the result of it will have this most dreadful effect: it will embolden and increase the disorderly and dishonest part of this monstrously overgrown and profligate metropolis;"—"Law and justice have been struck at in his person" (the person of Mr. Manwaring)—"There are several other passages (in the addresses of Sir Francis Burdett) where, in forbearing to speak treason, he seems to have exercised no small degree of self-denial;"—in the justice of these remarks, we say, we heartily concurred at the time, and every thing which we have since witnessed has only served to confirm our sentiments and opinions of the man, his principles, and designs. We now proceed with our quotation from the pamphlet before us.

"It is scarcely credible that such charges could be advanced against any set of men, and particularly against men invested with the high and important functions of magistracy, without some foundation in truth. Happily, however, for the national character, the archives of the state contain a complete refutation of those charges; proving that all the tales of cruelty, respecting the House of Correction, which poisoned and inflamed the minds of hundreds of thousands of persons in the heart of the kingdom, and disposed them, if opportunity had offered, to avenge in the most horrible manner on their superiors, on the magistrates, and on the government, what they supposed to be the wrongs of their countrymen  
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and of humanity—that all those tales were pure fiction;—that instead of being, as might have been supposed, the effect of exaggeration, swelling to an enormous magnitude, some rare and minute instances of hardship and severity, they rested on no other ground than invention;—that there had been nothing in the conduct of the prison in Cold Bath Fields which warranted the slightest charge of undue rigour;—that whatever faults there might have been in the management of that prison, and in the conduct of the governor, those faults were on the side of indulgence;—and that the character of Mr. Aris, the governor, was even distinguished for humanity. In consequence of the reports which had been spread on this subject, the House of Commons, properly feeling that the administration of justice, like Cæsar's wife, should be above all suspicion, instituted two inquiries of the most formal and solemn kind, into the state and management of the above prison; one, by a Committee of its own Members, and the other, by means of an address to the Crown, which, at its request, appointed eight gentlemen of high respectability for the above purpose. The result of these inquiries was as satisfactory as it was authentic; and the records of parliament contain the reports both of the Committee and of the Commissioners. The first stated the result of their investigation to be “a full and direct refutation of the unfounded statements, and absurd and wicked reports which had been industriously circulated with respect to the prison and its internal management;” and, by a distinct resolution, they declared it to be their opinion, “that the attention of the magistrates to the general management of the prison had been exemplary and meritorious.” The Commissioners went still farther, for they reported specifically the result of their inquiries respecting the personal character of Mr. Aris, and they declared explicitly, that “with regard to Mr. Aris's general character for *humanity* among the prisoners in his custody” they “found it UNIMPEACHED;” adding, that his deviations from the rules of the prison had “been uniformly on the side of indulgence to his prisoners\*.”

Yet notwithstanding this solemn confutation of all his monstrous assertions, respecting the prison in question, and notwithstanding these full and complete investigations of the subject, Sir Francis Burdett had the daring effrontery to repeat these assertions at the last election, and to extend them to all the prisons in the country, and even to declare that all

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\* “The case of alleged severity in the House of Correction, which, excepting that of the fabulous sufferings of Mary Rich, called forth the loudest complaints, was that of Colonel Despard. Those complaints derived a temporary weight from the circumstance that a gentleman of great respectability was induced to apply to the Secretary of State, in order that the Colonel might enjoy better accommodation in prison. But the situation of this prisoner could not be fraught with any extraordinary severity, since the above gentleman, upon his examination before the Committee of the House of Commons, described the Colonel's bed, which had been made a principal topic of complaint, to be such an one as he himself had been accustomed to sleep in at Eaton. The Committee inquired particularly into the circumstances of this case, and in their report to the House expressly falsified the charges of severity which had been made respecting the treatment of Despard in prison.”



*inquiry was refused!* What credit is due to such a man as this, we leave the honest part of the community to decide. We recommend the following facts to the serious attention of those who think that some radical change has taken place in the principles of Sir Francis Burdett, since the election of 1802; for, *so they must think who reprobated his conduct then, but support him now.*

“ But besides Despard’s conviction, another circumstance has occurred, since the election in 1802, which the public has considered as still more demonstrative, than even that event, of Sir Francis’s real disposition and views. I allude to the proceedings which took place at a meeting of the Freeholders of Middlesex, at Hackney, on the 2d of August 1803, in consequence of the very extraordinary language of Sir Francis Burdett, in the preceding week, at the Crown and Anchor Tavern, on the occasion of a meeting of his friends to commemorate the anniversary of his election. In an address to the last mentioned meeting, he was said to have uttered the following expressions, which every one must feel to be impossible to pass the lips of any man, whose heart is not full of the most desperate mischief. “ If your Government want sailors to perform a particular act, though on most occasions tardy justice they do them, yet they hold out something to amuse them; either the prospect of a more equal distribution of prize-money, or some other object.” He was also stated to have said, “ Men should not fight till their grievances are redressed;” and, a little afterwards, “ I have no hesitation in declaring, that in the present situation of the country, viewing the conduct of Ministers in the light I do, I think it impossible for an honest man to come forward in their defence, or *to be justified in lending an assisting arm in defence of their country.*” No comment on the above language can increase the indignation, or the horror with which the perusal of it must inspire every honest breast. But it deserves to be noticed that, in another part of the same speech, Sir Francis describes the remedy, which he insists on being applied to the evils of which he complains, and the application of which is, of course, in his opinion, an indispensable preliminary to the defence of the country. “ There is,” (he said) an absolute necessity, in order to remedy those evils, that we should *be fully and fairly represented in Parliament?*” Now this is a remedy of which Sir Francis seems never to lose sight; for at the election in 1802, he stated a conviction of its indispensable necessity to be the ground on which he then stood. And although it is far from exciting so much alarm, as the thought of invasion or rebellion; yet it implies something infinitely more dangerous than either. A full and fair representation is precisely the remedy, by which Sir Francis Burdett’s friends, the Corresponding Society, have been so long endeavouring to overthrow the Constitution; and nothing can possibly be better calculated to effectuate that object. For according to the sense in which that society was proved, at the trials at the Old Bailey, to have used the term, and which, indeed, is the only sense it can bear, a full and fair representation denotes neither more nor less than—*representation by universal suffrage*; which must, the very moment it is introduced, supersede the Legislature, and put an end to the British Monarchy. Unless, therefore, a measure be adopted, the first effect of which would be the subversion of the throne; Sir Francis Burdett cannot consent that the country, which he insidiously calls the country of Ministers, but the safety of which affords us the only refuge from horrors worse than death; he cannot consent that this country should be defended!

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"The language above attributed to Sir Francis Burdett, is so precise and unequivocal as to be incapable of misconstruction, and so malignantly mischievous as to preclude the possibility of a doubt, that the man, who is capable of using it, is actuated by the most rancorous hostility to the existing Government of his country. There could, therefore, occur but one question upon the subject. Had Sir Francis really used such language? If he had not, it was surely incumbent upon him instantly to repel the foul aspersion, and to bring the base libellers of his character to justice; and the bare omission to contradict a charge, which, if credited, must for ever sink a man in the public estimation, would amount to a full recognition of its validity. No such contradiction, however, was brought before the public; and an occasion soon occurred on which Sir Francis could not fail, either to deny that he had used such language; or, by neglecting to make that denial, to admit that he had. This occasion was the meeting at Hackney, in the following week. The nature and object of that meeting afforded him the most cogent motives to rescue his character from the imputation which had been cast upon it. It was a meeting of freeholders of the county which he then represented, and whose good opinion it was so much his interest to cultivate; and this meeting was convened for the purpose of addressing the Throne, on the dangerous situation of the country. The motion for the address was carried, and, upon its being then moved, that it should be presented by the two representatives of the county, a gentleman called upon Sir Francis to say, whether the charges which had been brought against him in a certain print, and which *imputed to him the above expressions*, were well founded? Sir Francis, in reply, did not attempt to contradict those charges. He did not pretend to deny that he had spoken the *very words* which had been ascribed to him. He entered into an explanation of those words, and thereby admitted them to be his own; and the explanation attempted by him, was of such a nature, as to confirm his criminality in the eyes of the meeting, which accordingly displayed the liveliest indignation, and, by resolving that Mr. Byng only, should accompany the sheriffs to the Throne, declared, in the most pointed manner, that they considered Sir Francis Burdett an improper person to appear, with their address, in the presence of his Sovereign. I should not think it worth noticing, that even Mr. Travers concurred fully in these feelings and proceedings, if it were not for the purpose of observing, that the above gentleman became one of the most strenuous partisans of Sir Francis Burdett, at the late election; and pretended that, in so doing, he was supporting what he chose to call *the good old cause*. As Mr. Travers has once offered himself as a candidate to represent the City of London, and may possibly do so again, it may not be amiss to remember, that he understands the *good old cause* to be the cause of a man who was the associate of Despard and O'Connor; who would not have the sailors to fight without a boon; and who thinks that, in the present situation of the country, no honest man can be justified in coming forward in its defence!"

Is there any thing in this conduct of Sir Francis to induce a change of sentiment in his favour, in any man who has regard for consistency, or who is not swayed by some selfish motive, or by a spirit of party? And if there be not, it is surely incumbent on such persons as have changed their sentiments to shew what part of his conduct, in the interval between 1802 and 1804, it was which justified such change. Be this as it may, the effect of such intermediate conduct was sensibly felt by the Baronet at the last election, who

contented

contented himself, as usual, with general declamation against *calumny*, but descended not to any specific denial of a positive charge. On this subject, we have the following apposite remarks from our "Attentive Observer."

"It deserves also to be noticed, that the charges exhibited against Sir Francis Burdett appeared in the form, seldom assumed by calumny, of distinct and specific allegations, respecting matters of fact. Such were the charges—that he continued his intimacy with Despard, almost to the very moment when the latter was apprehended, and was even seen walking with him, arm in arm, the very day preceding that event: that not long before the apprehension of O'Connor, the lease of a country house\* was purchased for him by Sir Francis: that, when that traitor was arrested, Sir Francis and his friend, Colonel Bosville, offered to be bail for him in any sum: that, before the conviction of the same traitor, his property was assigned to Sir Francis, for the purpose of defrauding the Crown of its rights: that a chaise of a particular construction, containing private pockets for the purpose of secreting papers, and which was in the possession of O'Connor when he was apprehended, had been made by the order of Sir Francis, who, after some hesitation, thought it prudent to pay the coachmaker's demand for the same: and that, at a public meeting, he uttered those expressions respecting the sailors and the volunteers, which induced the Freeholders of Middlesex to consider him an improper man to present their address to the throne. The repetition of all this, though disgusting; is useful, as it serves to shew that what Sir Francis called calumnies, were not vague aspersions, which, by their generality, evaded inquiry, but precise statements of specific transactions, which, by their circumstantiality, invited the accused to put the accuser upon the proof. The entire omission of Sir Francis to deny such charges, affords full confirmation of their truth. Considering, indeed, the known parts of Sir Francis Burdett's character, the supporters of Mr. Mainwaring's interests must have been out of their senses if they had risked their cause by resorting to calumny, or even to exaggeration. Insincerity is, doubtless, a heinous crime, and, indeed, the germ of every vice; but when nothing can be more favourable to success than the *truth*, insincerity must denote a disordered head, as well as a depraved disposition."

It is certainly one of not the least extraordinary signs of the times that, notwithstanding this flagrant conduct, which deprived Sir Francis of many votes at the last election, some few of the first nobility in the country did not blush to interest themselves in his behalf, though the names of others were used, not only without their authority, but in direct contradiction to their wishes. The houses of Cavendish and of Russell, he might certainly boast of as his strenuous supporters; and a certain Duchess, who has not reaped from age its customary advantages, exerted herself in his service, though we should have thought that the mortification which she experienced at an election for Westminster, twenty years before, at a house in *Henrietta-street*†, would have deterred her from again intermeddling in matters so little suited to her station, sex, and age. His Grace of Norfolk‡, that disinterested convert to Protestantism,

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\* At Elstree.

† For this anecdote, with which we will not pollute our pages, the reader is referred to the St. James's Chronicle of April 15, 1784.

‡ So much having been said of the *undue influence* exerted to procure a majority

Protestantism, that sturdy stickler for the sovereignty of the people, equally regardless of his own dignity, and of the constitutional principle which forbids the personal interference of Peers in the election of Commoners, canvassed for Sir Francis Burdett in person. Mr. Sheridan's conduct upon the occasion was admirably calculated to produce *stage-effect*. On the first evening of the election, he declared, at supper, to a Gentleman who sat near him, that it might possibly be thought, from his political connexions, that he should give his vote to Sir Francis Burdett; but that he had himself told Sir Francis Burdett, that, after his speeches in the House of Commons (relative to the defence of the country), and at the Crown and Anchor tavern, he never could, and never would vote for him again. This Gentleman, recollecting the old adage, *in vino veritas*, gave him credit for his assertion. In the course of the week he met another Gentleman, to whom he made the same asseveration; but the Gentleman expressing some doubt of his sincerity, he renewed his assertion, and added, that even if he were desirous to vote for Sir Francis, his situation with the PRINCE was such as rendered it impossible. Two days after this, a third Gentleman, a friend of Mr. Sheridan's, accosted him, with a question—When he went to Brentford? to which Mr. S. answered by repeating what he had before advanced to the other two; but his friend, knowing him better, disregarded his assertion, and told him he would certainly go to Brentford, and vote for Sir Francis Burdett, to which he replied, *totidem verbis*, “*I’ll be d—n’d if I will.*” He went, however, to Brentford, on the Monday following, and gave his vote to Sir Francis!!! Joseph Surface himself could not have played the part better. Another anecdote has come to our knowledge which must not be omitted here: An illustrious personage met a country gentleman of great respectability, who resides in his neighbourhood, and asked him for whom he had voted. The gentleman answered, for Mr. Mainwaring. The other replied, “I suppose you gave your vote to him for the sake of his father and family.” “No, Sir,” retorted the Gentleman, “it was for the sake of *your* father and family.” A more salutary and more comprehensive lesson was never given in an equal number of words; nor shall we diminish its force by a single comment of our own.

It has been contended, by some of Sir Francis's friends, that no more blame can attach to him for his intimacy with Despard, than to Lord Nelson and other respectable persons who also knew him intimately and spoke to his

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majority for Mr. Mainwaring, it may not be amiss to notice here, that we are in possession of a variety of cases, in which the most undue influence was exerted in favour of Sir Francis Burdett. Two gentlemen of the Herald's Office had resolved to vote for Mr. Mainwaring, but *the hereditary Earl Marshal of England* interfered so peremptorily, and so effectually, that one of them was led to vote for Sir Francis Burdett, and the other not to vote at all. Let his Grace deny this if he dare. In another instance at the West-end of the town, not far from Sackville-street, a Commissioner of Taxes threatened a Collector with dismissal, who had determined to vote for Mr. Mainwaring, unless he voted for Sir Francis. The man was compelled either to vote against his conscience, or to lose his situation. It is almost superfluous to add, that he preferred the former! And yet the friends of Sir Francis have the impudence to declaim on the exercise of undue influence.

character on his trial. But is it possible that any man can be so egregiously stupid as to be the dupe of such miserable sophistry? If, indeed, that can be called *sophistry* which bears not one characteristic, nor even the semblance, of an argument! Lord Nelson, indeed, was intimate with Despard, years ago, when employed in the faithful discharge of his duty to his King and country? But when did Sir Francis's intimacy *begin*, and when did it *terminate*? It *began* when Despard was confined on suspicion of seditious practices, and did not *terminate* till his apprehension on a charge of high treason, for which he suffered death. Is there any thing analogous in these cases? Can the most subtle sophister produce the shadow of a proof that the smallest similarity subsists between them? Or will the most steady adherent of Sir Francis have the hardihood to maintain that Lord Nelson's intimacy with Despard, the *officer*, will justify Sir Francis Burdett's intimacy with Despard, the *traitor*? We might use the same argument, in respect of Sir Francis's connexion with O'Connor, which *began*, when the latter was confined in the Tower on a charge of high treason; and which did not, we fear, *end* with the confession of his guilt; for we have heard that O'Leary, O'Connor's servant, after his acquittal at Maidstone, found an asylum in Sir Francis's own house, whence, on the return of peace, he was safely restored to his master in France; and that the latter was not ungrateful for this favour, may be inferred from the declaration of O'Connor (Buonaparte's general, and destined for the invasion of his native land), in a recent publication of his, printed at Paris, that Sir Francis Burdett and Mr. Fox are the only friends of liberty in this country!

Another mode of defence has been adopted, in respect of such of Sir Francis's friends as have neither been convicted of treason or sedition, nor have confessed their guilt; but who have only been *tried*; *acquitted felons*, as Mr. Windham most emphatically termed them; or who have been known members of the London Corresponding Society and other patriotic clubs established for the avowed purpose of subverting our government, and of rendering our country the same scene of blood and desolation which France has so long exhibited to the eyes of disgusted Europe. It has been said, that though these men *were* disaffected, it does not follow that they *are* so; and as Mr. Macintosh and others who formerly wrote in praise of the French revolution have been forgiven and taken into favour, why should these poor men not experience a similar indulgence? But these gentlemen seem to have forgotten, that a *condition* was annexed to the forgiveness in question, which was fulfilled in the one case, and not in the other: that, subsequent to the publication of Mr. Macintosh's *Vindiciæ Gallicæ*, when he had witnessed the progress and effects of the French revolution, he publicly delivered a course of political lectures, replete with sound principles, which satisfied the most fastidious admirers of our excellent constitution, and might fairly be considered as a virtual retraction of his former sentiments. Thus, if men, once disaffected, renounce their errors, either expressly or virtually, by a total change of conduct, and by continued efforts to promote the cause of loyalty, and social order, it would be the height of injustice to tax them with those errors, and to treat them as if such renunciation, and their subsequent conduct were of no effect. We trust there are no men so arrogant, so presumptuous, as to be guilty of such flagrant injustice. But among the acquitted felons with whom Sir Francis Burdett has condescended to associate, is there one of this description? Is there a man among them, who has renounced his former principles, or who has given the public the least reason to believe that his

sentiments



sentiments have undergone the smallest change? Or is the public to be called upon to take this for granted, merely because they have not been again apprehended for, or legally charged with, treasonable, or seditious, or dishonest practices? Are, then, men so circumstanced, who, for any thing we know, still retain their principles, and who certainly retain them, if either their conduct or their known professions may be trusted, to be compared, or to be placed on the same scale, with others who have renounced those principles, and whose subsequent conduct and pursuits have given to their renunciation the stamp of sincerity? The supposition is too monstrously absurd to be entertained for a moment. To admit this, would be to confound all those distinctions, without the preservation of which no human society could subsist!

We have frequently, with great sincerity, entered our protest against all attempts to perpetuate political animosities; and if Sir Francis Burdett, or his friends, chuse to retract the inflammatory and dangerous principles which they have, so repeatedly and so publicly, proclaimed and propagated; and to prove the sincerity of their retraction, by a rigid perseverance in a quiet, orderly, and loyal conduct; we should cordially join in the censure of any who should reproach them with their former errors. In the course of this discussion, too, we have strictly limited our animadversions to his public and political conduct. We have considered him solely in his public character; and have studiously avoided all reference to his private character or concerns. In this, we trust, we have rigidly confined ourselves to the discharge of our duty as public writers; and can, most conscientiously, declare, that our sentiments and our strictures have been influenced, by no personal pique, spleen, or animosity; by no private motives or considerations whatever. Having said so much upon Sir Francis and his friends, we must add a few words on his opponent.

We have seen a scurrilous libel, written by an United Irishman, who was convicted of sedition in his own country, where he suffered two years imprisonment, and actually stood in the pillory, and, being now absent from which, probably owing to the suspension of the Habeas Corpus Act, has been taken into favour and pay by the *respectable* proprietor of that *loyal* paper, *The Morning Chronicle*; in which libel, among many other assertions equally destitute of truth; it is asserted that Mr. Mainwaring, jun. has but four personal friends, all of whom are, of course, objects of his scurrilous invective and abuse. During the progress of the election, too, his friends and supporters were represented as men alike obscure and contemptible. But the Gentlemen principally selected for the abuse of Sir Francis's hirelings, were Mr. Mellish and Sir William Curtis. There having been a butcher of the name of Mellish who was employed by Government, Mr. Mellish was immediately identified with this person (who, unfortunately, happened to be *dead*), and constantly stigmatized as a *contractor*. Now if it be really a disgrace to have Mr. Mellish for a friend, it is a disgrace which we should be happy to share with Mr. Mainwaring, and, strange as it may appear to Sir Francis Burdett, all aristocrats as we are, we should be much more proud of his friendship than of that of the Premier Duke and Peer of England, of which Sir Francis and his band of democrats so loudly boast. In fact, Mr. Mellish is a British merchant of the first respectability; and he supports that character with dignity and with honour. He preserves that true British hospitality, which formerly constituted one of our national characteristics; which our ancestors so carefully maintained; but which is now so rarely seen at the

seats of our nobility ! He possesses the manners and the mind of a Gentleman, properly so called ; he is hospitable without ostentation \*, and liberal without profusion. He is, moreover, independent, in the fullest sense of the word, as applied to circumstances, principles, and conduct. Our readers, then, will judge what reason Mr. Mainwaring has to be ashamed of such a friend. As to Sir William Curtis, he is too well known, for his steady loyalty, and for the honest bluntness with which he delivers his opinions, to escape the abuse of the disaffected, or to stand in need of our defence. But Mr. Mainwaring's friends are both numerous and respectable, and though he cannot, like his adversary, rank among the number many men of title without principle, he can, unlike him, boast of many men of principle without title. As to himself, he is in nothing, but in fortune, inferior to Sir Francis Burdett, though, in most other respects, he is greatly superior to him. He is a man of honourable mind, of elevated sentiments, and of irreproachable character. He has no traitor for his friend, and no rebel for his eulogist. And for the firm stand which he has made, in support of our best privileges, he is entitled to the thanks not only of the County of Middlesex, but of the whole country. So fair an account of the manner in which he stood forward at the last election is here given, that we shall extract it.

“ A comparison between the conduct of the two last Elections for Middlesex, on the part of the candidates respectively opposed to Sir Francis Burdett, suggests a lesson too valuable to be suffered to pass without particular attention. On the former of those occasions a gentleman, who was recommended by great length of Parliamentary service, as well as a high and irreproachable magisterial character, was defeated by the combined operation of calumny and perjury ; and of that gentleman, it was truly said by his near relative, with a reference to that contest, that “ he had borne his faculties too meekly ;” on the latter occasion, the victor over this gentleman was himself vanquished, although he again employed the same means as before, by a candidate against whom the circumstance of being a stranger to the political world was made to operate with very considerable effect. If it be a just cause to reproach a young man, before he enters into public life, to be unknown as a public character, the present representative of Middlesex was certainly liable to that reproach ; and it might, perhaps, be well for his adversary, if he were subject to the same imputation. It is not, however, to

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\* This truly respectable gentleman exercises his hospitality in its proper place, in the very scene of his business. Not, like a certain race of amphibious animals, neither merchants nor gentlemen, who think no air fit to be breathed but that of the West-end of the town ; where, in consequence, they have their mansions and their mistresses ; or where, in the deserted mansion of some noble spendthrift, they pay their awkward homage to the shrine of fashion, give routs and masquerades, and, by apeing the follies and the vices of their superiors, justly incur the contempt of their equals, and deservedly become the laughing-stocks of every class of society. That mortification and ridicule may ever be the fate of such vain and contemptible beings, who, regardless of the apostle's advice, to be contented with their lot, seek, by the aid of wealth, to level those distinctions, and to destroy that graduation of the social scale, which were established for the wisest purposes, and the demolition of which would soon shake the fair fabric of society to the centre, we most earnestly wish.

be presumed, that Mr. Mainwaring arrogated to himself any right to the high honour which he has obtained. He did not obtrude himself upon the county; he did not even venture to offer himself to the Freeholders of Middlesex. But when every man of "*tried talents*" kept aloof; when the *ancient aristocracy* of the county abandoned it to its fate; when no other individual could be prevailed upon to oppose the insulting pretensions of Sir Francis Burdett; then did Mr. Mainwaring, Junior, with proper humility, accede to the proposal, which was made to him, of engaging in a contest, from which all other persons seemed to shrink. I am not the eulogist of any man, and I admit that Mr. Mainwaring has still to establish his political character. But, in two respects, I augur well of that character; first, from his avowed principles, which are those of the Constitution in Church and State, not, indeed, as understood by the Whig Club, but as established by law; and secondly, from his intrepidity, in entering the lists with so redoubted a champion as Sir Francis Burdett, and from the undaunted firmness which he displayed, until he drove such an adversary from the field."

Sir Francis seems to have dreaded the formidable weapon of *truth* which his adversary employed, as was evident, "from the pains which were daily and visibly taken at the late election to prepare a mob, to drown the voice both of Mr. Mainwaring, and of all persons in his interest, whenever they attempted to speak from the Hustings. Perhaps no part of Sir Francis Burdett's conduct was at once so deserving of contempt and detestation as his hypocrisy in frequently requesting the rabble, paid and fed at his cost, to give his antagonist a fair hearing, while, full in his sight, stood *one* of his mercenaries, exciting them to clamour by preconcerted signals."

This was an electioneering trick, on which, no doubt, the worthy agents of the Baronet taught him to pride himself, for that Sir Francis entertains a just idea of a mob is clear from his observations on the Hustings, that any man might have their plaudits who would pay for them.

Mr. Byng is, very justly, though not with sufficient severity, censured for the *Prussian neutrality* which he observed during the late, and the former election; but, in fact, stripping his conduct of all complimentary varnish, he played the consummate hypocrite. To one party he declared he had no wish on the subject, and should preserve the most complete neutrality; while to the other he expressed the warmest wishes for the success of Sir Francis, and even declared those wishes to the Baronet's Committee, which was presided by Mr. Byng's confidential agent, Mr. Gregory. The truth is, that he would have rendered every service in his power to Sir Francis (and did render him every *secret* service), if he had not been afraid of injuring his own interest. He has, however, since thrown off the mask, and proclaimed his wish to have given his vote for Sir Francis. We trust, he will experience the fate of him who seats himself between two stools; for our own part, if compelled to give our vote either to Sir Francis Burdett or to Mr. Byng, we should have no hesitation in giving it to the former, for we prefer an open enemy, who boldly avows his dangers, to a perfidious *neutralist* who aims his blows in the dark.

"Give me th' avow'd, the erect, the manly foe,  
Bold I can meet—perhaps, may turn his blow:  
But of all plagues, good Heav'n, thy wrath can send,  
Save, save, oh! save me from the *candid friend*!"

Every one, who has any knowledge of men and manners, must have ob-

served that the most violent declaimers against tyranny are generally the greatest tyrants in private life. Perhaps the following anecdote may not be deemed a just illustration of this position; as the fact which it records may be truly said to have a much greater portion of another quality in it than of tyranny. It is, however, worthy to be related. Mr. Byng, then, previous to the election of 1802, had paid a certain sum to the clerk of his parish for the use of his rector, for Easter-dues; but, on his return to the country, *after* the election, he called on the clerk, and asked him whether the money which he gave him had been paid into the rector's hands; and, finding it had not, he insisted on its being returned, alledging, as a reason, that the rector had voted for Mr. Mainwaring. The fact was, that the rector had voted for Mr. Mainwaring and Mr. Byng, and the indignation of the latter, therefore, could only have been excited by his having voted for Mr. Mainwaring instead of Sir Francis Burdett. The act itself we forbear to characterize; observing merely that Mr. Byng had as much legal right to take the money out of the hands of the clerk as he would have had to take it out of the rector's pocket. The anecdote is related merely that the principles and the disposition of the man may be known by the Freeholders of Middlesex, who from the ample investigation to which the two last elections have given rise, from the facts which were established before the *Committee* on the first, and those which have resulted from the *trials* on the last, are now fully competent to decide on the merits of the respective candidates for their favour. It only remains for us to add, that, long as our account of this pamphlet has been, it contains much more important information than our limits have allowed us to notice.

*The Slave Trade delineated: being Extracts from a periodical Work, called the Christian Observer, for June 1804.* 8vo. Pp. 20. Hatchard. 1804.

WE have here twenty pages of the *Christian Observer*, with a new title page annexed, containing strong censures of the Slave Trade, and of all who are concerned in carrying it on, or who support it. As nothing new, either in the way of argument or of facts, is adduced; and as our readers are already in possession of our sentiments on this long agitated question, we shall content ourselves with merely announcing the publication of these sheets to our readers.

## POETRY.

*The War Offering, a small Collection of original Songs, adapted to familiar Tunes; dedicated to Bonaparté.* By J. Amphlett, Author of *Invasion*; a Poem. 12mo. Pp. 14. 6d. Wolverhampton printed, and sold by Longman and Rees, London. 1803.

THESE songs, a small tribute at her country's shrine, from the patriotic muse of Mr. Amphlett, are extremely well adapted to the purpose for which they were composed, and are preceded by the following very appropriate dedication.

“ TO NAPOLEONE BONAPARTE, FIRST CONSUL OF THE FRENCH  
REPUBLIC: ”

“ Flattery being the principal ingredient of a dedication, he must have arrived at an inestimable degree of egotism, that hopes to equal those sublime emanations

emanations of gratitude and attachment, which are daily issuing, like exhalations from the sea, from the hearts of your vapour-minded subjects. Any thing an *Englishman* can say as a testimony of his esteem and admiration, must seem stale and vapid; rude as the tongue that uttered it, and cold as the climate that gave it birth. Since it is impossible, therefore, to strike out any thing new in the general style of dedications, let us see how **TRUTH** will sound in them, and my offering will then, at least, have the merit of novelty. I will, therefore, call you

“ A murderer and a villain,  
A slave that is not twentieth part the tithe  
Of your precedent Lord, a vice of Kings,  
A cutpurse of the empire, and the rule,  
That from the shelf the precious diadem stole,  
*And put it in his pocket;*  
**A KING OF SHREDS AND PATCHES!**”

*An Essay on Man, on Principles opposite to those of Lord Bolingbroke; in Four Epistles. With a Preface and Notes. By W. Churchey. 8vo. Pp. 96. 4s. Kirby, London-house-yard, St. Paul's. 1804.*

**M**R. CHURCHEY, no doubt, from the best motives, has published this as an antidote to the pernicious principles of the *Essay on Man*, by our great Ethic Poet; but the composition is in itself so greatly inferior to it, that, as a poem, it can have no possible effect, like the celebrated poem called *Anti-Lucretius*, from which so much was expected, and which is never read. The doctrines both of the English and the Roman bard, if they were worth answering, can only be answered in prose; but, in truth, the arguments in both are so weak, that, however much we may be charmed with the beauty of the poem, no man who is capable of tasting that beauty, can possibly be imposed on by the futility of the reasoning.

As it may appear unfair to quote no specimen of the verse, we give the following short extract, which combats the assertion of Pope, which forms the basis of his poem, that what ever is is right.

Whatever was, was best—*before the Fall—*  
Since then, God's Will was never *all in all.*  
Tho' Good from Evil Love divine can bring,  
The Curse of Death on Peasant, Peer, and King,  
Waits, and will wait, 'till Time shall be no more,  
And all Earth's Millions reach th' eternal Shore!  
Then, when all Souls are fill'd with heavenly Fire,  
*And the SON yields the Sceptre to the Sire,*  
Then—not before—such Words will bear the Test—  
“ *Whatever will be then, will then be best.*”  
But now 'tis false—*Death* reigns, and reign he will,  
A Sovereign's Plague, an universal Ill!  
Tho' *Grace* can make us with the Hebrew sing,  
“ Where Grave, thy Vict'ry! where, O Death, thy Sting!”

The only line in this passage which is above mediocrity, and many are much beneath, is that which we have marked by Italics, where the sublimity of the idea has raised the writer above himself.



## NOVELS.

*Right and Wrong; or, The Kinsmen of Naples. A Romantic Story.* By Mary Julia Young, Author of *Rosemount Castle, The East Indian, Moss Cliff Abbey, Poems, &c. &c.* Four Volumes, 8vo. Pp. 903. Crosby and Co. Stationer's-Court; and Hughes, Wigmore-street.

OUR readers, we think, must have frequently observed that a very small proportion of our pages is dedicated to Romances and Novels; nor is our conduct, in this respect, the effect of accident, but of design. Were we anxious to pay particular attention to such publications, it will easily be granted, that we should seldom be in danger of wanting employment. But this department of writing is, in general, so miserably and contemptibly executed, as to be altogether undeserving of criticism. To the genius, indeed, of a Fielding, of a Smollet, of a Richardson, and of a Radcliffe, we bow with respect; though even to the fascinating productions of these authors we have many objections, which we cannot, at present, afford time to state. But the worthless trash which, year after year, comes forward to load the groaning shelves of our circulating libraries, and the toilets of our fine ladies and gentlemen, we should think sufficient, and more than sufficient, to give an intolerable surfeit to the most voracious appetite for nonsense and folly. Of such publications, indeed, nonsense and folly are, not unfrequently, the most innocent ingredients. Our novels are often intentionally filled with poison of the most destructive kinds; with sedition, irreligion, and the grossest immorality. It is, accordingly, owned, and deeply lamented, by all persons of sober and benevolent minds, that no one cause has contributed more to corrupt both the principles and the practice of our youth than the infected food so plentifully prepared for them by those literary cooks who profess to deal in the article of novels. No man who has read or thought on the subject can be ignorant how necessarily the ruin of a state is produced by a general depravity of morals; and it will readily be acknowledged, that nothing can have a more fatal influence on the morals of a people than eradicating from the minds of the female sex, those sentiments of purity, delicacy, and fidelity, which constitute the brightest ornaments of their character, and which, in better times, they were taught to consider as their honour and their pride. The mischief which, in this view of the matter, has been produced by the universal and inextinguishable passion for the reading of novels, it would baffle the most skilful arithmetician to compute.

By the very ingenious, but eccentric, Rousseau, who, in many cases, clearly discerned what was right, though his wild, ungovernable appetites and passions almost uniformly prevented him from acting in conformity to his own conviction, this melancholy fact was distinctly seen, and explicitly acknowledged. He was himself a very eminent writer of novels, than which few, perhaps, can be pointed out of a more seductive and dangerous tendency. Yet he some where, and, if we rightly remember, in the preface to one of these very novels, lays it down as a general and unqualified maxim, "THAT NO MODEST GIRL EVER READ ROMANCES." We will not go so far as Rousseau; for we have a better opinion of our fair country-women than he appears to have had of his. We know, besides, that some constitutions have a wonderful power of resisting very violent and subtle

subtile poisons: yet we would not generally administer such poisons, only because it is possible that, here and there, an individual may be saved from their deleterious effects. Rousseau's experience and observation of life, which were very extensive, convinced him that, for tainting the imagination, and corrupting the heart, of an innocent young woman, no surer method could be devised than putting into her hands those pernicious volumes which dress out vice in the garb of pleasure, and of which the object is, by luscious descriptions of such scenes and situations as are inconsistent with chastity, to excite propensities sufficiently apt to arise of themselves. In consequence of this diabolical device, many thousands of amiable and interesting objects, who might otherwise have been the ornament and delight of elegant, or of useful society, are annually plunged into misery ineffable, to their own perdition, and the disgrace of their friends. Nor need we wonder at the number of these unfortunate victims, for such reading is, by no means, confined to those whose education, rank in life, and more delicate sense of honour, might be supposed, in some degree, to counteract its baneful tendency. These vile productions are as eagerly procured, and as greedily devoured, by the waiting-woman and the chamber-maid, as by the honourable and right honourable ladies whom they serve.

It may be said, we are aware, that, in these observations, we have given only the gloomy side of the picture; and that a very great majority of these volumes, which are denominated Novels, are calculated to inculcate strict maxims of duty, or, at least, to communicate harmless amusement. We most willingly allow that many of them are intended to have these effects; for this line of writing is certainly not monopolized by those whose aim is to debauch the age. Yet we have our doubts whether *moral* novels are those most generally sought after and perused. We are greatly mistaken if Sir Charles Grandison has ever so universally, and with so much avidity, been read by our fine gentlemen, or even by our fine ladies, as a late publication, the most pernicious, perhaps, which, during the whole course of the last century, issued from a profligate and prostituted press. Our readers will know that we allude to a production, the work of a certain senator, who, instead of acting up to the dignity of the honourable character with which he was invested, appears to have been ambitious of attracting the notice of posterity as a pandar for the stews. We are sensible, notwithstanding, that, in the hands of a writer of real abilities, and of good intentions, a fictitious story may be made the vehicle, as well of the most important instruction, as of innocent and elegant entertainment. But it is notorious how few writers of novels have any pretensions to real abilities; and accordingly, those who have contracted an itch for this kind of reading are perpetually complaining that they throw away their time in the languid perusal of dull impertinence, from which they rise with feelings of nauseous disgust.

Supposing, however, that all our writers of novels were as able as Fielding, and as moral as Richardson, we should still regret their amazing multiplicity; for no species of reading can be less improving, or, to speak more accurately, more detrimental. It is observable that those who have long accustomed themselves to this meagre kind of nourishment, come very generally, at last, to lose all relish for more substantial food. They acquire a sickly and fastidious appetite, which can be satisfied only with romantic adventures, entirely removed from the actual occurrences of common life, or with rhapsodies of affected sentimentality, which are above the sphere of sober nature

nature and of truth. We have, not unfrequently, met with persons in whom a continued course of reading sentimental novels, operating on a warm imagination, appeared to have produced the unhappy effects of rendering them equally incapable of enjoying the pleasures, and unfit to perform the duties of their station. Even in persons of a less mercurial disposition, such a course of reading is, very generally, attended with disagreeable consequences. No employment whatever more directly tends to relax the tone, and destroy all the useful energies, of the mind. It hardly ever fails, when long persisted in, to generate a habit of listless inattention to every serious study and pursuit; so that they who indulge in it are completely disqualified for the acquisition of any kind of valuable knowledge, and sink into a despicable frivolity of character, which makes them equally useless and ridiculous. We have known many instances of well educated men, distinguished originally, both by natural abilities, and by laudable industry employed in improving them, who, afterwards, addicting themselves, almost exclusively, to the reading of novels, disappointed every reasonable expectation which had been formed of them. They not only lost courage to erect the superstructure for which, in their youth, they had laid a promising and solid foundation; but they suffered the foundation itself to be demolished. They gradually forgot what they formerly learned; and their minds became, at last, so feeble as to be terrified at the prospect of application or exertion, however small. Our readers, we are confident, will readily recollect, among their own acquaintances, various examples of a similar kind. We cannot, therefore, help very seriously wishing that this unprofitable, or rather, this dissipated manner of spending their time were less common than it is.

Whether this fair lady be maid or matron we are wholly ignorant; for we do not remember to have ever heard of her name before, although her pen appears to have been sufficiently prolific. Beside the publications enumerated in the present title page, she announces herself, at the end of the work, as the translator of "Lindorf and Caroline, or the Dangers of Credulity, a Cabalistical Romance, in three Volumes, from the German of Professor Kramer;" and of "Leonora, or Love and Fortitude, a Tale of Distress, in three Volumes, from the French of M. Berthier." Having never seen any of these numerous productions, we can judge of her qualifications to instruct and amuse the public only from that now before us; and, ungallant as the declaration may seem, we must frankly confess that we do not feel ourselves warranted to rate them very high.

The story of this novel is not ill conducted, but has nothing in it so particularly striking as to call for a very minute detail. Lorenzo di Rozezzi and Frederic Duvalvin, the orphan sons of two sisters of the Conté Piantini, are educated, by their uncle, who has no children of his own, in a manner becoming their high extraction; though on the birth of Duvalvin, with respect to his father, there hangs a certain degree of obscurity, which the Conté obstinately refuses to remove. The cousins are both accomplished young men; but of natural dispositions entirely opposite. Frederic is possessed of the highest candour, generosity, and benevolence. Lorenzo is selfish, dark, and the slave of the most impetuous passions. Persuaded that Frederic is favoured by the Marchesa del Urbino, an amiable and virtuous married lady, to whose love he himself aspires, Lorenzo endeavours to assassinate his cousin; and, being disappointed, entices him, under the pretence of curiosity, to explore the subterraneous caverns of the Castella della Balza,  
in

in which, as was supposed, a former owner had been starved to death. The unsuspecting temper of Frederic apprehends no harm. He accompanies his treacherous cousin to the caverns, who shuts upon him the massy doors, and leaves him there to perish. After many agonizing reflections, he resolves to examine as minutely as possible the extent of his prison. He finds a corner where the roots of a tree appear entwisted in the incumbent mould. In this place he tries to work himself a passage; and after many painful efforts succeeds. He finds himself on the point of a rock projecting over the sea, into which, as the nature of the ground behind him renders it impossible to escape by land, he is under the necessity of throwing himself, as the only chance of preserving his life. He is taken up, almost senseless, by the crew of the *Hibernia*; but by the kind attentions of the humane Captain Morton and Doctor O'Brien is gradually recovered and restored to health. He thinks it necessary, however, to conceal his name and connections. He pretends a wish to visit some relations in England; and is put on shore on the coast of Wales, with a letter of recommendation from the Doctor to Sir Llewellyn Llanmere, whose castle, he is told, is at no great distance.

In travelling towards Llanmere Castle he plunges into a rapid torrent, to save the life of a little Welch boy. When he reaches the castle, he deems it too late to disturb the family; and, overcome with fatigue, he lays himself down in an arbour to sleep. In the morning, he is discovered, in a high state of fever, by Sir Llewellyn and his daughter, a perfect paragon, as may naturally be presumed, of beauty, and of virtue. We need not tell our readers that Fitz-Alvin, as he is now called, happily recovers; or that he and the lovely Llewella become deeply and irrecoverably enamoured of each other. These are all things of course. But alas! all true lovers must meet with misfortunes. Frederic now discovers that the amiable Miss Llanmere is destined for another. Lady Ella Llanmere, who has long been dead, was the daughter of the Earl of Rhyndore. Her brother, Lord Glynvale, to whom she was tenderly attached, married, in opposition to his father's commands, a foreign lady, by whom he had a son, whose existence, during the old Earl's life, he is obliged to conceal. The period of concealment, however, is now at an end. This unknown cousin, now Lord Glynvale, is about to make his appearance; and to him Llewella, in obedience to the authority of her father, as well as of her mother, now signified to her by a letter written by that mother on her death-bed, is required to give her hand. It is needless to say what distress such a requisition as this occasions to the lovers. At last Lord Rhyndore and his son arrive. The son is no other than Lorenzo di Rozezzi, who, on seeing Frederic, immediately stabs himself. It is necessary, however, that he too should recover; and, upon his recovery, he reveals a secret which sets all to rights, and makes every one happy. This secret is simply that Frederic is the real Lord Glynvale. The Lady whom the present Earl had married was the Conté Pliantini's sister; and Frederic is her son. His father has not seen him since his infancy; and when, on the death of the old Earl, the present Earl claimed him from the Conté, the latter, supposing him dead, and fearing the reproaches of the Earl, prevails on Lorenzo to supply his place. It is superfluous, we suppose, to add that the generous Frederic and the lovely Llewella attain the summit of earthly felicity in the possession of each other. Rozezzi becomes penitent, and obtains the hand of the lively Lady Wynfrida Penrhys, who, while supposed his sister, conceived for him a kind and degree of affection better suited to her real than apparent situation.

In this novel there are several inferior characters; but none of them are very strongly marked. The best delineated are those of Corinna l'Abandoni, a rich, and not unfeeling, demi-rep; of Lucentio, the profligate valet of Lorenzo, a vain and mischievous coxcomb; and of Marco, a brave and faithful old soldier, who emulates every virtue of his master Duvalvin. The fair author has, likewise, been pretty successful in drawing an honest Hibernian sailor, in the person of Captain Morton. The other characters are nearly cyphers.

As this lady translates from German and French, we hope that she understands these languages; for we cannot, with justice, compliment her on the accuracy with which she writes her own. Some of the blunders which we have observed may be errors of the press; but many of them are such as can be accounted for from ignorance alone. *Be* is repeatedly put for *is*. Thus Vol. II. p. 57. "With my sword I will answer any one with whom it *be* not a disgrace to fight. Vol. IV. p. 81. "When you find that Lord Glynvale *be*, in every respect, as amiable as Mr. Fitz-Alvin." P. 123. "See what it *be* now," &c. The same part of the verb is employed for *are*. "Unworthy as you *be*." Vol. I. p. 28. *Were* perpetually occurs for *was*. "Those with whom he *were* acquainted." Vol. I. p. 137. "Particularly now that he *were* a little elevated." Vol. II. p. 42, &c. &c. She has taken the liberty to coin some new words, which her authority, we fear, will not be sufficient to render legitimate. Thus we have "*to gloom* his features," (Vol. II. p. 17.) "*to gloom* his youthful brow," (P. 71.) and "*to gloom* the serene mind of Duvalvin," (III. 148.) In her last volume almost every thing is *frenxied*. We have *frenxied* manner (P. 110.), *frenxied* look (P. 119.), the *frenxied* Wynfride (P. 121.), *frenxied* exclamations (P. 133.), and *frenxied* deeds (P. 151.) She does not seem to have entered deeply into the study of English grammar, which, to own the truth, she very frequently transgresses. Thus in Vol. I. p. 71. she writes: "If they *had* condescended *to have heard* you, they *would be* sensible of your merit." Again: "My little musician, *who* I will introduce" (P. 81.) So. II. 136, "to quit *whoever* he belonged to;" P. 137. "one *who*, at first sight, she both admired and loved," and IV. 233, "a handsome young man, *who* the Signora could not behold with indifference. Lastly, in Vol. IV. p. 156, "Duvalvin *acquiesced* to the Doctor's opinion."

This fair lady, as appears from her title-page, has published a volume of Poems. But if we may be allowed to judge from a specimen inserted in the present work, her poetry is nearly on a par with her prose. This specimen is intitled, "Leontine and Clarabel, a Tale of Wonder." A most doleful tale, to be sure it is; as how Sir Leontine proved false in love; as how Clarabel, as was fitting, in consequence died; as how her pale ghost, in a stormy night, came to his bedside, to summon him to attend her into the other world; and as how the poor Knight was obliged to comply. The fair poet, with great composure, suits the pronunciation of her words to the structure of her line. Her lovers are sometimes Léontine and Clárabel; sometimes Leontíne and Clarabél. The following stanza contains one of those hard words, with which ladies should not meddle, as they cannot be supposed to have studied Latin prosody. The description is that of a "dark fiend," who was eager to run away with Sir Leontine.

"Tho' still on the castle's high tower he stands,  
His torch and his scorpions have dropp'd from his hands;

He



He folds his black wings round his head in despair,  
And their *bitumen* feeds the foul snakes in his hair."

It is observable that, throughout this "tale of wonder," such words as *tow'r*, *bow'er*, *power*, are always dissyllables. The ghost of Clarabel is thus described :

"A halo surrounds her of faint *dusky light*,  
That *freezes* the soul as it *gleams* on the fight."

But afterwards,

"The *pale deadly* halo of *cold gleaming white*  
Was changed to a *soul-cheering radiant light*."

The poor ghost thus reproaches the frightened baronet :

Unseen were my tears, and unheard was my song,  
While *thou entertain'd* in thy castle a throng  
Of rich knights and fair ladies, &c."

We shall copy only one other stanza, which is intended to paint the happiness of Clarabel in better days, when Sir Leontine was true. It displays the fair author's skill in the use of figurative diction.

*Ecstatic*, tho' *short*, were those visits to me :  
With what pleasure I gaz'd on the *blossoming tree* !  
Then *blossom'd my hopes*, for the *gaily plum'd* spring  
Has often times wasted my love on her *wing*."

If Mary Julia Young had employed her pen on any other subject, we should certainly have taken the liberty to complain of the very small quantity of letter-press which she has given us for our money. But, if the public are content to throw away twenty shillings for four such volumes as these, they have themselves alone to blame.

## EDUCATION.

*An English Spelling Book, with reading Lessons, adapted to the Capacities of Children, in Three Parts, calculated to advance the Learners by natural and easy Gradations; and to teach Orthography and Pronunciation together. By Lindley Murray, 12mo. Pp. 216. 1s. 6d. bound. York. Printed, Longman and Co. London. Wilson and Spence, York, 1804.*

MR. MURRAY's elementary works have the sure merit of combining well-directed efforts to train the infant mind to virtue, with the best means of imparting instruction to it. In the spelling-book before us this is particularly the case, and we can therefore safely recommend it as the best work of the kind which has lately fallen under our inspection.

*The Telescope; or Moral Views for Children, 24mo. Pp. 170. Darton and Harvey, 1804.*

"THE author of the following tales, intended to deduce a series of morals from simple causes, adapted to the capacities of very young minds."

He

He has certainly fulfilled his intention, and deserves the praise due to him, *qui miscuit utile dulci*.

*Mythological Amusement.* By the Author of a Grammatical Game in Rhyme; 12mo. Pr. 22.

THE grammatical game of this ingenious lady was noticed by us in our review for April 1802. The present amusement is only calculated for such children as have a general knowledge of the heathen mythology. It consists of a sheet of mythological figures very neatly engraved and numbered; a book of explanations, and a box containing a teetotum, with counters and pegs. The rules of the game are prefixed to the book of explanations, at the end of which is a brief, and just explanation of mythology. The whole seems well calculated to answer the purpose for which it was composed.

*An Introduction to French Grammar, particularly adapted for those that are not yet acquainted with the Rudiments of Grammar, and calculated to facilitate to Beginners the Study of the First Principles of the French Tongue.* By D. St. Quentin, M. A. The Second Edition, improved, 12mo. Pr. 142, Dulau and Co. 1804.

THIS is one of the most useful publications for facilitating the acquisition of a knowledge of the French tongue, that we have ever seen. Its simplicity constitutes its chief merit; and is evidently the result of long experience in the difficult art of teaching. The memory of the learner is wonderfully assisted by the ingenious plan of Mr. St. Quentin; and by its means more may be learned in less time than by any other mode of instruction now in use.

*Manual of Geography for Youth of both Sexes, &c. &c."* By the Rev. T. Harwood, Longman and Co.

THIS is a very useful and well-written school-book, which has been much wanted, and which we have no doubt will meet with very general encouragement. The arrangement of the divisions of the earth is made with much perspicuity, and the characters, manners, &c. of the inhabitants, described with equal correctness. We observed a few typographical errors which are not particularized, in one of which we find the *Malvern Hills* in *Worcester*. In the next edition we have no doubt that the author will get them removed.

## MISCELLANIES.

*Maxims and Opinions, Moral, Political, and Economical, with Characters, from the Works of the Right Hon. Edmund Burke,* 12mo. Pr. 400, 10s. Ostell, 1804.

THE editor of this work has rendered an acceptable service to the public, by compressing into a comparatively small compass, the maxims and opinions of that great statesman and philosopher, Mr. Burke, in

on a vast variety of important topics. In his selection, he has been less studious to display the brilliancy than to demonstrate the utility of his author; and it is a remark that we have often pressed upon those who have made the splendour of his imagination, the fertility of his genius, and the richness of his descriptive powers, the chief topics of their praise, that *wisdom* was the placid characteristic of Mr. Burke's mind. A well engraved portrait of Mr. Burke, from a painting by Sir Joshua Reynolds, a striking likeness, is prefixed to those volumes, which are also accompanied by a very useful index of reference to the parts of Mr. Burke's works, whence the extracts are taken.

*Letters written by Henry Haldane, Esq. Captain of Royal Invalid Engineers, and a Brevet-Colonel in his Majesty's Army, to the Right Honourable the Earl of Chatham, K. G. Lieutenant-General in his Majesty's Army, and Master-General of his Majesty's Ordnance, &c. &c. &c. 8vo. Pp. 76. Debrett. 1804.*

THE subject of this correspondence is a difference of opinion between the master-general of the ordnance, and lieutenant-colonel Haldane, respecting the right of captains of the Royal Invalid Engineers to brevet promotion. Lord Chatham contends that none but such officers of that corps as were field officers before they were put upon the invalid establishment, have a right to brevet rank. The lieut. colonel on the contrary, maintains that, as no such regulation had been given out in orders to the corps, or made known to them in any way, it is unjust to make it the ground of depriving him of the promotion to which his services fairly entitle him. Between such opponents, and on such a subject, it would be the height of presumption in us to decide.

*A Short View of the actual State of the Volunteers; with a few Pennèrth of Hints to the Officers commanding Volunteer Brigades. To which are added some Suggestions that may be of Use for the more perfect Organization of the Volunteer System. By an Officer of the Regulars, 8vo. Pp. 38. Faulder, 1804.*

THIS officer acknowledges that he was, at first, a decided enemy to the volunteer system, but that a better acquaintance with the volunteers has induced him to alter his opinion, and to consider them as a most useful body of men. He thinks, however, that their spirit and energy are on the decline, and expresses an earnest anxiety to restore them to their primitive force. He recommends, by way of improvement in *essential* discipline, inattention to the minor objects of *dress*ing lines; marching in particular steps, &c. and greater practice in firing, and in sham-fights. He also strenuously enforces the necessity of officers' drills, after the manner of the French. His suggestions may, no doubt, supply some useful hints to officers of volunteers, and to brigade majors.

*An authentic Biographical Sketch of the Life, Education, and Personal Character of William Henry West Betty, the celebrated young Roscius. By George Davies Harley. Phillips.*

THIS is the third half-crown pamphlet concerning this theatrical phenomenon, and is liable to the same objections as those which have preceded it. The young Roscius is lost in a long narration of the intrigues of

of managers, and a doleful lamentation of the miseries of the profession, coked out with letters, costs of plays, and receipts of theatres! Not satisfied with making the young Roscius the first actor in the world, they must give him all the cardinal virtues into the bargain! His merit is confounded with, and ascertained by the rattling of carriages, and circulation of cash, &c. &c. &c!

## REVIEWERS REVIEWED.

*The Annual Review, and History of Literature, for 1803.* Arthur Aikin, Editor. Vol. II. Pp. 956. 8vo. Longman and Rees. 1804.

**I**N our last Appendix we delivered our opinion concerning the first volume of this work. We pointed out one important defect, which must render the performance displeasing to every true friend of our constitution, of church and state. We mentioned another defect which renders it displeasing to every true friend and competent judge of sense, learning, sound criticism, and classical composition. Hostility to the existing establishments, and to that combination of freedom and order which preserves Britain from the fate of surrounding nations, continues to mark this second sample of the editorial qualifications of Mr. Arthur Aikin. The same deficiency of critical powers, the same feebleness of analysis, the same inadequacy of estimate are still the distinguishing literary features of the Annual Review. The Editor and his coadjutors have now in two attempts demonstrated, that they have undertaken a task, the performance of which serves only to manifest their incapacity. Between the second and the first volume there is one difference. The first, though feeble, vague, and inelegant, was on the whole good humoured: they daubed with praise more than with censure (always excepting books friendly to church and king), but now they have taken to asperity, which they deal with an indiscriminate hand. But sourness without spirit will not prevent vapidty. Let us whisper in their ears, Messrs. Arthur Aikin and Co. do not try satire, you have neither acuteness of discrimination, strength of exhibition, or brilliancy of wit, to render severity efficient. We are aware that the Annual Reviewers will impute our attacks to Anti-jacobin prejudices; but they are mistaken. We are not merely enemies to Jacobinism, but we are also enemies to nonsense; and in wading through this performance, we were somewhat less dissatisfied with the principles, bad as they are, than tired and disgusted with the execution. In all ages and countries there are malcontents, who are either formidable or contemptible, according to their powers and to circumstances. In the present state of loyalty, patriotism, and energy, we do not think it very material to our king and constitution, to have such enemies as unskilful and inexpert manufacturers in the book-making line; and in the present article we shall regard the Annual reviewers chiefly in their literary merits.

The first chapter, on voyages and travels, contains little to distinguish it from the corresponding chapter in the preceding volume. It is liable to one general objection; that the works undertaken to be criticised, are so treated as to convey to the reader no distinct impression of either their merits or demerits. Whether the writers mean to praise or censure, they do not possess the reader with the grounds of either. For instance, let a reader peruse *Burney's Discoveries in the South Sea*, *Clarke's Progress of Maritime Discoveries*,

ries, Wittman's Travels in Turkey, Hunter's Travels through France, Winterbottom's Account of Sierra Leone, or any other in the whole chapter; he may find detached quotations, but will not discover from the critics what the voyagers and travellers have been doing. The Annual Reviewers continue deplorably deficient in a Reviewer's first duty *analysis*. In this chapter there occur some, but not many recitations of their religious and political creed. But having before fully expounded these we shall not recur to them on every occasion that they present themselves. The second chapter comprehends theology and ecclesiastical affairs. Here there is of course an abundance of heresy. But such enemies to our faith as the Annual Reviewers, being merely repeaters of obsolete absurdity, could only be answered by repeating arguments, which every sound and intelligent churchman intimately knows. In an article on the "Song of Solomon," which every Christian Church regards as an inspired production, the Annual Reviewers consider it as a licentious poem, tending to promote illicit love. This is no new heresy, but has been often repeated by Sectarians. An article on a production of Dr. Findlay introduces the Reviewer denying the inspiration of the Old Testament. A review of Mrs. Marriot's "Elements of Religion," censures the writer for being orthodox. A review of Dr. Hill's "Theological Institutes," censures the learned principal, for adhering to the mode of instruction best suited to the confession of faith, and particularly blames the Doctor's account of Socinianism. The review of Dr. Brown's Sermons contains copious extracts, but no analysis or criticism. The remarks on Mr. Gilpin's Sermons are sensible but obvious. The best article in this chapter is on Myles's History of Methodism, and the following remarks deserve the attentive consideration of our clergy. "We have now detailed the History of Methodism, explained its organization, and exposed its tendency. Whoever reasons and understands the nature of the human mind, will perceive that it is a system which must necessarily darken the understanding, deaden the moral feeling, and defile the imagination; its ultimate object is to destroy the church establishment. The Arminian Methodists of Great Britain, have increased above 38,000 in number, within ten years, according to their own population returns; and the Calvinistic branch is equally active and numerous. Many of them have already entered the church, so many as to form a loud and powerful faction; and, it is said, that they have funds among them to strengthen their party, by purchasing presentations. There are in Great Britain, 110,000 *United Methodists*; there are as many more *United Calvinists*; they differ concerning unconditional election and irresistible grace, but they agree in hostility to the establishment, and will not dispute upon the partition treaty till they have won the battle." Interspersed with these remarks, there is virulent abuse of the Church; but *fas et ab hoste doceri*, we may derive instruction even from an enemy. The progress of Methodism is unquestionably alarming.

The third chapter upon history, politics, and statistics, most completely exemplifies the doctrines and talents of the Reviewers; their hatred of the British monarchy, and their intellectual and literary incompetence. Concerning Turner's History of the Anglo-Saxons, little occurs which deserves peculiar notice. Coote's History of England is the subject of a very detailed article, and our Reviewers so implicitly adopt the author's sentiments, that in their *attempted analysis*, we are at a loss to know whether the historian or critic speaks. The great and general object is to vilify every measure that was adopted by the British government since the French revolution; and to repre-



sent those as the only friends to freedom who wished well to the Jacobin cause. Next follows the History of Dr. Bisset, which the Annual Reviewers indicate some disposition to praise, which we cannot account for, as we do not believe the Doctor to have any concern in their production, or in any other job of a jacobinical fraternity. But though they do praise the literary merit of his history, we doubt much if they have read it through; and we have no doubt that if they have read it, they have neither comprehended its details or result. They impute to the author a tendency to high church opinions, which we wish were well founded. But attached as we believe a writer whom we so highly respect to be to our constitution of church and state, yet we are afraid his views of our ecclesiastical establishment are more political than theological; and that he has much too little of that leaning of opinion which the Annual Reviewers call perverse and dangerous. The critic calls Dr. Bisset's history "too much a mirror of the King's personal opinions." Not precisely understanding the meaning of this objection, we cannot enter upon its discussion. A criticism on Hay's History of the Rebellion in Wexford proposes a summary mode of preventing future rebellions, by allowing the rebels whatever they might be pleased to demand. Plowden's Historical Review of Ireland is long and superficial. Millar's View of the English Government consists chiefly of extracts. Stephens's History of the late War calls from the critics the praise of *impartiality*. The Reviewer admits, that at the beginning of the war the author shews some leaning towards the cause of France; "but (says our sapient critic) it was at that time the cause of liberty *really*, and of human happiness apparently; so that to have any other bias would, in justice, be a ground of reproach." Thus, according to our Reviewer, a doubt respecting the beneficial issue of the French Revolution would have been reproachful. We cannot conceive that any man who watched the first acts of the revolutionists, even in 1789, who saw anarchy, infidelity, and confiscation to be the leading features; and could not regard such constituents to be conducive to human happiness, and should lean towards the side of order, justice, and religion, must therefore deserve reproach. Our Reviewer says, the revolutionary project was *the cause of liberty really*, at its beginning. One noted instance of this real liberty was the march of market women, fish women, and prostitutes, under the conduct of the demagogue Maillard, to Versailles, to menace the King, and to direct the National Assembly. These votaries of real liberty began their exertions with hanging priests, and other gentlemen; threatened the lives of their Sovereign and his Queen, took a share in the deliberations of the legislature, and dragged the King and his Consort in triumph to Paris. This was their *real liberty* in the third month of the revolution. Suppose a confederation of Billingsgate fish women, Covent-Garden market women, and St. Giles's bunters, headed by John Frost, Bonny, or some other vagabonds belonging to Sir Francis Burdett's Committee, were to march to the houses of Parliament, some of the ladies take the Speaker's chair, others repose upon the Woolsack, while the rest laid violent hands upon our Bishops, and dragged them to a lamp-post in Palace-yard, to hang them both as priests and Aristocrats, would the Annual Reviewers call such a procedure *real liberty*. If they did not, as little could they call the condition of France, at the beginning of the revolution, real liberty. The favourite topics of our critics, Adolphus's History of France affords a fresh opportunity of introducing. According to our Reviewers, the revolution was entirely owing to the profligacy of the French nobles. We should wish to have before us proofs of the fact, that

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the French nobility were so corrupt and profligate, before we could admit that fact, as the cause of revolution, or of any thing else. At the same time we think the theory of Barruel, who deduces such momentuous changes from recluse German professors, and which Mr. Adolphus adopts, puny and totally inadequate to the effect. Dallas's "History of the Maroons" is a tissue of quotations, without containing any view of the author's object or plan. A criticism on Clarke's View of the Disorganization of Europe affords to our Reviewers an opportunity of calling Mr. Pitt a *puny statesman*. We should no more think of arguing against such an assertion, than we should contest the opinion of any man that would call Mr. Arthur Aikin a *profound and able writer*; or the Annual Review a meritorious and valuable publication. Throughout the historical and political chapter, we find our critics call the last war an Anti-jacobin War, we wish the appellation were applicable, but its great defect was, that it was not an Anti-jacobin War.

The chapter on British topography and antiquities preserves the general character of the work, desultory remark, and large quotations without analysis or estimate. The classics occupy the sixth chapter; modern languages the seventh; education and school books the eighth; but we meet with no article of any importance from the third chapter to the ninth, which is devoted to biography. The review of Hayley's "Life of Cowper," is a good article. Godwin's "Life of Chaucer" is long, but by no means adequate to that very ingenious and able work, which will transmit Godwin to future ages, when his metaphysical and sceptical eccentricities, for the honour of the author, shall be sunk in oblivion. The review of Good's "Life of Dr. Geddes," introduces high praise on this perverter of the Scriptures. The Works and Life of Lady Mary Wortley Montague required a reviewer more thoroughly acquainted with the character of that extraordinary woman, and with the age in which she lived, than is possessed by our Annual Reviewer. The able and profound account of Reid, by Stewart, is the subject of a feeble and shallow review, fortunately very short. The tenth chapter upon poetry has an extremely long article on "Ritson's Ancient English Romances;" but in that length little to praise or to censure. The chapter upon poetry is very uninteresting, which defect we do not entirely impute to the critic, but partly to the subject, as modern poetry, with very few exceptions, is vapid stuff. One of the exceptions is "the Pleader's Guide," which receives a short and favourable criticism. Darwin's "Temple of Nature" is spoken of in terms far beyond its value. The eleventh chapter contains a short account of plays, which having made their first appearance a full year ago, are now of course forgotten. Romances and Novels contain a long review of Amadis de Gaul. The next of any importance are Letters of Miss Riversdale; afterwards come Amelia Mansfield, and Madame de Stael's Delphine. The thirteenth book has for its subject philology and criticism, on which subject there are no articles of much value in the Annual Review. Dr. Aikin again has, it seems, been making his appearance in print, in Letters to a Young Lady on a Course of English Poetry. We never heard of the work before, or since; it is highly praised by his son; and we make allowance for the amiable prepossessions of filial affection. The editor at the same time is very candid, as he affords copious extracts, which enable the reader to judge for himself. The quotations are just, but trite observations on the writings of Swift and of Pope; and in that style of combined prettiness and feebleness which distinguishes the multiplicity of Dr. Aikin's writings. There is a species of composition at present very much in vogue, which is

delivering every thought or observation that happens to be uppermost, without considering whether the delivery answers any specific purpose except that of affording copy to a printer. This mode may, we think, not inaptly be termed *literary gossiping*. Dr. Aikin possesses this quality in great readiness. We forgot to mention, in the proper place, that the reviewer notices a volume of General Biography published by Dr. Aikin. We rather apprehend this is an annual gift, like an Almanack. The fourteenth chapter has for its subject Miscellanies, but no article of any importance. The fifteenth treats of Commerce, and mentions a Commercial Dictionary, which would appear to be a work of some utility, as we shall have an early opportunity of noticing in our original criticism. The sixteenth chapter reviews military productions, and begins with Walsh's History of the Campaign in Egypt, but contains no critical remarks. The other articles in this chapter do not exceed a few lines each. The seventeenth chapter on rural economy, contains no analysis, but some agreeable extracts, especially from the agricultural work of Mr. Findlater concerning the county of Peebles. The eighteenth book treats of publications on medicine, surgery, and the sciences in which these arts are founded. There are copious extracts in this department, as in all the rest, but much more of analysis and estimate. The citations are favourable to Dr. Duncan, author of the "Annals of Medicine," as far as they reach; but it is impossible for any reader to form a judgment of a work from detached extracts without any connecting point. Dr. Trotter's Essay on the Diseases of Seamen is reviewed with more attention than the other works on similar subjects. Two treatises on the influenza, as it appeared in 1803, receive reviews somewhat approaching to analyses. The essays of Dr. Beddoes appear to be judiciously handled. When Beddoes sticks to professional subjects, we find him understand much better what he says than when he deviates into politics. Without particularising any more of the articles upon medical subjects, we have to observe, that the medical reviewer for this miscellany is much more competent to his task than the reviewers of history, politics, theology, or general literature. After medicine comes law. Of Mr. East's Treatise on the Pleas of the Crown, there is a short, but very satisfactory abstract; and though the review only contains two pages and a half, it produces an effect which few of the longest articles produced: it makes the reader acquainted with the objects, nature, and plan of the work under examination. This remark applies proportionably well to shorter law publications; and we think it would have been very fortunate for the Editor, if he had found literary coadjutors equal to his medical and legal associates.

The twentieth chapter is occupied by mathematics and natural philosophy, but no article of peculiar importance arrests our attention. Morgan's edition of Price on Annuities, is praised much more highly than it deserves. In expatiating upon our national finances, Mr. Morgan falls into a blunder, which shews him to know much less of politics than of arithmetic. He supposes expenditure to be a positive evil, instead of a mere employment of money, which may be either good, evil, or indifferent, according to the objects and result. It does not follow, that a minister who has expended two hundred millions sterling must be therefore profuse. Mr. Morgan is of a contrary opinion, and thinks the very fact, that during the administration of Mr. Pitt, a great addition has been made to our debts, a *proof* that his management must have been hurtful to the country. The Annual Reviewers express their approbation of his reasoning to this purpose. We differ from both as to their criterion. The money spent by, or under Mr. Pitt, must be combined

binéd with the benefits procured, and the evils averted before any judgment, either favourable or unfavourable, can be passed. He who should spend great sums in providing and stationing lines of troops along very extensive confines, to prevent the approach of deadly pestilence, could not justly be deemed a squanderer. Few causes are more productive of error than attempts of men expert, or even able, in one art or science, to apply the rules and criteria of their peculiar study to higher arts and sciences. Mr. Morgan is, we believe, a very nice calculator on every subject of arithmetic, but we do not find him endued with that range of comprehension that is necessary for deciding on great political subjects. So, indeed, it was with a man of still greater genius and learning. Dr. Price was a most accurate calculator of annuities and reversions, and a very valuable writer on such topics; but when he resorted to "civil liberty," he ranted and raved. So true is the vulgar remark about "*going beyond the last.*" From the intrusion of arithmetical and physical speculatists into moral, religious, and political science, very great evils long threatened this country; therefore let Mr. Morgan confine his mind to his insurances, and calculations, and leave politics to men more conversant in affairs of state. The twenty-first chapter treats of natural history; on which subject the year under the Reviewer's consideration produced little important. The Zoology of Dr. Shaw appears to be the principal article, and is tolerably well handled. The extracts from Daniel's Rural Sports are so entertaining, that we forgive the critic for having, in that instance followed his usual mode of neglecting analysis. The review of Dr. Thornton's new illustration of the Sexual System of Linnæus is severe, and as the author, we really believe, meant well, we wish we could add unjust. Dr. Thornton has bestowed very great industry, and we do think all the learning and talents that he possessed on this ponderous work. We regret that his powers appear by no means adequate to his wishes; and that there is too much truth in the Annual Reviewer's complaint, that the Doctor has held out very great expectations without the means of gratifying them by research, investigation, and deduction, or even supplying the void by ingenuity. The criticism on Dr. Thornton's work confirms our opinion that Mr. Aikin has very able assistance for medical criticism. The twenty-second chapter is on the subject of general science; under that denomination our editor includes the new Cyclopædia by Abraham Rees, D. D. How *a mere compilation* can be called a BOOK OF SCIENCE we do not comprehend. We shall, however, say nothing on this subject at present; intending very speedily to investigate the collection; and without forming our estimate of talents from advertisements seeking authority to a work from names, few of which possess authority, we shall examine the production itself. We confess we should deem British arts and sciences, philosophy and literature were at a low ebb indeed; if *such* were to be regarded as supreme directors in knowledge and erudition. Why are not the editors of that valuable work the Encyclopædia Britannica more forward in opposing SUBSTANCE to shadow.

The twenty-third chapter reviews works of experimental philosophy. The twenty-fourth mineralogy. The twenty-fifth architecture and the fine arts; and the twenty-sixth bibliography; but without mentioning any important production.

Having so fully delivered our opinion in the course of this review, it is unnecessary again to declare it, as it would be mere repetition. We shall conclude with observing, that the present volume appears to us worse than even the preceding. Of political sentiments and doctrines there are of course dif-

ferent notions ; but scholars of all parties and sentiments, as far as we have known, or heard, agree that it is a very despicable literary performance. Such being the general opinion, we apprehend the editor will discontinue his publication, unless he be actuated by a passion which often prevails in the breast of parents, and most fondly attaches them to progeny that are puny and deformed.

#### THE MONTHLY REVIEW, and

- I. *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version.* By Granville Sharp. To which is added, an Appendix, containing—1. *A Table of Evidences of Christ's Divinity.* By Dr. Whitby. 2. *A Plain Argument from the Gospel History for the Divinity of Christ, by the former learned Editor (Dr. Burgess, now Bishop of St. David's.)* And two other Appendixes, added by the Author. Third edition, 12mo. Pp. 188. 3s. 6d. Vernor and Hood.
- II. *Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament.* 8vo. Pp. 155. 4s. 6d. Rivingtons.
- III. *Six more Letters to Granville Sharp, Esq. on his Remarks.*

#### TO THE EDITOR.

SIR,

EVERY man who is serious in his enquiries after truth must be equally anxious for the detection of error. To some of your readers, therefore, that part of your work in which you review your brother Reviewers is particularly interesting. You do not, however, pay sufficient attention to the Monthly Review. It is seldom that I see it ; but when I do, I am sure to meet with something that must shock every candid and sober mind. This is the case with the Review of last August ; to three of the articles of which I would call your attention.

The principal one is what is called a review of “Sharp, Wordsworth, and Blunt, on the Greek Article.” To the merits of this question you cannot be a stranger, though I believe you have not reviewed the Books. Mr. Granville Sharp has (not indeed discovered, but) put in a strong light a particular use of the Greek definitive Article, which, as he assumes, and clearly proves, uniformly obtains in the New Testament ; and, according to which, certain texts, if rightly rendered, would pronounce with the most unequivocal precision in favour of the divinity of our Saviour. Mr. Wordsworth has, by a very industrious and accurate research into the early Fathers, discovered not only the strongest evidence in favour of Mr. Sharp's position, but, further that the passages in question, and particularly the strongest of them, (Titus, c. ii. v. 13.) were always understood by the ancients in the sense which Mr. Sharp affixes to them, nay, that this was the case even with the Arians. This has called forth a champion of the Socinian cause, a gentleman who assumes, with great pleasantry, the name of Gregory Blunt, and who, as far as I can learn from the Reviews which I have seen of the book, has exhibited no small degree of insolence and vulgarity, with a levity partaking pretty largely of profaneness. With the book, however, I have not so much to do, as with the review of it by the



the Monthly Reviewer; with the man who endeavours as far as he can to promote the circulation of such trash. This gentleman has taken upon him to criticise the three books together, evidently with a view of depreciating as much as he could the labours of Mr. Sharp and Mr. Wordsworth.

You will be surprized (or perhaps you will not, though I was) to find our Critic in the very opening treating this question (that of our Lord's divinity) as a subject quite gone by. "In these publications," says he, "the authors have attempted to revive a controversy which we had flattered ourselves had subsided, at least among learned men! and," he adds, "we enter upon it with reluctance, having no desire to signalize ourselves in this wordy war." This is, it seems, a mere dispute "*de lanâ caprinâ*;" but upon this I shall observe more fully hereafter. He then proceeds to treat this as quite a *new* matter, and what he would by no means have advised to be brought forward. "What," says he, triumphantly, "must common Christians think of being now referred to the use of articles and copulatives for proofs of a fundamental doctrine? What must they think of the perspicuity of the New Testament, and of all the learned men, who have from age to age been employed in studying, translating, and commenting upon it, if new evidences of the divinity of that person are still to be discovered, who is the subject of its revelation." "Now, Sir, this Critic must know that it is incontestibly proved by Mr. Wordsworth that this is no *new* invention; that the construction contended for by Mr. Sharp is the construction recognized by all the Fathers, with hardly an exception, down to the days of Erasmus; that Beza clearly points to that rule which stands as the first of Mr. Sharp's: nay, that Erasmus does it, though he chose, manifestly against his better judgment, to adopt another interpretation. As to its depending upon "articles and copulatives," since articles and copulatives are words, and words are the representatives of ideas, I cannot see how that can form an objection or create a prejudice against any argument; and the Critic must have been hard put to it who could resort to such a pitiful cavil. Where an argument can be raised the other way, Arians, at least, are glad enough to rest their cause upon "an article;" witness all that has been said about the want of the article before θεος in John, c. i. v. i.

After some flourishes respecting Mr. Gregory Blunt, whom he represents as so much a match for those whom he attacks, that he "makes his thrusts not only with dexterity, but playfulness," our Reviewer comes to the question itself, and states Mr. Granville Sharp's first rule, which, for the clearer understanding of what I have to observe, I shall also set down here. It is that "when the copulative καί connects two nouns of the same case [viz. nouns (either substantive, adjective, or participles) of personal description, respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article ὁ or any of its cases precede the first of the said nouns, or participles, and is not repeated before the second noun or participle, the latter always relates to the same person, that is expressed or described by the first noun or participle, i. e. α denotes a further description of the first named person." The consequence will be, that (among other passages) "τὴν ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ." Which is, in our translation rendered, literally but ambiguously, "the glorious appearing of the great God and our Saviour Jesus Christ," ought, in order to give the full force of the original in our idiom, to have been rendered "the appearance of the glory of our great

God and Saviour Jesus Christ :” thus directly applying the description of “great God” to our Saviour. So also Ephes. v. 5, “*ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ*,” should be rendered the kingdom of “the Christ and God ;” or, the better to give the true meaning in our language, the kingdom of (Jesus) “the Christ and God,” or “the kingdom of Christ *even* God.”

It is upon the latter of these passages that the Critic fixes as affording a fair specimen of the merits of the several writers whom he is reviewing, certainly not as that which is least advantageous to Mr. Blunt. Of him, indeed, it is said that he “has advanced *more* against Mr. Sharp’s rule than Mr. Wordsworth has for it :” and that “he shews that Mr. Wordsworth has been unfortunate in his quotations from the Fathers.” What truth there is in the first of these assertions I shall presently examine : as to the latter, if it refers, as I presume he does, to a solitary quotation from Justin Martyr, I shall also shew that in that Mr. W. is *not* unfortunate. I shall, however, first observe, that the Reviewer dispatches Mr. W. in a very few words. He says that “Mr. S. derives much encouragement from him : that he is assured, in addition to a host of learned quotations from the *later* Fathers marshalled on his side, that, exclusively of the few passages in which he wishes to reform the common version, there is not one exception to his first rule in the New Testament.” Mr. W. declares moreover that “it is not ‘*anceps*,’ not ‘*ambiguum* ;’ and he adds that the Greek must be a *strange* language if such a thing were possible.” Now here, I shall first notice a glaring attempt to mislead the reader, not uncommon I am afraid with this Reviewer. He talks of quotations from the *later* Fathers, as if Mr. W. had cited no other ; whereas his quotations are from *all* the Fathers, the *earlier* certainly as much as the *later*. As to the rest, what is put here sneeringly, happens to be the plain fact : it is not nor can be disproved by either Mr. Blunt or his Reviewer ; and until it is, it must be allowed to be decisive.

We come now to the main criticism, upon Ephes. v. 5. Having stated Mr. Sharp’s reasoning, and dispatched Mr. W. in the words above cited, the Reviewer comes to his hero, Mr. Blunt. We find this gentleman just catching at a passage in Lowth’s Grammar, where the Bishop observes a near affinity between the English and the Greek Article, as authorizing him (Mr. Blunt) in deciding this question by “modes of expression in the vernacular tongue.” And this gives him an opportunity of being witty for the entertainment of his English readers. As, however, I do not apprehend that any man who has the slightest knowledge of both languages will be influenced one moment by such reasoning, I shall not waste the reader’s time with any observations upon that. As to what is said of the supposed uncertainty of the Greek Article, it is, I apprehend, equally futile. If it be shown, as *it is* shewn, that a *particular class* of writers have uniformly adhered to one particular construction of the Article, what better foundation can there be for laying down a rule *as respecting them only* ?

We now come to the allegations of Mr. Gregory Blunt, when “armed,” as his encomiast says, “in all the panoply of Greek criticism.” And the amount of this appears to be, that Mr. Gregory Blunt has discovered that “*χριστος* is not a proper name, but an *epithet* !!!” That *χριστος* being an epithet Mr. S. renders the expression quite harsh and intolerable by making that word relate to the same person as *θεος*.” We are then entertained with some very witty illustrations of this in the English idiom—not a word how it sounds in the Greek : but, says this gentleman, “He must be a very rude

rude writer indeed, more rude than any of the Galilean penmen who should say, 'the anointed and God' (meaning thereby one and the same person) did so and so." This is followed by much of this sort of stuff, which consists in absurdities of a man's own making. He works himself up at last to this, that "to say, 'the kingdom of the anointed even God,' if one and the same being be intended, is exactly like saying 'in the contemplation of the divine even being.'" Now, Sir, if this be the case, let us take other passages of undoubted construction, and try this proposition of Mr. Blunt's by them. "St. Paul says, *χριστος—ἡμῶν πασχα—χριστος—ἡ ζωὴ ἡμῶν*—shall we continue to render these passages—'Christ our passover'—'Christ who is our life'—or must we say "our anointed passover," "our anointed life?" Sir, I should feel ashamed of this levity, if the wise man had not bid us "answer a fool according to his folly." But let us return to the main argument—What, I will ask, will this Mr. Blunt do with so many passages where *χριστος* appears without adjunct of any kind, noun, or article? I open the book and see *χριστος ὑπὲρ ἀσεβῶν ἀπέθανε*. Was it an epithet that died for the ungodly? A little lower we have *χριστος ἐγερθεὶς ἐκ νεκρῶν*. "Christ raised from the dead. Nay, afterwards, we are *κληρονόμοι μὲν Θεοῦ, συγκαληρονόμοι δὲ χριστοῦ*—"Heirs with God, and joint-heirs with Christ. Is Christ here only an epithet?—Nay, are not "God" and "Christ" here nouns of exactly the same description? But I will now put this beyond all doubt: I will shew this gentleman that the "Galilean penmen" did, in a passage where the construction is unquestionably plain, couple *χριστος* with a personal noun quite equivalent (as to grammatical construction at least) with *θεος*. In Acts ii 36. Peter tells the Jews that God had made that Jesus whom they crucified. *Κυρίον καὶ χριστόν* "both Lord and Christ." Mr. Blunt may now, if he pleases, translate this, for the benefit of English Socinians, "Lord and anointed;" but he will recollect, in that case, that the "harshness and intolerableness of the expression," or whatever else he may please to call it, is his and not St. Peter's. Undoubtedly if *χριστος* can be made to relate to the same person as *κύριος*, it can be made to relate to the same person as *θεος*, except with those who have a mortal aversion to the junction of those two words.

In truth, Sir, Mr. Blunt was so blind as not to see that even his denying Christ to be a "proper name" was no objection to Mr. Sharp's position, but the contrary. The fact is, though this gentleman, and his reviewer, could not, or would not, see it, that Christ is generally used as a "proper name." But, at other times, and in its original acceptance, it is a noun descriptive of office." It is so in the passage cited by Mr. Sharpe, and some others, as John i. 41. x. 24. But nineteen times out of twenty it is a mere designation of the person. This is not particular to that word. We say, the King, the Chancellor, the General, most commonly only meaning to point out the individuals; at other times we use the words with express reference to the functions of their office or their station.

I could add more, but I fear to be tedious. I can only say for my apology, that I consider the maintaining of the passages in question in their proper construction and import as of the utmost consequence. They are a death-blow to Socinianism. The Arians may endeavour, as their predecessors did, to reconcile them with their theory, but a Socinian can never get over them. I have not seen the third edition of Mr. Sharp, so know nothing of his preface, of which the Reviewer speaks so contemptuously

ously ; but I think it must appear to you, Sir, that if he did not reply to Mr. Blunt, it could not be for want of ability to "invalidate the accuracy of his statements and conclusions," but probably because he held him in contempt.

Should you think proper to insert this, I shall pursue my subject in another letter, and am, Sir,

Nov. 19.

Your's—T. L.

## MISCELLANEOUS.

### TO THE EDITOR.

SIR,

ON reading the Review in your last Number, p. 398, of my simple trifle, (*Augustus and Mary*), I was not a little chagrined at the following passage:

"The author also tries satire, which being beyond his reach, he substitutes abuse. Mr. William Gifford is not an object to be hurt by the attacks of such a puny assailant."

I do not, Sir, remember, in the whole of that work any thing which can be construed into an attack upon that gentleman's talents; but if there be, I do assure you, I am clear of all *intentional* offence: and it has arisen from an unfortunate stupidity about me, which prevents me from expressing *clearly*, what I feel *forcibly*. Upon looking over, however, the pages of that tale, I found the following passage:

"The Della Cruscan *school*, who have been so severely lashed by the MASTERLY PEN of Gifford, offered to her mind many congenial compositions, &c." p. 141.

I do not think that any one will call that *abuse*—if so, alas! what torrents of abuse have not been poured, from time to time, upon certain unfortunate persons called Shakspeare, Milton, &c.!

But in fact, I feel pleasure in declaring that I hold Mr. Gifford's talents in very high estimation, and think he has done no small service to literature, in quieting those melodious swans, whose poetic dribblings so completely disgraced (in their popularity) the national taste.

Should you so far favour me as to insert this letter, thus enabling me to clear myself from what I consider an unjust imputation, I shall feel myself as much indebted to your liberality, as I have been heretofore, to your literature.

I remain, Sir, &c.

WM. MUDFORD.

### TO THE EDITOR.

SIR,

AT the conclusion of your very flattering Review of my pamphlet upon the Calvinistic and Arminian controversy, you do me the honour to offer to my consideration a disquisition upon Ephes. II. 8, 9, in which you suppose the clause, "and that not of yourselves, it is the gift of God," to refer to *salvation by grace through faith*, rather than to *faith itself*. I readily allow that this interpretation agrees perfectly well with the context, perhaps, indeed, better than the other; inasmuch as the drift of the apostle's argument is to prove, that we are saved by grace, and not by our own merits; and because, if the clause in question *be* referred to faith, it must be taken parenthetically,

parenthetically, which in some measure destroys the harmony of the sentence, the *final* clause, "not of works, lest any man should boast," evidently and necessarily relating to *salvation* and not to *faith*. At the same time I cannot but hesitate to give up the other interpretation, when I consider the authorities by which it is supported. Each of the two books of Homilies, prefers it. In the *first part of the sermon of salvation* are the following words:—"upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. And, therefore, St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work without God."

It is true the author of this Homily does not directly refer in the margin to the text under consideration; but, as there is nothing upon the subject of *faith being the gift of God*, in the 3d, 10th, and 8th chapters of the Epistle to the Romans, to which his three last references are made, I should conceive that he must have had in his eye the passage in the Epistle to the Ephesians.

The *third part of the sermon for Rogation week* is, however, sufficiently explicit. "I promised to you to declare, that all spiritual gifts and graces come specially from God. Let us consider the truth of this matter, and hear what is testified first of the gift of faith, the first entry into a Christian life, without which no man can please God. "For St. Paul confesseth it plainly to be God's gift, saying, *Faith is the gift of God.*" Here the author's marginal reference is to Ephes. II.

The same mode of interpretation is adopted by Welchman and Whitby. "Neque enim fidei nostræ plus meriti inest quam operibus, quum ipsa etiam sit in nobis imperfecta, et tota quantacunque sit, sit Dei donum. Ephes. II. 8." Welchman on Art. XI. Note 2, "For by grace are ye saved through faith, (*in Christ,*) and that (*faith is*) not of (*and from*) yourselves, it is the gift of God." Whitby's Paraphrase on Ephes. II. 8.

Being at present in the country, I have not had an opportunity of consulting any other commentators; if I had, I should very probably have found that some of them supported your interpretation. But, whether we are to refer the ambiguous clause to *salvation* or to *faith*, the doctrine that "*Jesus is the author and finisher of our faith,*" and the doctrine that *we "are saved by grace through faith,"* will each remain firm and indisputable; and most heartily do I assent to your concluding observation upon the latter of these points, that I "do not conceive how any man can be of the Church of England, or can call himself a Christian, who denies it."

I remain, with much respect, your obedient humble servant,

GEORGE STANLEY FABER,

The following communication we received three months ago, but all our enquiries after the pamphlet to which it refers have been fruitless. Should any one of our readers be in possession of it, he will oblige us much by favouring us with a sight of it.

THOMAS PAINE.

IT is highly proper that you give a critique on a most inflammatory and absurd pamphlet, published in America, by Paine, this spring, and circulated with such industry in this country, that I have been assured, by a

Middlesex



*Middlesex* patriot, that no less than *seventy thousand* of them were brought to London in one month, though I strongly suspect they were printed here. They have been much dispersed among the volunteer corps, and the old rumour is lately revived, that as the volunteers have now arms, they will never lay them down till a reform is brought about. This was in every patriotic mouth at the late election. The title of the pamphlet is, "A Letter to the People of England. It is well known that a certain young republican Baronet, sent 300*l.* to Paine, to enable the old traiterous Out-law to get off to America, where he now enjoys an ample income, the countenance of the democratical and atheistical Jefferies, and is busily employed in writing a long and circumstantial history of the French Revolution, combined with English affairs! A piece of plate, of very considerable expence, and very highly wrought, has been presented to this agitator by our ever restless, though apparently quiet, republicans, since his retreat to America. Any one may guess who paid the piper, at least who was chief subscriber. It contains a flaming motto: "*Humanæ libertatis vindex.*" The interior Cabinet of Democracy was never more active than at this moment, and the late junction of the Republicans with the Whigs, is supposed, by both sides, a master stroke of policy, which will decide the fate of the country. Be vigilant; I am sorry to be *so late*, but my intelligence is *instant*; notwithstanding the vigilance of government an immense number of the Age of Reason have been circulated among the Irish Catholics.

Aug. 28.

## POETRY.

The following inscription, intended, by Lord SHEFFIELD, for a monument of Mr. GIBBON, is the composition of Dr. PARR; and the elegant lines subjoined to it, were written by a late most learned, and, which is much better, a most pious and most worthy Doctor, the Rector of a celebrated grammar school in Scotland, and who returned them to a friend by whom he had been favoured with a copy of the inscription, on which they are a very just critique.

### EDUARDUS GIBBON

Criticus, acri ingenio, et multiplici doctrinâ ornatus

Idemque historicorum qui fortunam

Imperii Romani

Vel labentis et inclinati, vel everfi et funditus deleti

Literis mandârunt

Omnium facile princeps

Cujus in moribus erat moderatio animi

Cum liberali quâdam specie conjuncta.

In Sermone

Multâ gravitate comitas suaviter adpersa

In scriptis

Copiosum, splendidum

Concinnum, orbe verborum

Et summo artificio distinctum

Orationis genus

Reconditæ, exquisitæque sententiæ

Et

Et in momentis rerum politicarum observandis  
 Acuta et perspicax prudentia  
 Vixit annos LVI, Mens. VI. dies XXVIII  
 decessit XVII Kal. Feb. anno sacro  
 MDCCLXXXIV.

Et in hoc mausoleo sepultus  
 Ex voluntate Joannis Domini Sheffield  
 qui amico benemerenti et victori humanissimo  
 H. Tab. D. S. S. P. C.

Ad Eduardum Gibbon nuper defunctum  
 Hæc legit placido pectore Zoilus  
 At paucos tetrico lumine nœvulos  
 Tandem perspiciens, sic loquitur senex  
 Sermo nitet nimio cultu brevis; aurea passim  
 Immodicâ rutilat pagina luxuriâ;  
 Sic auro radiata Sinus, radiata capillos,  
 Dissimulat patrium Delia flava decus.  
 Cumque novæ referas flagra et vexamina Sectæ  
 Parte pates, timido pectore, parte lates.  
 Leniter, et tremula Medicafter vulnera dextrâ  
 Permulces populi sanguinolente pii,  
 Si tibi grata minus redivivi dogmata Christi  
 Sperne palam, latebras insidiasque fuge.  
 Hic tibi ne profint docti præconia PARRI  
 Blanda nec immodica laus cumulata manu,  
 Qui mores nimium sanctos, et labe carentis  
 Non hominum, nimio pingit amore deum.  
 Has mihi si dederis patiens evellere sentes  
 Cætera sunt violæ, lilia, myrrha, Rosæ.

### EPIGRAMS.

THE SELF-REFUTED.—WRITTEN IN 1763.

“A Tyrant reigns,” is Wilkes’s cry\*;  
 He’ll swear it—and he may so;  
 But to himself he gives the lie,  
 By living still to say so.

THE MODERN SAINT.

His curses o’er the groaning crew,  
 As if these only were their due,  
 The modern saint lets fall;  
 Nor ever blesses them at all.  
 That’s hard, since his attention’s such,  
 ’Tis said, he seldom leaves them much  
 To bless themselves withal.

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\* This, by changing the name, might be adapted to other times and circumstances, as we might say “Fox’s cry,” or “Burdett’s cry,” &c. &c.

ON THE GALLANT DEFENCE OF JERSEY, AGAINST THE FRENCH,  
JANUARY 6, 1781.

In vain, base Rolencourt \* for conquest thirsted;  
Our men were Jersey-men—but his were worsted.

ON LORD HOWE'S VICTORY, JUNE 1, 1794.

As traitors so lately exclaimed with a grin,  
"Lord, how he goes out! and, Lord, how he comes in!"  
We now to the traitors themselves may appeal,  
With, "Lord, how did they stare! and Lord, how did they feel!"

ON LORD NELSON'S VICTORY AT THE NILE, AUGUST 1, 1798.

France saw great Nelson chafing o'er the waves  
Her *flying heroes*, and *tyrannic slaves*.  
Sorely she rued their ill-advised departure,  
They meant to hunt the Turk—but caught a Tartar.

ON BONAPARTE'S THREATENED INVASION.

What! To conquer all England, how dares he pretend,  
This ambitious, but vain undertaker!  
When experience has shewn that, where Britons defend,  
He's unable to conquer *one ACRE*.

ON THE GREAT EARL OF CHATHAM.

Great Chatham, who from humbled France,  
Acquired a deathless name,  
The FIRST OF STATESMEN stood confess'd;  
And nations own'd the claim.

Yet by one act he weaker made  
This claim, instead of stronger;  
He gave th' admiring world a son—  
And then was FIRST no longer.

INEOGNITUS.

THE PIONY AND THE LILLY OF THE VALLEY.

When summer gaily decked the ground  
In all the charms of May,  
I careless strolled the garden round,  
And thus began the moral lay.

\* "Base Rolencourt," or "the base Rollecourt," for I believe the name was differently spelt. This epithet was richly deserved, for he most *basely* exposed Governor Corbet, then his prisoner, to the fire of his own troops. The Governor had two shots through the hat, while the *base* and infamous Frenchman was killed by a shot in the mouth. At the same time our commander, the gallant Major Pearson, fell, like another Epaminondas, Wolfe, or Abercrombie, in the arms of victory! May this little Epigram be an additional monument of French treachery, and British heroism!

Oh,

Oh Modesty, thou sweeter grace!  
Than e'er adorn'd the female mind,  
Without whose aid the lovely face  
And beauteous form small homage find.

Ah why wilt thou no longer stand  
The guardian spirit of our isle,  
And why should Fashion's changeful hand  
Our simple native manners spoil?

How can the limbs so bold displayed,  
The bosom all exposed to view,  
Be ever sanctioned by the maid  
Who holds to thee allegiance true?

As thus I sung my ears were caught  
By sounds that filled me with surprize,  
They may (although with folly fraught)  
Teach thoughtless maidens to be wise.

A Piony in crimson drest,  
With beauties flaring as the sun,  
The lilly of the vale addressed,  
And thus the dashing flower begun.

You shrinking, silly, shamefac'd flower,  
Who hide your beauties from the day,  
Like me enjoy the fleeting hour,  
Be loved and courted while you may.

Indeed your formal prudish ways  
Will admiration never win,  
I cannot bear those odious stays,  
That horrid muffling to the chin.

Off with your cap, your bosom bare,  
Display your shoulder blades at least;  
The eager gaze, the wond'ring stare,  
Is to each female heart a feast.

As thus she spoke her bosom rose,  
That more its beauties might be seen,  
The modest lilly shrunk more close,  
And higher drew her tucker green.

In mildest accents she replied,  
I blame not modes which others use,  
But those I see so vainly tried,  
I see no reason I should chuse.

When Flora's votaries search the bed,  
Their eager gaze I strive to shun,  
Behind my leaves I veil my head,  
For I would ne'er unsought be won.

And mark herein the difference lies,  
 And you the reason may descry,  
 The lilly's modest form they prize,  
 But stare at you and pass you by.

COMPLIMENTS OF CONDOLENCE TO MODERN AUTHORS, ON ACCOUNT  
 OF THE EDINBURGH REVIEW.

Poor modern authors, I indeed deplore you,  
 Far more than those that ever wrote before you!  
 Your dissertations, histories, and songs,  
 Have fallen on "evil days and evil tongues."  
 These Edinburgh Critics, whatso'er they be,  
 Pert advocates who never earn'd a fee,  
 But jabber English-Scotch, like grinning apes;  
 Or whatsoever else their swaggering shapes:  
 Conceited parsons,† without taste or learning,  
 Raw school-boys,‡ who would judge without discerning;  
 Or such as think that wisdom shows by rigor;  
 Or that good writing rests on ranting figure;  
 Who, puff'd with pompous astronomic swell,  
 Of *waning crescents*§ ludicrouly tell.  
 Poor authors! I deplore you, dead! dead! dead!  
 Press'd down by Edinburgh doit, and Caledonian lead!

ON THE EDINBURGH QUARTERLY REVIEW.

"Instead of *Quarterly Review*"  
 Said a poor author, black and blue,  
 And pinch'd and scratch'd by critic claws,  
 Dipp'd in the ink of Draco's laws,  
 "Read *Quartering*; for if you mark their slaughter,  
 "Their usual sentence is, hang! draw! and quarter!"

SCIPIO.

\* Judge J——y! Index damnatur!

† Parsons S. and A.

‡ See the anatomical dissection of Moore's *Anatæron*.

§ Many such prodigies as *waning crescents* occur in other numbers besides the first of this strange Review, and exhibit a portentous aspect, no doubt, to Scottish literature; but their malign influence, it is hoped, shall not extend to an English atmosphere.

TO CORRESPONDENTS.

*Philos* is informed that Lord Chatham's Letters were reviewed in our Number for September—Any communication from him will be thankfully received.

J. F. F. is requested to accept our best thanks for the gratification which we have derived from the perusal of a very excellent Sermon, printed before the commencement of our Work.



# A P P E N D I X

TO VOLUME XIX.

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*Essai sur l'Esprit et l'Influence, de la Reformation de Luther.—An Essay on the Spirit and the Influence of the Reformation of Luther. A Work that gained the Prize on that Question proposed by the National Institute of France. By Charles Villers. Paris. 1804.*

THE examination of this very interesting question, analysing an event which has given so strong a colour to the moral and political, as well as to the religious principles of Europe, is conducted, in general, by M. Villers, with a very liberal and discriminating hand. The work is divided into two parts; the first contains general observations on the subject; the second develops its influence on the various states of Europe, as well those who followed the Reformation, as those who still adhered to the constitution and forms of the Church of Rome.

Early in the work we meet with these very sensible remarks:

“ It is impossible to engage in an investigation of the effects of the reformation, without being in some degree compelled to make this reflection, ‘ The great event which I am considering as a cause, is it not, in effect, itself, the simple result of other events which have preceded it, to which, and not to this, which is only an intermediate circumstance, I ought to look up as the true origin of all that has followed?’ ”

“ Such, without doubt, is the process of the mind in researches of this nature. When it looks forward, its point of departure seems to be the fixed base from which all the future steps proceed; but let it cast a retrospective look, and the first point only appears as a necessary consequence of those that preceded it, and serves only as a passage to arrive at those that follow. To the eye of the mind, every ascending cause becomes a simple effect, in descending, every effect in its turn becomes a cause. The propensity we have to attribute everything that follows an event to that event itself, as if it were its cause, is the conductory clue that enables us to arrange the facts of history; it is the law of cohesion, by which the present attaches itself to the past. To ascend thus from effect to cause, to a first cause subsisting by itself, and not the effect of any preceding cause, is a necessary object of our understanding, which seeks some permanent principle on which it may found its speculations. It is on this slippery path that metaphysics lose themselves.

“ It is necessary for the historian then in the case before us, to attend to what preceded the great event he is examining, to determine by the influence

fluence of what causes this event has been itself brought about, and to what degree those same causes have influenced the series of subsequent events. It is proper also for him to consider what would have happened from the slow and progressive march of human nature, sometimes called the natural course of things, if this great event, this striking circumstance, which is the immediate object of inquiry, had not happened. In fine, he should ascertain what effect the individual and proper character of the event itself, as well as of the age and the nation where it took place, and of the principal actors in it, had on the particular modifications of its consequences."

The following observation of the author, gives a concise history of the French Revolution. "It has been an opinion generally established among those who reflected on the fate of nations, and this notion has almost always been confirmed by fact, that a government, democratic in its principle, transforms itself gradually sooner or later into oligarchy and monarchy, and finishes by degenerating into despotism."

The following observation on the English constitution, is, considering whence it comes, curious and interesting. "The constitution of England has been much admired. I am not inclined to argue on its value, but what renders this strange [*bizarre*] constitution so good, is the patriotism, the pride, the independence of the peasant, the citizen, and the gentleman; cause the sentiments of slaves to enter into all those hearts which beat with liberty; and you would see of what use this fine palladium of the constitution would be." There certainly 'needs no ghost to tell us,' that no constitution can make men free who wish to be slaves; but, surely, the general patriotism, pride, and independence of a people, must owe much to that constitution, of which they afterwards become the preservers and defenders.

The author makes the following observation on the different effects of the spirit of religious controversy introduced by the Reformation, and the submission to the dogmas of authority enforced by the Church of Rome.

"We may remark (he says) that those religious disputes which only relate to different opinions in theology and matters of faith, have contributed to keep alive in Protestant countries that lively spirit of religion, and that attachment to Christianity, which is found so much more strongly marked there, than in Roman Catholic countries. It is better after all to dispute about religion, than to sit down quietly without any; it is better to dispute about the mode of worshipping God, than not to believe in him at all, and to repose in indifference and lukewarmness on every thing that concerns our relation with the Deity."

This reasoning seems plausible, but how long will religious controversy, if encouraged, confine itself to ceremonies only, without entering on essentials; it was the opinion of an ancient philosopher, that even atheism was preferable to enthusiasm, in as much as it was better not to believe in a God, than to form injurious notions.

notions of his attributes and moral government of the universe.—The assertion has a boldness that almost borders on the prophane; but when we view what enormities mankind have committed through erroneous principles of religion, we must deprecate the idea of trusting to human reason alone, unaided and unrestrained by authority derived from the precepts of the revelation of the laws of the Deity to mankind. Much evil has, beyond doubt, arisen from the false interpretation of Scripture, by a selfish priesthood, while the Scriptures were locked up in a dead language; but much evil has also arisen from the absurd, the immoral, and the blasphemous notions which have been disseminated by the indiscreet and the enthusiastic commentaries of the ignorant, of the foolish; and we may add, the frantic.

We give M. Villers credit for the following passage, though we are surprised to see it in a book printed by authority, at Paris, in the year 1804. Speaking of the spirit of persecution that followed the revocation of the edict of Nantes in France, he adds, “This last explosion of papal intolerance had at last ceased. The unfortunate Louis XVI. whom a great deal of zeal for the Catholic religion had not rendered inhuman, was labouring to heal every wound, when that storm arose, of which he became the most illustrious victim.”

In the following remark we do not think the author quite consistent with himself. After considering what great effects the Reformation has already produced on the moral and political state of the world, he says, “Thus two Saxon monks will have changed the face of the globe, the Dominican Tetzel came impudently to preach indulgences at the gates of Wittemburg; the free and vehement Luther was indignant at it, he stood up to oppose the indulgences, and all Europe was disturbed, a ferment ensued, and violence followed; a new order of things was the result, and powerful republics were formed. Their principles still more powerful than their arms, introduced themselves among all nations, whence great revolutions have arisen from it, and those which must yet arise from it, are without doubt incalculable.” Here the author imputes the reformation, with all its consequences, to two Saxon monks; though he has told us before, that it was only the effect of other pre-disposing causes.

*Gedichte, &c.—Poems*, by W. N. Freudentheil. Hanover. 1803.  
Pp. 246. Helwingsch.

IT has been sometimes imagined by persons who have traced the history, and studied the monuments, of Literature and the Fine Arts, with a spirit of philosophical reflection; that the first rude ages of POETRY have been, and must ever, by a natural necessity, be, those, in which, as the most originally expressive of the most picturesque appearances of exterior nature, and the most wildly and variously impassioned sentiments of the human heart, the produc-

tions in this art, transcend in essential excellence, whatever has been, or can be, supplied by the greater taste and labour with which it may be, in its subsequent progress, cultivated.

Yet we know not whether the experience of the present time must not be owned to contradict that plausible opinion. None but the mere poets of the closet are now content to write from books, and from tame or fantastic imitation merely. None but *Methodists*, (if we may presume to borrow an allusion from absurdities which disgrace religion;) *Methodists* in poetical feeling, inflamed, or pretending to be inflamed, by a crazy, unnatural ardour of sentiment in these matters, can endure such poetry as, after being put entirely out of fashion by the inimitable wit and humour of the *BAVIAD* and *MEVIAD*, has been, to our astonishment, impudently revived in the trite common-place, the alliterative rant, and the rumbling *burdy-gurdy* versification of something that, to the shame of the age, has been praised,—chiefly, perhaps, for the *DEMOCRATICAL RAVINGS* which it contains, under the title of the *PLEASURES of HOPE*. But, the extension of the range of knowledge, has brought us into acquaintance with many novelties of *external nature*, to which mankind, in the infancy of civility and refinement, are unavoidably strangers; but which, having power to agitate our passions and imagination, are, therefore, fit subjects and engines of poetical genius. New modifications of *human character*, even such as have never before been observed, far less recorded, are every day presenting themselves to the mutual notice of mankind, in their intercourse with one another: And these add so many new subjects to the range of poetical exertion, in its most interesting provinces. How much less varied the characters of *Homer*, than those of *Shakespeare*? The improvements and refinements in the Arts, do not so much remove us from nature, as bring us nearer to the proper truth and beauty of its designs: And, the nearer we arrive toward these in our artificial productions; so much the more are these fitted to touch the mind, in the poetical descriptions of them. The poets of the rude ages, are never, as to local circumstances, widely conversant with the appearances of nature, as they vary over the face of the globe, or with the tribes of mankind, in the numberless diversities in which they exist in the different regions of the habitable earth: And thus must they, of necessity, be strangers to a multitude of objects the most suitable for poetical imitation, which the more enlarged geographical and historical knowledge of later and more civilized times, of necessity, opens to the poet's use. These are reasons which, even if no *Goldsmith*, no *Gifford*, no *Burns*, no *Burger*, no *Klopstock* had, in modern times, arisen, should have led us to believe, that the hope of new poetical originality, worthy of the first simple force and sublimity of the art, was not, even in these days of refinement and luxury, to be resigned. But research and reasoning are, here, almost unnecessary.—He that compares the poetry which Europe and Asia have, within these last fifty years supplied, with that which even Greece and Rome

Rome produced in the ages of *Homer* and of *Ennius*, will feel, without going into any subtlety of disquisition, that the genius and the skill of poetry have been exalted with the general progress of refinement and science. Indeed, if one were particularly to distinguish every age in the history of mankind, by a title taken from that in which it chiefly excels; the present might, perhaps, be marked above all the past, as "*the AGE of POETS.*"

The poems of Mr. FREUDENTHEIL afford remarkable evidence, that true poetical genius still continues to arise in Germany, and is at no loss for subjects on which to exercise itself, without the imitation or repetition of excellence already trite. There is a pleasing amenity in the spirit and temper which predominate throughout his verses. The versification is sweet, and light, and admirably varied, in the flow of its melody. The language is not only classically pure, as to its freedom from solecisms and foreign idioms; but is truly that selection of phraseology which is appropriated, in the German language, to the picturesque and ardent expression of poetry. The Critics of Goettingen have already honoured this volume with high and liberal praise. We should not need to praise it, if we could conveniently present some of its beauties in a suitable translation to our readers, who cannot enjoy them in the language in which they have originally appeared.

*Histoire comparée des Systèmes de Philosophie, relativement aux Principes des Connaissances humaines.—A comparative History of the Systems of Philosophy, relative to the Principles of Human Knowledge.*  
By J. M. Degerando. Paris. 1804. Three Vols. 8vo.

A HISTORY of the various systems of those persons who call themselves philosophers, may, in other words, be called a history of the waking dreams of the human mind. In the work before us, the author pursues his inquiry through all the mazes of conjecture and investigation, of reason and imagination; of truth and error, from Thales to Kant; and with much laborious research he has collected all the various dogmata of the different schools of philosophy, has compared them together, and given his own opinions of each; in which opinions we find many things to praise, and some things to censure.

After tracing the progress of philosophy, and the opinions of philosophers, when we look back on this vast picture of human science, how few names do we find that have, without prejudice, and without enthusiasm, been accurate inquirers concerning general nature and human intellect, and have added to the real stores of human science; how few that we can class with Socrates, Aristotle, Galileo, Bacon, and Newton.

M. Degerando has divided his work, or, as he says, the work divides itself into two parts. The first is a plain historical account



of the systems formed by the imagination of philosophers, relative to the principles of human knowledge, with an indication of the connection that unites each of these systems with the opinions which are derived from them. The second is a critical analysis of the same systems, where their motives are opposed to each other, and their different effects compared.

It immediately struck us, that the objects of this division were not sufficiently distinct; and that in giving an account of the connection between the system itself, and the opinion derived from it, and of the opposition of one system to another, it would in both cases be necessary to analyse the systems, and go over the same ground again; and on perusing the work our conjectures were confirmed, and we often found the author saying again in the second part, what he had before said in the first.

The author begins by classing the philosophers according to what he calls five philosophic epochs; the first, beginning six hundred years before the Christian æra, the age of Solon, Thales, and Pythagoras, and ending with the death of Anaxagoras, comprehending about two centuries. The second commences with Socrates, and lasts four centuries. The third, to use the author's own words, 'begins about the time that Rome became the mistress of the world, and the slave of the Cæsars, which saw the birth of Christianity, and the loss of Grecian glory and independence. The rapid progress of the Arabians under the Caliphs, the establishments for learning under Charlemagne and Alfred, and the foundation of a new empire in the West, mark the fourth period. But, (continues M. Degerando) what a number of remarkable events accumulate round the fifth epoch! The invention of printing; the discovery of America; and the way to India; the reign of Charles V.; the reformation of Luther and Calvin; the downfall of the ancient edifice reared by the scholastic philosophy; the great discoveries in Natural History and Astronomy. A sudden revolution took place in men's ideas, for a moment, people walked as chance directed, it was the restless agitation of a sudden waking from sleep; but Bacon appeared, fixed the progress of reason, and the destiny of science, and led as his followers the greatest geniuses which had illuminated modern times.'

Mr. D. then proceeds to give the distinctive and essential character of each of these periods. During the first of these five periods, he says, the principles of human science were sought in the *nature of things*, and in their primitive elements; this could only be attained by hypotheses, and accordingly hypotheses were predominant. During the second of these periods, these principles were sought in the nature of science itself, the human understanding then reflected on itself, and meditation presided over the formation of theories. During the third period, the source of all knowledge was sought in inspiration and extasy, derived from contemplative enthusiasm; the systems were marked by all its characters. During the fourth period, men thought to find this source in axioms, in general notions,

notions, and established forms, which expressed their connexion with each other; a subtle logic, and abstract combinations were the inevitable result of such a process. At length, in the fifth period, human knowledge was assigned to principles derived both from observation and reflexion, men applied to the study of the faculties of the human mind, and the process of experience and philosophy became the art of method.

This is, what may be termed, the skeleton of the first part, which is analysed, and illustrated through upwards of 800 octavo pages.—The object of the second part, the author tells us, is to discover how a comparison of the different systems of philosophy may serve as a foundation for a good theory of the generation of knowledge.—Having considered (he says) in the first part, all the theories as so many facts for the observing philosopher, we shall proceed to consider these facts as elements of a new theory. These all resolve themselves into three grand questions, which seem to comprehend all others. The *certainty* of human knowledge, its *origin*, its *reality*. To these three questions correspond also the three most remarkable contrasts produced by the opposition of sects, and to each of these questions two answers, diametrically opposite to each; immediately present themselves, equally absolute, and equally contradictory, viz. *scepticism* and *dogmatism*. If we ask, *is any human knowledge certain?* *Scepticism* answers, *nothing is certain*. *Dogmatism*, that *everything which produces conviction is certain*. If we ask what are the *first elements of our knowledge*; the one answers, they are *only in the first impressions on the senses*; the other, that they are *only in the deductions of our reason*. If we ask in what consists the *reality of our knowledge*, the one will try to confine it to the simple external objects that act on our organs, whence that system is derived, which is called *materialism*; the other would confine it to the sole internal operations, whence the various sorts of *idealism* are derived. The author traces the effects of these opposite opinions on the different systems of philosophy, tracing them again from Thales to Kant; and concludes by shewing the advantages of experimental philosophy, in reconciling these contradictions. “It is this mode of philosophising, (he says) that places philosophy beyond the reach of detractors; it associates its cause with the cause of human reason, it throws far from itself those accusations which may be directed against the inconvenience of some transient systems \*; it opposes to the injustice of pre-  
judiced

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\* It is difficult to conceive how it could enter into the mind of some men, to place the influence of the philosophy of Locke and Bacon among the causes which have produced the political commotions, of which the end of the last century † has been the theatre. Even supposing that human

† There is a strange confusion of *time* and *place* in this theatrical metaphor. REVIEWER.

judiced men, the striking testimony of facts, the concurrence of men of the most eminent genius, the authority of ages, and the general sentiment of mankind; and it even finds the secret to discover truth by former errors, and thus make its enemies themselves become its tributaries."

We have now given a general, though succinct outline of this work, it remains to make some observation on passages that particularly struck us in going through the book.

Speaking of true philosophy, M. Degerando very justly observes, that, 'on recurring to its own annals, it will see with a just pride the men most distinguished for depth of thought, in every country, and in every age, have in a manner unanimously declared in favour of those truths which are useful to society, and consoling to the heart of man; amidst the contradictions that divide sects, a happy concord is almost always preserved with regard to the fundamental ideas which do honour to our nature, which ascertain our duties and adorn our life. It is on the territory of speculation that we dispute; men differ in definitions, in proofs, in abstract notions, and in systems; but practical knowledge, such as the laws of reason, and the principles of morality, is first fixed, and obtains a more general suffrage, maintains itself with more constancy, and receives in some measure a new sanction from the diversity of opinions that shew themselves on other points.'

This is the author's opinion of sound philosophy; afterwards he says, 'Let us now describe that dangerous art which forms the spirit of sects; perhaps it may be necessary to unveil it for the purpose of weakening the danger itself. First lay it down as a position, that every thing in philosophy is to be begun afresh, and people will easily believe you. There are crowds of people who are tired of old notions, and who are anxious for revolutions, as well in the order of science, as in the order of government; persuade them once of the necessity of an entire renovation, and they will readily take you for their guide, as there are so few minds who are conscious either of the genius or the courage, to undertake so difficult a task. Give then only new names to things, and to the greatest number the renovation will seem completed. Affect a great singu-

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passions have not always more influence on great political revolutions than systems, or that systems of philosophy were capable of giving such a movement to the multitude. It is yet clear, at least, that no philosophy could be more innocent of these evils, or even more proper to prevent them, than that which proposes experience as a guide to the human mind; it is not the philosophy that would authorise a sudden trial of abstract theories on a great people. Empiricism opposes all reform, and speculative systems provoke them imprudently. The philosophy of experience alone, in proposing reforms, accommodates them to the times, the manners, to the lessons of past times, and the circumstance of the present. *AUTHOR'S Note.*

larity in all your forms, and a decided tone in all your assertions.— Find the means to persuade your adepts, that they are elevated above the rest of mankind; the more you flatter their vanity, the more you will command their credulity. Use all your influence to inflate them from every thing that does not belong to the sect. Have an entire code of laws already prepared, which are peculiar to yourself. The generality of minds are obliged to those who will deign to command them. Have some paradoxes in reserve for those of a brilliant fancy, and some mysteries for the enthusiasts. This is not an art which will agree with a just and a peaceful mind; but on considering the history of sects, and their end, we shall find how frivolous that popularity is which is founded on illusion.'

Towards the close of the work, the author enters at large into an examination of the system of Kant. So much has been already said on the subject, and we have entered so largely on it, as well elsewhere as in our last Appendix \*, that we shall only say here, that Mr. D. after giving all due credit to the character, the science, and the genius of the Professor of Koenigsberg, shews that, however, his system may appear to correct or refute the errors of former systems, it in reality falls into all of them itself.

To give a general character of the work, it possesses various valuable materials, collected with great industry; but the detail is tedious to a degree, that wearies the reader, and the repetitions of the same facts, and the same observations, are innumerable. If the work were compressed to about half its bulk, and a greater attention paid to the *lucidus ordo*, it would be a very valuable as well as a very entertaining work.

*Voyage dans les Quatre Principaux Isles des Mers d'Afrique, &c.*

*Voyage to the four principal Islands of the African Seas, performed by Order of Government, during the Years 1801 and 1802; with the History of the Passage of Captain Baudin, from Port Louis to the Island of Mauritius. By. J. B. G. M. Bory de St. Vincent, Officer of l'Etat Major, and Chief Naturalist in the Corvet Le Naturaliste, in the Expedition of Discovery, commanded by Captain Baudin.*

THESE four principal islands appear to be (for they are never specified in the course of the work) Teneriffe, the isle de France, the isle de Bourbon, and St. Helena. A great part of the work is taken up with botanical researches, to which are added, some curious observations on other parts of natural history, with some few political and statistical remarks, and interspersed occasionally with some anec-

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\* See Anti-Jacobin Review, Vol. XVIII. p. 488.

dotes *a la Française*, for the author seems to think France the first of all countries, and himself the first of all Frenchmen, and which opinion he is by no means diffident in bringing forward, notwithstanding, he says, after Montaigne, in his Preface, that “the pronoun *I* is detestable, it wounds the reader.”

We have a very early specimen how much M. St. Vincent regarded the apothegm of Montaigne (who by the way did not much regard it himself), in the account he gives of the effect on himself, of his passage from Havre to Teneriffe, which certainly can be interesting to no one but himself. Of this the following extract will be sufficient.

“My departure did not give me any very lively pain, neither did my arrival give me any very great pleasure; those who know me will be surprised at this, as I am nothing less than *insensible (apathique)*, perhaps, the sea, which had no effect on my constitution, had influenced my moral habits.

“We eat all the way to Teneriffe of the bread we took in at Havre, and which kept very well. The commander had also preserved some milk, which being heated every morning, was not spoiled till the day of our arrival.”

The account M. St. Vincent gives of the manners of the better sort of the inhabitants of Laguna, will justify what we have said of his national partiality.

“The merchants, and those who follow any branch of commerce form the polite part of the inhabitants of the town. In general the inhabitants of easy behaviour have adopted much of English manners, the men, nevertheless, dress *a la Française*, because they have discovered that taste is inseparable from our nation; and they have rendered us a justice that Mr. Cook has not rendered us. That navigator never neglects an opportunity to criticise us. We read in his third voyage, that *the inhabitants of St. Croix are decent enough, except in their mode of dressing, which is that of the French*. If any other than Mr. Cook had written this sentence, it would have been thought at least out of place, but the time is not come, and the British navigator yet passes for infallible; certainly, if it is ridiculous to follow the fashions of Paris, that ridicule attaches more to London than to all the rest of the universe.”

Fully agreeing with the last sentence, we cannot forbear smiling at the frivolity of a writer, who could make such an observation on such a character as Cook.

The following description of a phenomenon in the Isle de la Réunion is curious:

“We here enjoyed a beautiful spectacle, reserved for those who travel in mountainous countries. The vast space which separates the two plains was filled by degrees with clouds of a striking whiteness. These clouds came either in fogs from the lower part of the valley, or in large fleeces like those bales of cotton, as they are called, which fall gently in cascades from the summit of Gros Morne; these blended themselves so with the horizon that the point on which we stood, and the plain of Fougères, opposite us, appeared like two islands placed on an ocean of snow. The sun behind us breaking through the vapours that had eclipsed it during a part of the day,

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was reflected in the clouds that hung over the river, and produced there large concentric circles, not very accurately defined, and painted with all the colours of the rainbow, though the orange was rather predominant. Our shadows magnified, were delineated perfectly on the vapours, and seemed surrounded with a glory."

The hypothesis of M. Laplace concerning the stones called atmospheric, which are found in all countries, is so new and so extraordinary, that we cite it for the amusement of our readers.

"Many very plausible reasons in appearance, have without doubt determined him to seek, in our satellite, the crater which has threatened us with the rain of the Gaboanites: that planet yet more volcanized than this which we inhabit, presents \* ignivomous mountains higher than the most elevated summits of the earth. Its mass being nevertheless much less, these volcanos proportionably greater, must be endowed with a greater force, by which means they are enabled to throw stones beyond the sphere of the moon's attraction. Let us suppose then, a force of impulse in a lunar volcano, in proportion to the difference of its mass with that of Vesuvius, and we shall conceive that it is easy for it to throw burning rocks as far as us."

M. St. Vincent then adds, that these reasons appear so strong, that he shall not contest them, but submit the ideas he had formerly entertained on the subject to the opinion of the learned M. de Laplace.

We shall conclude our extracts and our criticism with an instance of French bravado, in a conversation between the author and a British Naval Officer, which took place in the island of St. Helena.

"Commodore Elphinstone enjoyed a certain degree of reputation in the English navy, and it seems he had served with distinction in India. He had cruised often before the Ile de France. He had a high opinion of the talents of General Magallon, who commanded there, and he told me, that had not the peace taken place, his government had formed the project of attacking the island; he added also, that the execution of it would have been entrusted to him. As he talked to me of all the formidable means that would have been employed, I said to him with politeness, that if the attack had taken place, I should have been glad that it should have been conducted by him, because his kind behaviour to the prisoners that he had frequently taken had gained him the regard of many people. The Commodore taking these words in quite a different sense from what I meant, thanked me much, and after frequently saying, *you are too polite*; he added, *in truth, after the capture of the island, I should have done all in my power that every person should be well treated*. I stopped him short, 'Monsieur le Commodore (said I to him), you have misunderstood me, I was only desirous that you should attack us rather than another, because the Governor might have an opportunity when you were taken prisoner to return you all the kindness which you have shewn to the seamen that you have occasionally taken.'"

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\* *Ignivomes*. We apologize to our readers for the new coinage of words. but it is impossible to translate a modern French book without it.—*Reviewer*.

*Table Chronologique de L'Histoire, Universelle, &c.*

*A Chronological Table of Universal History, from the Beginning of the Year 1700, to the General Peace in 1802. By M. L'Abbé Mann. Dresden and Paris, 1804. Treuttel and Würtz.*

**T**HIS is, as the title page imports, merely a chronological table of remarkable events, with an obituary of distinguished characters at the end of every year. The following is the account the author himself gives of his work.

"We have many Universal Histories that are continued into the eighteenth century, but we have none that entirely comprehends it; to serve for the commencement of a general history of that century, the author has employed himself in the composition of this Chronological Table. He can venture to assert, that his principal end in giving it to the public, has been to induce some person, with better means of information than himself, to give one more exact and on a larger scale."

As it is impossible either to abridge or analyze a work of this kind, we should content ourselves with only announcing it to our readers, were it not for some spirited and impartial remarks on France in general, and especially on the revolution, which we are surprised to see in works published at Paris, and with the booksellers names prefixed. We produce the following extracts as examples.

"1759, Nov. 20. Complete naval victory of the English under Admiral Hawke, over the French under Admiral Conflans, near Belleisle: the French Fleet was taken or destroyed. Tomb of the French Marine."

"1789. By the preponderance which Necker had given to the *tiers etat*, in the composition of the Assembly this order prevailed over the dignified Clergy and the Noblesse, and forced them to vote individually, and not by order, as had been the ancient custom of the States-General."

"The first use the factious made of this victory, was to induce the Assembly to declare itself national and constitutional against the tenor of the powers delegated by its legal constituents."

"June 27. The factious carried their point completely in uniting, and confounding together the three orders of the States at the same time, for the purpose of irritating the people, they occasioned a terrible famine to take place in Paris. From this moment the Democracy carried every thing before it, and produced the most horrible anarchy, by changing a people submissive and attached to their Kings, into hordes of robbers, of cannibals, and of regicides."

"1793, Feb. 1. The French Convention decrees war against the King of England, and the Stadtholder of Holland, and from that time the hostilities with England commenced."

"1799.\* Buonaparte (for so our author always spells the name, and al-

\* So the name ought to be spelled, not Buonaparté. *Buona* to agree with *parte*, and the Italian final *e* is always pronounced, and does not (to the English reader) require the accent. *Reviewer.*

ways gives it without any addition) marches with part of his army from Egypt to Syria, and besieges St. John of Acre, from the 7th of March, and after making a number of assaults, which are rendered quite ineffectual by Sir Sidney Smith and the English, on the 22d of May, he retires to regain Egypt."

*Correspondance originale et inedite de J. J. Rousseau, avec Madame La-tour de Franqueville, et M. de Peyrou, à Paris. Chez Giguët et Michaud, Imprimeurs Libraires; et à Neuchatel. Chez. L. Fauche-Borel, Libraire. Ano. XI. 2 Tom. Pp. 755. 1803.*

*The Correspondence of J. J. Rousseau, &c.*

THE correspondence of J. J. Rousseau, is an excellent title page for the bookseller, but like many other attractive title pages, becomes, in the end, a miserable disappointment to the reader. The Editors inform us that these letters will let us into the character of Rousseau (which it would appear they conceived not to be hitherto sufficiently known,) 1st. because they were not written for publication, and 2dly, because they are a sort of whole, not isolated letters, but a correspondence of several years duration. Now, as to their first reason for publication, we beg leave to say that the Editors have asserted *the thing which is not*; for, with respect to the lady, at least, it appears by the last will of Mr. Peyrou, to whom Rousseau entrusted his inedited MSS. that she bequeathed to him the Correspondence between her and Rousseau, for the purpose of publication. And, as to Rousseau's share in the Correspondence, if copies of his letters did not remain in Peyrou's hands, (to the contrary of which there is no evidence) yet with the exception of those which he wrote in ill-humour, when the impression of the moment led him to drop the Correspondence, every one of them bears internal marks of care and attention, to the *manner* as well as the *matter*. We perhaps, concede even too much when we except his peevish, and most characteristic letters.

But, granting all that the Editors would wish the public to believe, we maintain that the work before us, however it may *confirm* the judgment of the world as to the character of Rousseau, does not add a single trait to what was before notorious.

As to their second reason for publication, we cannot discover why a suite of letters, all on the same subject, should bring us to be more acquainted with this very singular man, than one well-marked characteristic letter, however isolated. Neither can we perceive how the sensible public are to receive instruction, or even amusement from a monotonous correspondence, with no variety to entertain, with no events to interest. Begun on the side of the female from vanity and imprudence, and continued with the same imprudence, and with a warmth and perseverance, in which are expended all the stores of (what is called) *sentiment*; but which really is an ineffable and incongruous

gruous mixture of platonism and sensuality. Begun on the side of Rousseau from equal vanity, marked by the same *senti-sensual* nonsense, and plentifully dashed with distrust, caprice, and morose misanthropic brutality.

A short analysis of the work will confirm what we have advanced. Madame de Franqueville had been compelled by her father to marry a man she disliked; she had read, and was an enthusiastic admirer of the *Nouvelle Eloïse*, no wonder then that she conceived herself to be Julie, and her husband as *her* Claire says, ten times worse than Wolmar. In a female friend she conceived she had gotten a Claire, she was *sure* she was possessed of a Wolmar, and all her fervid imagination wanted was a St. Preux. In this situation, could that character be better filled than by the author of *Eloïse*, who must be supposed to possess all the sentiments of his hero? She accordingly sets *her* Claire to work, as the original Claire had been the pioneer and go-between of the original Julie, who accordingly commences the Correspondence by a smart well written letter in character. In that letter appears the following passage; from it the reader may form a tolerable judgment of the whole. "She (Madame F.) would, *even at the expence of Julie's fault*, be contented to resemble her in *every respect*; and her only surety for not committing it is a certainty of never being able to find a St. Preux." (Vol. i. p. 10). Such an invitation, and expressed so strongly, was alluring to the philosopher of Geneva, though fifty years had gone over his head. Yet, distrustful, and afraid of committing himself, he answered guardedly to this epistle. After various *pros* and *cons*, they come to a better understanding, and the argument for an intercourse becomes more complex, for now Julie wishes to correspond with him not only for the sake of his *genius*, but, as his guardian angel, for his *health*. It is necessary, to keep the *nature* of this correspondence in view, to remark here that the species of disease with which the philosopher of Geneva was afflicted, is not clearly explained; but if we are to judge of it from what he himself afterwards says: it was of such a kind, that it would never have entered into the head of an Englishwoman to have mentioned it, except she had been his wife or his nurse. By way of excuse for not answering with all the promptitude, demanded by the letters of his exacting *female* correspondent, he tells her "my deplorable situation becomes worse and worse every day, and obliges me daily to have a *bougie* for several hours." This was perhaps not too much to say to the lady in question, but the same grossness is met with in other parts of his works; and the person who could, in his confessions, *without any reason*, recount of his old dying mistress this very memorable expression, "*Femme qui pet n'est pas morte*," must have no feelings of those decorums which throw a veil over every thing which hurts delicacy, and lowers the dignity of human nature. We say that this gross expression was introduced without reason, because it did not purport to be a characteristic feature of the woman, he having portrayed her as a dignified and reserved female. It was characteristic of himself. Led  
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by the train of thought, it may be observed, without going much out of our way, that in no country we have seen, and we have seen a few, is this species of delicacy (and indeed every moral delicacy) so much attended to as in Britain. And though less so since the destruction of every thing delicate, dignified, and moral, by the French revolution, yet our pre-eminence in this respect still remains; long may it continue to remain!

To return to our analysis—Without entering minutely into particulars, it may be enough to say that all which the letters contain are the *fallies* (to say no more of them) of a woman of talents, who having conceived an absurd passion for Rousseau, and his writings, prosecuted a scheme of entering into his confidence and intimacy with a perseverance, and obstinacy, we had almost said profligacy, which no coldness, rudeness, and rebuffs on his part could weary out or overcome. While Rousseau, struggling between the impressions of vanity, perhaps sensuality, distrust, and misanthropy, exhibits, as one or other of these passions was predominant, at one time the ridiculous French lover, and at another, the suspicious, harsh, unsocial, and gloomy citizen of Geneva.

A few extracts from the Correspondence will confirm our statement. And first for the lady. After her pioneer, the *Claire*, by assumption, had, amidst various distrusts on the part of Rousseau, established the Correspondence, and that he had been persuaded to give her the name of Julia in his letters, a name so ardently aspired at by her, after the go-between had told him. “*Julia loves you.*” (p. 66. v. 1.) After she had assured him that Julia was not a *man*, as he fancied, but a *woman*, for a very substantial reason, viz. that she had almost “*died in childbed*,” the Correspondence goes on in a *see-saw* manner, sometimes with all the nauseating insipidity of French gallantry; and at other times with the piquancy and folly of youthful lovers. The lady *will* be called Julia; Rousseau, when in good humour gives her that appellation, and adds, if he could bestow an epithet which could add to the value of that name, he would do it; in another letter he calls her “*beauteous Julia.*” At this the lady is displeased, and tells him, “it gave me greater pleasure when you addressed me as plain Julia,” and said, “I would add an epithet, if I knew of any one that could be an addition to that name.” He afterwards ceases to name her *Julia*; that this should displease the lady is not to be doubted. Rousseau, for the moment, is tired of all this, and writes, “I must, in spite of myself, put an end to a correspondence, to which I cannot furnish my part, and which, as is reasonable, you are not willing to support alone.” To any reasonable woman this would have been more than sufficient to put an end to the correspondence; but this Julia was not it seems a reasonable woman; and she teases him in two subsequent letters. She begins the first, “Shall I write to St. Preux? My heart knows you but by that name, and here it is my heart alone which speaks.” Rousseau, under the influence of his *bougie*, and *fifty years*, replies, “St. Preux was young.”



young, in good health, and thought only of pleasure; to him Rousseau has no resemblance; you are a wit, and desirous to shew that you are; all that you wish for from me are letters. You have more of the Palais Royale in you than I thought." Even this did not overcome the perseverance of the *unrebuttable* Julia; though her coadjutor Claire, at this period, gave up the point, and tells her "that J. Jacques ought to be buried with his dog, and even in that case he would be too much honoured." Julia continues, unknown to her friend, to whine, and whimper after her ideal, what shall we say, friend, hero, lover. In one of her letters she however drops an expression, "I should wish, at any rate, to be able to restore to you all my esteem, or to lose even the desire of esteeming you." The answer is, "As to the value of the restitution of your esteem, do not embarrass yourself about it, for I swear to you, Madam, that it is a restitution for which I do not care a fig." Here, if ever, was to have been expected the conclusion of the correspondence.—But, "*sunt superis sua jura*," sentimental ladies are not to be governed by the maxims which guide the poor *common sense* mortals of this world. Madame Franqueville persisted, and Rousseau, sometimes graciously, sometimes ingratically complied—But, we have given our readers enough to judge of the publication; and by our strictures have, we presume, guarded our young readers against any allurements, if it have any, which it may contain. We therefore enter into no farther detail, but shall only say that Madame (for she was a married woman) and J. Jacques went on in the same stile to the last. We will not pursue them. It will not, however, be without its use, if we lay before our readers a taste of the friskynets of this sage philosopher and sentimental dame. In one of his fits of good humour, Rousseau requested of the lady to give him an idea of her person. This produced what we shall transcribe, viz. the lady's delineation of herself, and the philosopher's lucubrations on the interesting subject. Here follows the picture she gives of herself: "However desirous I may be of giving you a full detail of my features, it will be impossible for me to convey to you a just idea of the result of the whole. This I cannot help, and I am provoked at it. However, as to my stature, at least, your imagination shall be put to no expence. In my shoes I am four feet, nine inches, and ten lines, (French). I have just enough, and not too much en-bon-point. My face, thanks to the small-pox, with which I am a little marked, is the part the least fair about me, yet for a brunette, it is not amiss. Its form is of a perfect oval, and my profile agreeable. My hair is of a dark brown, and grows in a manner to be of advantage to my face. My forehead is regular, and rather elevated—My eyebrows are black, and well-arched—My eyes large, and of a deep blue, the pupil small, and the eyelashes black—My nose is neither thick nor thin, nor short, nor long, nor aquiline, it however contributes to give me a sort of eagle countenance—My mouth is small, with lips neither too thick, nor too thin—My teeth are sound, white, and well arranged, my chin is well turned, and my neck handsome,

handsome, though rather short. The imagination of the painter can form nothing more perfect than my arms, hands, fingers, and even nails." (V. I. Pp. 223, 224.) There is a great deal more of this, but we suspect that the reader is tired, we are sure that we are. We shall only add one short sentence, as it is necessary for the illustration of the philosopher's reply. "As I am modest," (she goes on) "and chilly, I shew less of my person than any woman of my age. My clothing deserves not the name of dress: to day, for example, I wear a robe of grey sattin, with rose-coloured spots." (ib. p. 225.) Let us now listen to the philosopher of fifty and upwards. "Your letter is more calculated to make me forget my age, than your almanack \* to impress it on my memory. To Medea no other magic would have been requisite for restoring to youth the aged Æson; and had Aurora been formed like you, the decrepitude and maladies of Tithon would have fled before her charms. As for myself; all that I gain by my being at such a distance from you is a ridiculous regret. To have my heart *alone* made young again, is but an additional evil to those I had before experienced. Nothing is so ridiculous as an old fellow with the desires of twenty. I would not therefore, for the whole world, risk the sight of that 'pretty face of a perfect oval, and which is the part the least fair about you.' I should for ever be in terror lest those rose-coloured spots might to me become transparent, and that the better to appreciate the tint of your face, however chilly you may be, my indiscreet imagination might, through a thousand veils, seek to discover parts by which it could form a comparison." (V. I. Pp. 228, 29.) He adds the following Italian quatrain.

"Come per aqua o per cristallo intiero  
Trapassa il raggio, e n'ol divide o parte;  
Per entro il chiuso manto osa il pensiero  
Si penetrar nella vietata parte."

Which, with fidelity to the thought, but with little pretensions to poetry, may be thus translated:

"As through the flood, or chrystal pure  
Apollo sends his piercing dart;  
So thought through folds deem'd most secure,  
Still finds out the *forbidden part*."

But enough of the whole correspondence, and more than enough. It continued from 1761 to 1776 in the same stile. On the side of the lady with a warmth, a perseverance, and importunity that no harshness of repulse could dismay or silence; and on the side of Rousseau, with that distrust, coquetry, and harsh inconsistency which sprung from his natural temper. They saw each other only three times, which appears to have been the fault of Rousseau, not of Madame de Franqueville. Her last letter, long after he had ceased to correspond

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\* She had sent him an Almanack.

with her, breathes the same ardour of sentiment with the first. She thus ends her concluding epistle. "Though you treat me with the most humiliating indifference; never, no, never, can you be indifferent to me." (Vol. II. p. 119.) Nor could the death of Rousseau lessen her attachment; for the Editors of the work tell us, that "she remained faithful to his memory, and wept over the memory of her favourite idol, of her model, of the soul of her soul, till she herself gave up the ghost, in 1788." (Preface, p. 18.)

The letters which are added to eke out these volumes, are to M. du Peyron, to whom Rousseau seems to have entrusted his money concerns, and his MSS. They contain nothing worth notice. They give some detached hints respecting his ridiculous quarrel with Mr. Hume. Poor Peyron appears to have done every thing in his power to serve and to please a man, to whom no one could be of service, and whom it was impossible to please; for we see Rousseau every moment degrading him by suspicion, and insulting him with impertinence, while, in his loving fits, he cajoles him with the title of "my dearest host," and addresses him in the most friendly and endearing terms. In short, Peyron had to bear that *weather-cock* sort of treatment to which all those who had any connection with the philosopher of Geneva were perpetually exposed.

Upon the whole, though these letters communicate nothing new, by which to judge of the character of this very eccentric person, yet they tend to confirm some of the *unfavourable* parts. After reading them, therefore; after all that we have read of his; and after all that we have read and heard about him, we remain of opinion, that as a man of talents and of genius he is respectable; that, where soundness of judgment, deep research, and much combination are requisite, he is very deficient, that his sincerity of profession is not to be trusted, that we must not depend upon his veracity in the relation of facts; and as to his general morals, whether theoretical or practical, it is impossible to estimate them lower than we do.

*Tableau du Climat et du Sol des Etats-Unis d'Amérique, &c.*

*A Picture of the Climate and the Soil of the United States of America, followed by some new Lights thrown on Florida, on the French Colony at Scioto, on some Canadian Colonies, and on the Savages.* By C. F. Volney.

**M.** VOLNEY is well known in the literary world as an enterprising traveller, and as an entertaining relater of his travels. Like all the writers of his country, his works are strongly tinged by egotism; and as Sterne says of his *Sentimental Journey*, adventures happen to him, that can never occur to any but a sentimental traveller. The proper title of a work like this would be, *The Adventures and Opinions of M. Volney, during a Residence in the United States of America.*

A contempt of revealed religion is a strong characteristic of M. Volney's writings, and this work is by no means deficient in that necessary

cessary article by which superficial sciolists attempt to impose themselves on the world as unprejudiced reasoners and profound philosophers.

M. Volney gives his reasons for visiting America in these words: "In the year III. (1795) when I embarked from Havre, it was with the doubt and indifference which the spectacle and experience\* of injustice and persecution had given. Melancholy from the past, and anxious for the future, I went with doubt among a *free* people, to see if a sincere friend of that liberty which had been profaned, might find for his age a peaceful asylum of which Europe no longer offered him the hope."

How much the author's doubts were founded on justice will appear by what he says immediately afterwards. He says, that if instead of giving way to the exaggerated description of the happiness of the Americans, "I had considered, in a moral point of view, the conduct of that people and its government, from the epoch of 1783 to 1798, I should have proved, by incontestible facts, that there does not reign in the United States, in proportion to its population, the mass of its affairs, or the multiplicity of its combinations, either more economy in its finances, more good faith in its transactions, more decency in its public morals, more moderation in the spirit of party, or more care in the education of youth, than in most of the old states of Europe; that what there is of good, and of useful, that what exists there of civil liberty and security of person, and property, has depended more on popular and individual habits, on the necessity of working, and the high price of manual labour, than on any skilful measures or any wise policy of the government; that among nearly all its chiefs, the nation has retrograded from the principles of its formation; in a word, that the United States owe their public prosperity, and their civil and domestic tranquillity, much more to their insulated situation, to their distance from any powerful neighbour, and from every theatre of war, and above all, to the general ease of their circumstances, than to the essential goodness of their laws, or the wisdom of their administration."

Thus M. Volney, like many of our own countrymen, was disappointed in the expectations he had entertained, concerning the happiness of the American government; and he warns his countrymen, by his example, not to migrate to America—"The reason for which is (he says) that in the same degree that this country, from the analogy of the civil and moral system of those people, may offer facility to the English, the Scots, the Germans, and even the Dutch, it opposes obstacles to the French, by the difference of language, of laws, of customs, of manners, and even of inclination; and, I say it with regret, that my researches have not enabled me to find, among the Anglo-Americans, those fraternal and benevolent dispositions with which some writers have flattered us; on the contrary, I thought I

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\* I had been ten months in prison.——AUTHOR.

could perceive that they preserved, with regard to us, a strong tincture of the natural prejudices of their mother-country."

These observations are curious and interesting, as they seem diametrically opposite to opinions generally entertained in this country. Though we have already devoted much of our attention to the preface, we are strongly induced to lay the following farther extracts from it before our readers, as it envelopes a question in which the style of many of our modern compositions is much concerned, and is consequently of no trivial moment to British literature.

"In the orthography of English names, I have not adopted the method of most translators, who content themselves with writing them as they find them. As the English do not give the same powers to the letters that we do, there arises a great difference in the pronunciation of the same word written in the same way. Thus the respectable name of *Washington* is nearly pronounced by them *Ouachinn-tonn*, and they do not understand us when we disfigure it into *Vazingueton*. I have therefore found it commodious to my readers to give them the real French pronunciation, but referring them to a note for the English mode of writing; thus I have said *Soskouana* instead of *Susquebanna*, *grîne* instead of *green*, *stitt* instead of *street*, *ouâte* instead of *white*."

It is impossible to apply this exactly to our language; for as far as regards proper names, our practice is so anomalous, that no rule can be adopted, since while we always pronounce *Paris*, *Calais*, *Bourdeaux*, as they are written; in most other names, such as *Toulon*, *Amiens*, *Boulogne*, we, as far as we are able, adopt the French pronunciation. But we have one practice (and which seems to be progressive) which the French have not with regard to us, the ingrafting their phrases on our own stock with their native original pronunciation. If our writers would follow the example of M. Volney, and let these phrases be printed according to the French pronunciation, as far at least as our vowels can give their vowel sounds (one indeed, the *u*, happily for euphony in general, neither the English, nor any other language we know, can represent, by any vowel or combination of vowels) this practice would, I think, go far to abolish a custom which tends to corrupt our native style. If such phrases as *Coup de Theatre*, *Cheveau de Frise*, were written *Coo de Tai-au-ter*, *Shai vo-de Freeze*, the eye would at once be shocked at the barbarous appearance of the words.

To return from this digression. M. Volney makes some very curious remarks on the change of climate produced in North America, by the clearing of the forests, and the cultivation of the soil; and contrary to the generally received opinion, he conceives it to be for the worse. He says, the consequence has been from demonstration, that the winters are shorter, the summers longer, and the autumns more backward, without any abatement of the intenseness of the cold, and he confirms the idea of the deterioration of the climate by the experiments of a Mr. Williams [*Quilliams*] and a Dr. Rush [*Rosche*] the  
result



result of which is, that "bilious fevers always follow the destruction of the woods, the clearing of the lands, and the draining of swamps, and it requires many years of cultivation to make them disappear entirely, or take a milder form; and that pleurifies and other diseases, purely inflammatory, which were formerly almost the only ones known, are at present much less common, which proves an evident alteration in the purity of the air, then more impregnated with oxygen." This opinion, M. Volney corroborates by his observations in his own country. "If (he says) within ten years, we have experienced in France a new alteration in the temperature of the seasons, and the nature of the winds that produce it, I will venture to say, that it is because the immense fall and devastation of the forests caused by the anarchy of the revolution, have disturbed the equilibrium of the air, and the direction of its currents.

The following account of the manners of an Anglo-American and a French settler, is amusing :

"The American colonist, slow and silent, does not rise very early; but once risen, he passes the whole day in an uninterrupted course of useful labour. As soon as he has breakfasted, he gives his orders to his wife, who receives them with timidity and coldness, and executes them without opposition. If the weather is good, he goes out to work, cuts down trees, makes fences, &c. If the weather is bad, he overlooks his domestic concerns. With such dispositions, and depending on himself, if he has a favourable opportunity, he sells his farm, to go several miles into the woods to form a new establishment; his wife, serious and patient as himself, seconds his labours on her part, and they remain sometimes six months without seeing a stranger's face; but, at the end of four or five years, they will have subdued an extent of land sufficient to ensure a subsistence to their family.

"On the contrary, the French colonist rises early in the morning, though it should be only for the purpose of boasting of it. He consults his wife, he takes her advice, and it would be a miracle if they should always agree. The wife comments, controls, contests; the husband persists or gives way, is angry or is discouraged. Sometimes the house is left to his care, and he takes his gun and goes out to shoot, to travel, or to chat (*causer*) with his neighbours. Sometimes he stays within, and passes his time either in chatting with good humour, or in quarrelling and scolding. The neighbours receive and return his visits. To visit and tattle, are to the French a necessity of habit so imperious, that over all the frontiers of Louisiana and Canada, not one colonist of that country can be cited who is fixed out of view of another. In many places having asked how far off the most remote colonist was settled, I have been answered, "He is in the desert among the bears, a league from any habitation, without having a person to talk with."

A considerable part of the work is occupied in description of the savages, and observations on savage life, the result of which is, that the author thinks it much more comfortable to live in a well regulated city of Europe, than to run wild in the woods of America. He also endeavours to prove from Homer and Thucydides, that the heroes

of the Iliad, and of the tragedies of Sophocles and Euripides, exactly resemble in customs, in conversation, and in manners, the *Iroquois*, the *Delaware*, (*Delaoures*) and the *Miamis*. From garbled passages and insulated extracts, something like such an hypothesis may be plausibly supported; yet to a less bold asserter of paradoxes, the progress of the fine arts recorded in the poems of Homer, would have been an obstacle, but M. Volney is not to be so checked; and he is at some pains to prove by a chain of reasoning, in which we shall not follow him, that “a pure perfection in the fine arts, poetry, painting, and architecture, is no proof of civilization; and that they may flourish in countries subjugated by a military despotism, or an unbridled democracy, both equally savage in their nature.” Of the dreadful nature, both of military despotism and democratic anarchy, we have no doubt; but we have much doubt, though they might not immediately destroy the fine arts they found, if either are proper soils for them to spring up in; and we have still stronger doubts if any resemblance to either can be found among the untutored savages of America.

Before we conclude this article, we shall give one proof of the respect M. Volney has for the doctrine of revealed religion, and its ministers. Speaking of the first peopling of America, and the resemblance between the savages and the Tartars, he tells us, that he had a conversation on the subject with an American chief, called the *Little Tortoise*, and he shewed him for this purpose a map of the eastern part of Asia, and the north-west of America. “When I had explained to him (M. Volney says) the means of communication by the Straits of Bearing and the islands, he said, “But why, since the Tartars so much resemble us, may not they be derived from America? Are there any proofs to the contrary? or rather why may we not both have been born among ourselves?”—“I see no objection,” said I, “but our *blackgowns*\* will not suffer it. The only difficulty is to imagine how any race of men first commenced.”—“It seems to me,” he said, smiling, “that all this is equally obscure to the *black-gowns* as to us.” We trust, however, the authority of an Indian chief will not be considered as a very formidable support to M. Volney’s irreligious principles.

*Voyage à l’ouest des Monts Alléghany, dans les Etats de l’Ohio, du Kentucky, & du Tennessee; et Retour à Charlestown, par les Nantes Carolines.* Par F. A. Michaux, M. D. Membre de la Société d’Histoire Naturelle de Paris, &c. &c. à Paris. Chez Levrault, Schoell, et Co. Libraires, Rue de Seine. An. XII. 1804. 8vo. Pp. 307.

*Travels to the West of the Alleghany Mountains, &c.*

WE have taken the liberty to compress, or rather to curtail, the very voluminous title-page of the author. It would have

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\* So the Indians call the Missionaries.      AUTHOR.

occupied a room which we cannot spare; and it would have occupied it without advantage to him, as our article will inform our readers of as much at least as he wished to communicate in his literary sign-post.

Mr. Michaux was sent to America by M. Chaptal, Minister of the Interior, *apparently* as a botanist, *perhaps*, with many other emissaries of the Consular creation, as a person who was to endeavour to pick up in his route, whatever he observed which might contribute to the advantage of France, silently to notice the errors and weakness of government, and artfully to sound the disposition of the people, and try to indispose them against their rulers and the constitution of their country. Be this as it may, Mr. M. arrives at Charlestown in October, 1801, and having visited New York and Philadelphia, sets out from the latter place in June, 1802, across the Alleghany mountains, on his western tour. He gives short and slight descriptions of the various towns and hamlets through which he passes; makes some remarks on the productions of the country and the state of agriculture, brings us into some acquaintance with the manners of the inhabitants, and describes the trees and plants which he meets with on the road. Of the houses in the United States he gives the following description:

“It may be worth while to observe here, that in the United States they frequently give the name of town to an assemblage of seven or eight houses, and that the construction of their houses is not every where the same. At Philadelphia, the houses are of brick. In the other towns, and in the surrounding country, the half of them, and often the whole, are constructed of wood. But at seventy or eighty miles from the sea, in the middle and southern states, and especially in those situated to the west of the Alleghany mountains, seven tenths of the inhabitants dwell in *log-houses*. Trunks of trees twenty or thirty feet long, and of four or five inches diameter, placed one above another, and kept together by notches at the extremities, form these dwellings. The intervals between the trees are filled with clay, but always in so slovenly a manner, that apertures are every where perceived; the consequence is, that in spite of the vast quantity of firewood which they consume, these dwellings are intolerably cold in winter. The doors turn upon wooden pivots, and for the most part have no locks. Two men, in four or five days, can finish a house of this kind, in which no iron is employed. Two large beds receive the *whole family*. In summer, the children often sleep on the ground in a blanket. The floor is raised about a foot or two above the surface of the ground, and boarded. The whole wardrobe of the family is stuck up round the habitation, or suspended on a long pole.” (Pp. 31, 32, 33.)

This patriarchal simplicity impresses the mind with the highest opinion of the regularity and morals of the people. But we have seen only one side of the picture; to this apparent simplicity they are compelled by their situation. Their natural propensities, and a state of society (by no means patriarchal) produce a coarseness and brutality even in those who hold a certain rank in the trans-atlantic regions, which exist only among our lower classes. There, to keep a public

house is no degradation; so far from it, that colonels, majors, and captains are frequently landlords; for we have in the present work, "Colonel Ripsey, at the sign of General Washington. Colonel Bird, *qui tient bonne taverne*; sign omitted, if he had any. Captain Reymer, at the sign of the Waggon," &c. &c. To keep a public house then being respectable, and to get drunk a daily occupation, that drinking places should be multiplied, is not surprising. Our author says they are wonderfully so, "especially in the small towns; but almost every where, except in the large towns and their environs, they are very bad. But in all of them, rum, brandy, and whiskey, are never wanting; these are considered as the necessities of life; and the profits of the landlords arise chiefly from the liquor, of which the consumption is immense." (P. 34) One example will be sufficient to shew how these American colonels and captains keep up their respectability, and feed the brutality of the people.

"We came to Bedford in the evening, and took up our lodging at an inn, the host of which was an acquaintance of the American officer with whom I travelled. His house was spacious, and of two stories, which is uncommon in this country. The day of our arrival was a holiday for the inhabitants of the adjacent country, who had assembled in this little town to celebrate the repeal of the tax on the distillery of whiskey; which had rendered the presidency of Mr. Adams unpopular. All the public houses, and especially the one in which we were, swarmed with drinkers, who made a most dreadful noise, and abandoned themselves to excesses which pass all description. Every room, the stairs, and court, were strewed with men dead drunk, and those who could half articulate any thing expressed only fury and rage. A passion for spirituous liquors is one of the characteristic traits of those who inhabit the country in the interior of the American States. This passion is so strong, that they frequently quit their farms to get drunk in a public house; and I do not believe, that there are ten out of a hundred, who, if they had the liquor at home, would abstain from it a moment while it lasted." (Pp. 42, 43.)

Further particulars of the manners and habits of this western people, may be gathered from the following extracts.

"The inhabitants of the banks of the Ohio, are chiefly employed in hunting the stag and the bear, for their skins. Their passion for this way of life retards the cultivation of the land; hence, their estates, which usually consist of from one hundred to four hundred acres, are very little improved; as for the most part no more than eight or ten acres are cleared, yet the product of these few acres, with the milk of their cows, abundantly supplies the wants of a large family, for few of them have less than six or seven children. Their houses are cheerfully situated on the banks of the river, but the construction of these houses by no means answers to their situation; they are miserable log houses, without windows, and so small, that two things which they call beds, almost fill the whole space. (P. 116) Into these houses you are received with hospitality. You sleep on the floor, wrapt in your blanket. You find bread made of maize, smoked ham, milk, and butter, seldom any thing else. Maize is almost the only grain they cultivate; and even this they do imperfectly. The wheat which they

they raise is almost entirely a matter of speculation, they export the greater part, for nine-tenths of the inhabitants never taste wheaten bread. (P. 117) The best lands on the banks of the Ohio are sold for three piastres the acre; they are even cheaper on the left bank, in the States of Virginia and Kentucky; the titles to which lands are considered as less secure. More than the half of those who dwell on the banks of the Ohio, are the *first* or *back-settlers*, as they are called, a race of men who never can remain on the lands they have cleared, but who, under the pretext of discovering a richer soil, a more healthy spot, or a more productive hunting country, still push forwards to the most distant boundaries of American population, to the vicinity of the original natives of the country. Their insults, and general bad conduct towards these natives, produce continual quarrels, and often bloody wars of which the natives are always the victims, not from inferiority of courage, but from inequality of numbers.

“ Before we reached Marietta, we met with one of these *settlers*, who, as we were, was going down the Ohio, and whom we accompanied during two days. He was alone, in a canoe of about twenty feet long, and about twelve or fifteen inches broad. He was going to explore the banks of the Missouri. The vaunted excellency of the lands, which are said to surpass those on the banks of the Ohio, and which the Spanish government was then portioning out *gratis*; the multitude of beavers, elks, and above all of bisons, were the motives which induced him to emigrate to that distant country; from whence, after having pitched on a proper situation for his family, he had to return to fetch it from its present dwelling, and thus would he be obliged *thrice* to travel the space of fourteen or fifteen hundred miles. His dress (the usual dress of all the American hunters) consisted of a round waistcoat with sleeves, pantaloons, and a large yellow and red woollen sash; a carabine, a tomahawk, two beaver straps, and a large knife hung to his sash. Such was his hunting equipage. His baggage consisted of *one blanket*. Every evening he went ashore, and passed the night by a fire; and when he thought the place favourable for hunting, he remained several days in the woods; he subsisted on his game, and procured fresh ammunition with the skins of the animals he had killed.” (Pp. 118, 119, 120, 121.)

Such were the first settlers of all the countries west of the Alleghany mountains; who having outnumbered and overcome the original inhabitants, did not long remain contented with the fruits of their victory, but after having built a log-house, and cleared a few acres, became disgusted with what they considered as a life of ease, disposed of their property, and with their carabine, tomahawk, and blanket, rushed forward into the wild in search of new adventures and a new home. The back settler we have just exhibited, is a good specimen of this race. A Mr. Craft, who accompanied our author during some part of his tour, is another specimen, though not reaching the sublimity of savageness which distinguished the first; but his locomotive passion was not at all inferior, for he was upon a trip of a few thousand miles to the river Yalous (which runs into the Mississippi) for the purpose of finding a better climate, and a situation more favourable for trade. We are surprised that our author did not endeavour to persuade his companion to remain on the banks of the Ohio,



“as in twenty years hence,” he says, “that part of the United States will be the most commercial and populous, and where I should in preference chuse to reside.” (P. 123.) But he probably thought that his endeavours would have been in vain, for that the spirit of emigration, as he informs us, is stronger than all the powers of reason. He lays it down for certain, that the most of those who now inhabit the banks of the Ohio, will still push forward, and like wave pressing on wave, will be succeeded by others. Settlers arrive from every European country on the shores of the Atlantic. Part of these, as well as many of the old inhabitants of the country which stretches along the coast, cross the ridge which runs from north-east to south-west, to establish themselves in that immense territory, known first by the name of the country of the west, but now divided into several States. Hence, we find a rapidity of population which can hardly be conceived by an inhabitant of the old continent. As an instance of this, Mr. Michaud says, that in Kentucky, only *one* of the divisions of this country of the west, the population from 1782 to 1802 has increased from 3000 to 250,000; of which 20,000 are Negro slaves. He adds, that it would have risen still higher, had not the great difficulty of ascertaining the rights to the lands checked its progress.

To a philosophic traveller, this country presents a wide field of observation; but Mr. M. is not much of a philosopher; he has only eyes and ears. What he sees he describes as well as he can, and he relates in the same way what he hears; but after examining all he had seen and heard, we feel disappointed and wish he had been a better seer and hearer. One example of his dexterity in disappointing the expectations of his readers, will shew, that our stricture is not without foundation. Those mounds of earth, covered with ancient forest trees, which are to be seen in different parts of the American wild, had a good deal occupied the learned world, as they exhibited marks of a state of society having existed there in some very distant period, much superior to what did exist when the country became first known to the Europeans. Hear what our traveller says of them: “Near that town (Marietta) are to be seen the remains of ancient mounds of earth, which are supposed to have been formerly Indian forts. When first discovered, they were covered with trees, some of which were more than three feet in diameter.” (P. 97.) This is all he says of them, we have no descriptive detail, nor a single word of reflection. In the next sentence, it is true, he tells us that Major-General S. Hart has given a plan and minute detail of this Indian antiquity; and we were in hopes, as he did not chuse to say any thing himself, that he would have communicated part at least of what the general had said on the subject. Here again we met with disappointment, not the shadow of a communication escapes him; but instead of wished-for description and antiquarian research, we are presented with two facts equally unimportant and unwished-for; *viz.* that the author knew the general’s son at Marietta, and that the poor general fell in a battle with the united savages near Lake Erie.

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But, though Mr. M. neither *sees*, nor *narrates* as an enlightened traveller would, yet he exhibits a certain sobriety of mind which inclines the reader to put confidence in him, to consider his delineation as far as it goes, as correct, however deficient in spirit and vigour. He gives an account of the agriculture and commerce of the western world, in which there will be found some useful information; and the naturalist and botanist, the latter particularly, will not rise unsatisfied from the perusal of the work.

A map of the middle, western, and southern American States, is prefixed to the work, which is neatly executed, and we believe as correct as most of those already published; but as to the western states especially, from obvious causes, their geography must as yet be very imperfect. This Mr. M. candidly acknowledges.

## PORTUGUESE AND SPANISH LITERATURE.

**I**T is the fate of literature, like nations, to become more celebrated by licentiousness and extravagance, than by internal excellence and beauty. Excesses naturally impose upon the world; hence the hitherto successful efforts of French literature to become general, or, as its ambitious votaries wish, universal. It has been the policy both of ancient and modern France to propagate her language, and with it to transfuse her debasing \* sentiments throughout the habitable world. This was a necessary preliminary to her views of universal empire. Already has the language of the Dutch, as

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\* We are not even yet perhaps sufficiently aware of the mischievous influence of all French literature, almost without exception. There is an *excess* in every one of these works; generally an excessively puritanic adherence to *exterior* decorum in a *double entendre*; an excessive love of pleasure; and an incessant play upon the passions; so that the most abandoned principles, or rather the total dereliction of every thing that can be denominated principle, can be disguised with sentiments of the greatest apparent purity, under the most specious appearance of virtue, whilst they never fail to corrupt the heart, and to destroy that radical or Christian purity of soul, that simplicity and sincerity which angelize human nature. There exists not even an idea of that immaculate chastity of soul in France, nor can they either conceive or believe its existence. If we examine attentively their writers, from a *d'Enclos* to a *de Genlis* or *Stael*, we shall find the same sentimental propriety, the same fashionable decorum and tinsel of virtue, the same sensuality; but never a trace of that purity, that chastity which animates our English writers; and whoever studies for a length of time, even the least exceptionable of the French authors, will soon find sensuality gain upon his mind, before he is aware whence it could spring. It seems to have been a consciousness of this truth, that induced Malebranche to suppose that the pleasure arising from reading a well written performance, was of a criminal nature.

well as their commerce, fallen under the direful influence of the French, and that of Italy is rapidly declining under the same coercive and suffocating power. The literature of Spain and Portugal too, notwithstanding the laudable exertions of the Inquisitions, have suffered no little from the voluminous verbosity of French copyists and translators, whose imposing works have, by their overwhelming quantity only, impeded the progress of more worthy and original productions in these languages. Indeed, so common was the French language in Portugal, that it was not deemed necessary to translate it, still less produce original works, the Portuguese vainly imagining that they could not excel the works of French compilers and translators.—Time, and the most unmerited abuse of these countries, by Bourgoanne, under the name of the Duke of Chatelet, have together contributed to teach these people what they are to expect from Frenchmen, and what is their duty to themselves in the cultivation of their language and literature. Their principal deficiency is in quantity, rather than quality; a want of original books in the sciences, and a greater quantity of modern productions, equally elegant with those written prior to the disgraceful ascendancy of French literature. For this evil, the remedy is easy; and a slight comparison of the two languages, French and Portuguese, would immediately evince the superiority of the latter, which, though too little known or cultivated, possesses unquestionably all the delicacy and elegance of, with an expression much superior to, the former: and more unaffected and natural sweetness than the Italian. The Portuguese has a peculiar maternal tenderness, and natural melody, which are not to be found to the same degree perhaps in any other in Europe. Language, no doubt, originally receives a character from the particular genius of the people, from their physical constitution, and from the peculiarity of their climate. The rapid progress of the sciences and of civilization, soon carries it to a point, (the Portuguese, in less than four centuries, attained this,) beyond which the mechanism of words seems hitherto incapable of surpassing; or, the powers of the human mind have not yet discovered a mean of developing its faculties by something more perfect than our present languages. What may be the future discoveries, which are still in the womb of time, are uncertain; but every one must acknowledge the incapacity of his words, to give a faithful and complete picture of his thoughts and sentiments. At present, however, the language of all the countries of Europe has long since attained that climax of purity and elegance, which may degenerate, but appears no longer capable of keeping pace with our other improvements in science. In this state, it is doubtless true, that it principally forms that congeniality of mind, that mode of thinking peculiar to each nation and language: thus, it is perhaps pretty generally believed in England, that there is a *disinterested* principle of goodness in the breast of man; in France, it is still more generally reported that all is from *ambition* and *selfishness*. Nor is it extraordinary that, as language originally receives a character from  
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the people in its infancy, it should in course give them a character in its maturity; and that in the peculiar characteristic of their language, we have one of the most general and interesting traits of national character, which may tend to illustrate the history of the human mind. For example, in the French we feel a littleness, an uniformity, and negativeness of expression, which are strikingly evinced in their foppery, in their affected decorum, in their want of rectitude or fixed principles, and of decisiveness, in their tergiversation that at once promises, deceives and flatters. In the Italian, an unnatural softness, a luscious suavity and an artificial flexibility, appear in the low, fawning, unfaithful, flattering sensuality, and a *convertibility* in which all seem immersed. In the Spanish, a loftiness, an energetic delicacy and noble rectitude which ever contemplates and seeks excellence; form characters, even in defiance of political degeneracy, still noble, *diffident* in the extreme, under the appearance of presumptive haughtiness, and with souls "cast in friendship's mould." In the Portuguese, a natural tenderness, a simplicity, sweetness and luxurious languor; the effects of which are evinced in a friendly urbanity, an interesting politeness, and amour, frequently degenerating into sensuality.

These preliminary reflections will not appear misplaced, when it is remembered, that we are about to introduce to the acquaintance of our readers, the literature of two countries, now little known, but once the most famous in Europe, long since fallen to decay, and again emerging out of the torpor of despondency from fallen greatness.

*O Filósofo discursivo sobre a Historia da Filosofia, e Principios fysicos, do Composto natural, &c.*—"The discursive Philosopher on the History of Philosophy, and the Physical Principles of Matter. A Work designed for the Instruction of the Candidates in Philosophy, By Friar Manoel de Santa Anna, Ex-Lector of Theology, of the Province of Santa Maria da Arrabida." Lisbon. 1803. Small 8vo. Pp. 358.

**A** KNOWLEDGE of the opinions of the Ancients still forms the introduction to the Christian philosophy in the schools of Portugal and Spain. This little work contains a brief history of the philosophical opinions of both the most ancient and modern philosophers; discussed very agreeably by two interlocutors, Arnaldo, a true lover of the sciences, and Belisario, a modest sceptic. The manner is strictly argumentative, without the digressions, declamations, or tedious repetitions of a dialogue; but with a clearness, precision, and facility of expression, which, if not always original and profound, are never tedious or disinteresting.

CHAP. I. *On the Philosophy of the Hebrews, Chaldeans, Egyptians, and others*; defends, in a popular manner, the chronology of the Pentateuch.

Pentateuch, against the modern French infidels; though it is conceded that Moses did not wish to establish systems of philosophy, but to make known the power and greatness of the Creator, with the political and moral obligations of his creatures. The concise views of the Persian and Egyptian philosophy contrasted with that of the Hebrews, are admirably adapted to confound the superficial and garrulous enemies of revealed religion.

CHAP. II. *On the Philosophy of Greece, and of the various Sects that originated there.* This is a concise account of the era, place of nativity, with the chief apothegms of the principal Greek philosophers, in which the author has followed the French writers, whose polite religion gave a sanction to the modern infidels. The errors of Aristotle he ascribes to the Latin interpolators; and Plato he accuses of *Pantheism*, that is, of making the souls of man a part of the Deity. Epicurus is more favourably treated, and his system of morality extolled and adopted in its full extent. Indeed, the author avows himself a Catholic Epicurean, a system diametrically opposite to the monkish mortifications, fastings, whippings, and other ascetic austerities, which the Church of Rome has hitherto maintained as an essential part of religion. Epicurism is, however, the practical religion of all catholic countries at present. Epicurus's canons of judgment are detailed at length. "That pleasure, to which no pain is annexed, ought to be embraced; that pain, to which no pleasure is annexed, ought to be avoided; that pleasure which impedes a greater pleasure, or which may occasion a greater pain, ought to be shunned; that pain which either avoids a greater, or generates a more excessive pleasure, ought to be adopted." But the morality of our author, is much more lax than that of Epicurus, who explicitly declares, "Music and poetry, which are often employed as incentives to licentious pleasures, are to be cautiously and sparingly used:" whilst he, on the contrary, censures M. Fleury, for complaining of the relaxation of the religious orders, which, instead of devotion, had fallen into habits of amusement and buffoonery, the *ωτραπελία* of St. Paul, that they had dignified as a virtue, and not a vice. This ex-lector of theology, not only considers as innocent, but recommends as proper, walking, gay discourse, playing on the violin, and other instruments, singing music, *hunting*, fowling\*, and other recreations; to sanction which, he quotes Saint Francis de Sales, and a ridiculous and unauthenticated anecdote of St. John the Evangelist, amusing himself with a partridge, &c.—Half the dogmas of the Romish church depend on traditionary anecdotes, which never had existence but in the ignorance of the vulgar. The canon, "That pain which avoids another greater, or generates a greater pleasure, ought to be embraced;" is offered as a reason,

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\* We have seen the *friars* shooting birds on Sundays, with apparently great pleasure. Indeed, Sundays are licensed for "soul riot and misrule."  
"that"



“ that *fasts* and penitence ought to be practised, as they exempt from the greater pain of sin.” There is one maxim of Epicurus, very generally practised in Portugal, perhaps without the most complete success. “ A happy life neither resembles a rapid torrent, nor a standing pool, but is like a gentle stream that glides smoothly and silently along.” Graveson is censured for following the vulgar opinion against Epicurus.

CHAP. III. *Of modern Philosophy since the first eight Centuries of the Church.* In the early ages of the Church, nothing prevailed but the Platonic and Potamonic, or *Eclectic* philosophy. This continued till the ninth century, when the Saracens, called Moors, were completely established in the southern provinces of Spain, and cultivated the arts and sciences in the celebrated school at Cordoba. These Mahomedans, originally from *Arabia Felix*, who brought with them all the learning and taste of the East, were perhaps the only persons then in western Europe, who had any knowledge of the Greek language. Under the Califate of *Alfarebe*, a grand patron and lover of the sciences, the works of Aristotle were translated into Arabic, and thence were propagated by the Spaniards, who had acquired a competent knowledge of that language. From these imperfect translations, sprung the knowledge of the works of the Stagyrice, and with them the Scholastic philosophy, which has predominated in Spain almost to the present day. Hence too, the progress in chemistry and agriculture †, for which the Moors are particularly distinguished in Spain and Portugal. The excessive attachment of these Arabs to Aristotle's *Physics*, almost approached adoration; and this prince Alfarebe, after having read them forty times, began again with continued fervor. The author, after candidly conceding the obligations of Europe to the Moors, proceeds to give a summary of the great Doctors of the Church, in which several Englishmen, particularly Oakham, a pupil of Scotus, receive their due portion of approbation: then an account of the most distinguished alchymists, such as Raymond Lully, Villanovano, Roger Bacon, Paracelsus, Helmont, &c. A brief, but explicit account of all the authors of Systems of *Physics*, from Copernicus, Galileo, Gassendi, Newton, Sir Thomas More, Muschenbroek, Bulfinger, Bayle, to Voltaire; and the sophisms of the latter are every where rebutted with considerable spirit and success. There is, indeed, a somewhat peculiar felicity in the manner of answering the sarcasms of Voltaire, Helvetius, &c. by the eulogies of Rousseau and Bolingbroke on the pre-eminence of the Christian religion, and of the futile inconsistency of its enemies. The notice of human systems of the laws of nature, is

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† The Moors were unquestionably the best agriculturists in Europe; and their means of conveying water for irrigation, which still remain in the southern provinces of Spain, evince not only industry, but a knowledge of hydraulics superior to that of the Romans in their splendid aqueducts,

followed by a connected view of the Christian scheme, which would not disgrace an English bishop, were it not for two sentences only, utterly repugnant to Christian humanity. "If France, that educated the impious Voltaire, had burnt him with all his works, and others of similar libertine writers, she would not, perhaps, have been so unfortunate as at present." If the great body of the clergy in France had been less ambitious, and less forward to mix in the licentiousness of the court, and more attentive to the morality of their people, and to their own, the ravages of libertinism and infidelity would have been much less grievous to society. The source of all weak or bad governments is a want of principle or general depravity in the mass of the people. With this exception, indeed, the author is considerably more liberal than most of his predecessors; and no longer treats the Protestants as infidels, neither does he despise borrowing from them an argument to support religion, well knowing that any system of Christianity must be better than *French infidelity*. In this view of Christian philosophy he has, indeed, perhaps without immediately designing it, given a demonstration of the unfulfilled piety, solidity, and profound knowledge of the English writers; while those of France are uniformly marked with vain fancies, dazzling systems, paradoxes, infidelity, and the uncandid vanity of explaining the Christian religion according to their own national prejudices. This is followed by an eloquent, catholic, pious, loyal, and patriotic address to his countrymen, exhorting them to piety, morality, and faithfulness to their worthy prince, and concluded with many excellent remarks on the authenticity, and historical sketches of the propagation and establishment of Christianity, which are alike honourable to the genius and industry of the author, and cannot fail of being highly useful to the Portuguese, in whom the deleterious predominancy of modern French literature, has almost even annihilated the taste for their own language.

CHAP. IV. *Of what may be deduced from all the Sects of ancient Philosophers, in order to form the System that we ought to follow.* The object of this chapter is to furnish the student with correct notions of the mundane system, divested of paradoxes, and atheistic or irreligious opinions. The hypotheses of the chemists or *physicians*, the mathematicians and metaphysicians are collated, and in part rejected by seven axioms:—1st. Similar particles ought to be admitted in inorganic bodies; 2d. In all physical bodies are the oil, salts, and spirits of the chemists; 3d. Substantial *effluvia* ought to be admitted; 4th. The first principles that the chemists extract from bodies ought not to be admitted as elements, since they contain many heterogeneous particles; 5th. It is difficult to say what is the copiousness of the elements of which bodies are physically composed; it is probably great; 6th. Corpuscles, or particles indivisible, physical and heterogeneous, ought to be allowed; 7th. The ideal state of Aristotle's hypothesis, ought not to give any embarrassment. From these axioms  
corollaries

corollaries are deduced that admit the heterogeneous particles and æther of Newton.

CHAP. V. *On the Composition of Mixtures, and their Resolution agreeable to the Hypothesis of our Principle.* This is divided into seven articles: the 1st. *Of mixtion, or generation of mixtures.* Aristotle defines mixtion, "the union of miscibles altered and united." "Mixtion is not distinguishable from generation; as generation is a production of any thing, of which it is presupposed the subject.— Hence the physical generation of bodies, is a production made of the presupposed particles of matter, or of the elements that are the first principles, or first miscibles that coexist with the bodies produced: mixtion, therefore, is not distinguished from generation." This axiom is perfectly consistent with our author's hypothesis; but if admitted, the common modes of analysing metallic oxydes, &c. is extremely imperfect: as we should not only weigh the subject analysed, but the instruments also, by which the different species of gas are disengaged, considering then the joint production of the two substances.

Article II. *On the temperament of mixed bodies.* "The temperament of mixtion can only originate from mutual and reciprocal action, so that mutually and reciprocally the elements equilibrate in the mixed bodies which they compose. On the contrary, *intemperance* springs from a want of equilibrium in those elements of bodies." Art. III. *Of divers modes of mixtion*; enumerates the synthesis and analysis of chemists, crystallization, fermentation, distillation, sublimation, &c.; which are treated without sufficient attention to chemical knowledge. Art. V. and VI. *In what physically consists the generation of substantial composition: and in what physically consists the corruption of compounds.* Conclusion. *On the union between matter and form.* These sections are not sufficiently modern to interest the scientific reader; and the opinion or authority of Aristotle in these matters, is far from being considerable in the present age.— The author concludes by informing us, that he has finished a History of Philosophy, and established the physical principles, the same that regulate all the philosophy which he teaches; and which he is determined to print in six volumes; two of Logic and Metaphysics, and four of Physics, in the *Latin* tongue. Did he more justly appreciate the utility of his works, both *morally* and *politically*, he would be less likely to indulge the vanity of *appearing* learned, by writing that, in a dead language, which must be lost to nine-tenths of his countrymen; especially too at the present juncture, when his *mother* tongue, as well as his country, is menaced with extermination by the all-engrossing French. It is the more particularly incumbent on him to add to the very small number of works in a language, of the perspicuity, suavity, and elegance of which, he has given such favourable specimens. Although his philosophic researches favour more of the beginning of the 18th than the 19th century, yet his modest learning, industry, and impartiality; (a rare quality in religious matters,) joined to a natural perspicuity, must render his "*History of Philosophy*"

*sophy*" a work useful to the world. Unfortunately, however, the author *theoretically* (for his numerous quotations evince *practically* industry and inquisitive research) prefers the *ease* and *indolence* of Epicurus, to the ardour and perseverance of Demosthenes; an error which has reduced the political state of his country to a very precarious existence. We have been the more diffuse in our account of this work, as it is the precursor of another much greater; and as it is itself the most popular, and doubtless the most useful *original* work that has appeared latterly in that little known language: we may add too, that the author, well knowing the vulgar prejudices of his countrymen, has ingeniously represented, without direct citation, the great superiority of English writers, contrary to many of his predecessors, who have not unfrequently condemned that which they could not read.

*Dissertação historica, e critica sobre as Representações Theatraes.—An Historical and Critical Dissertation on Theatrical Representation.*  
By F. L. R. Lisbon. 8vo. Pp. 67.

THE elegant and rational amusement of the theatre, is much esteemed in Portugal; and their pieces are, in many respects, superior to the modern French, at least in point of simplicity and genuine expression of character, they are infinitely preferable. In the French theatre all is mechanical, all art; and we should be tempted to suppose that Helvetius studied human nature there only to form the automaton that he called man. In the Portuguese there is much sympathy and tender feeling; delicate humour, and not unfrequently real wit, mixed indeed with puerilities, but not worse than what are every day exhibited on the Parisian theatres. As to their music, so essential to theatrical representation, it were high treason in the court of Apollo, to compare the fiddle-diddle hopping of the French music, with the elevated, sonorous, and natural sweetness and melody of the Portuguese. Perhaps, indeed, the naturalist, who prefers the simplicity of genuine unaffected nature to the mechanical and unnatural efforts of art, will be no little disposed to place the national music of Portugal among the first in Europe. The principal object of this intelligent dissertation is to prove the legality of theatrical representations; an object of very questionable utility in a city where attendance at one of four theatres every Sunday evening is considered as necessary as going to Church. "Theatrical representation, or dramatic poetry, is nothing else than the exposition of an action, part performed, and part represented in the scene; and that, according to its different objects comprehends Tragedy and Comedy, which not only experiencing the alternatives to which every thing of human invention is subjected, now springing from humble principles, then being elevated to a grand climax of perfection, and again falling into the greatest ruin; but also have been the object of endless disputes among the learned, every time they pretended to decide, *if they be or not lawful.*" The lawfulness of theatric amusements

amusements is strenuously supported; and, after giving a very superficial sketch of the origin of tragedy and comedy among the Greeks, and their progress among the Romans, instead of proving it by numerous and direct observations and facts, their legality is only authorised by copious citations from the ancient *Fathers*! Objections against the drama are again preferred, and again refuted by the opinions of the Holy Fathers, and by its public utility as “a school of the people,” and as furnishing the rich and indolent with an amusement, when they would otherwise fall into intemperance and extravagance. Some useful observations are made on the advantages of decorum in these representations, and on the means of regulating them.

*Bibliotheca Universalis extrahida de muitos Jornaes, &c.—Universal Library, extracted from various Journals, and from the Works of the best Writers, ancient and modern.* By the Author of the Travels of Altina. Lisbon. 1803. No. I. Pp. 189. Small 8vo.

THIS is a periodical work, by much the most respectable of any that has hitherto appeared in Portugal, whether considered in extent and depth of research, or in literary taste and elegance. The author has spent thirty years in meditation and travel, solely to acquire knowledge, and hopes, with the assistance of learned friends, of known merit, to give an exact account of all the new discoveries in the arts and sciences; interesting and original dissertations on politics, political economy, philosophy, morality, literature, and military tactics. A “Defence” of woman, of this amiable sex, that nature has destined to minister to the happiness of the human species, will be discussed with all possible energy. A history of women from the beginning of the world to our time shall be given, in which will be described all the heroines that have rendered themselves worthy of being known by their great virtues and memorable actions. And, as all history ought to narrate faithfully the good and the bad, the actions of those also shall be described, who, by a too sanguinary and perverse character, have made themselves deserving of the execration of humanity.” Preface, p. 7, 8. The utility of such a history, when not conducted on the modern libertine principles, will be readily acknowledged by all who

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\* We do not mean to sanction all the extravagancies that have been lately published in behalf of women in this country, and the still more scandalous productions in France, by stating the following fact, as illustrative of Portuguese manners, and injurious ceremonies. In the younger branch of a noble family, united to another of equal rank, we have seen the wife obliged, by the rules of deference to her husband, to sit down on a cushion, or very low seat, remote from her husband; the daughter, nearly at the age of puberty, severely rebuked by her mother for presuming to place herself near her father’s left hand, while the son, a boy of twelve years old, was placed on a high seat at his father’s right hand! This ceremony, we are assured, was necessary to shew the superiority of the husband over his wife!



have witnessed the disgraceful indifference and *contempt* with which the men treat their wives in every country of Europe, except England.

ART. I. *Reflexions on Politics*, which 'serve as a preliminary to the work, and display considerable reading, observation, and good sense, in animated, and even elegant language. The nature of reflexions precludes the possibility of an analysis, and a few only of the general maxims can be translated. "The politics of sovereigns embrace every branch of administration, and are as much superior to those of citizens as the general advantages of the state are to those of a single individual. The misfortune of humanity is such, that one finds even writers so perverse, or so deficient in reason and good sense, as to consider politics as a science of artifice, dissimulation and deceit." p. 13. "Politics cannot obtain the true prosperity of an Empire, without procuring the interior tranquillity, abundance and harmony of the people, assuring them the security of these advantages in a manner that they cannot be disturbed by their external enemies." "Nothing appears more difficult than to make the members of a society act in concert; nothing requires so much power, so much vigilance, and so much sagacity as the art of directing the divergent passions of men to the same \* end, and to conduct them to a common center, whence they are constantly diverging." p. 17. The erroneous definition of Monarchy given by Montesquieu, is corrected with great spirit. "Montesquieu establishes honour for the principle of monarchy; but honour without virtue is a chimera. Honour, in its true sense, is a virtue which springs from the love of estimation, founded in the constant practice of our duties." The rigid execution and infallibility of the laws are eloquently enforced, as are also patriotism and *true* valour. The observations on commerce are so completely French, and so injuriously erroneous, that they merit notice. "Commerce, notwithstanding its grand advantages, ought not exclusively to absorb the attention of Government; the most wholesome aliments become poisonous when taken in excess. An enlightened policy knows that commerce produces *luxury*; and that luxury makes states tend to their ruin. Commerce also, like every thing human, has certain limits assigned it by nature. It ought to be proportioned to the extent and fertility of the country, and to the number of its inhabitants. Luxury diminishes the population, snatching from the fields many thousands of cultivators, who prefer the easy life

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\* There is not, perhaps, a similar instance in history of a statesman's having the gratitude and hopes of every intelligent honest man in Europe (we might say the world), as the present British minister, regarded as the happy instrument, that not only prevented the revolutionary destruction of every nation in Europe, but the most probable means of effecting their salvation from the hands of the destroyer. We have repeatedly heard an expression of such confidence, in different countries, without any other design than to express their real wishes.

of opulent cities\*, to the more laborious cultivation of the earth." In the original the two latter sentences are *turned*, but not translated into Portuguese. This is the sophistic jargon which the French invidiously use to make the world believe that the English are fools, and that even their commerce will ruin them. Respecting the hackneyed declamations against commerce and luxury, we have both experience and observation for asserting, that there is not a country in Europe where there is *more* commerce and *less* luxury than in this. The term *luxury* is not understood, neither in France or Portugal. Luxury does not consist in the possession of wealth and in rich costly equipages, but in the splendid appearances, ostentatious and superficially tinselled garments, and the affectation of greatness, without the *real* means of supporting it. That man is luxurious who spends so much in splendid and pompous exhibitions at public festivals, that he is obliged, during the intervening time, to deny himself the necessaries of life. The French economists are preferred to the English, but it is because the author seems ignorant of the language and principles of the latter, except through the medium of the French. The motives to industry may be useful to the indolent Portuguese. Art. II. *On Poetry*. This consists of desultory historical sketches on the origin, progress, and final object of lyric, epic and dramatic poetry; with some lively pictures of poetic fancy. Art. III. *Of the Relations of History with Geography and Chronology*; an exposition of the subordinate divisions in history, geography, and chronology. Art. IV. *Rapid Reflections on the Progress of Medicine*. By F. S. C. This writer evinces much reading and good sense, and has very judiciously preferred the labours of English physicians, with which he seems well acquainted, to those of any other country. Brown is called the Bacon in medicine, and the discovery of Dr. Jenner is duly appreciated, the happy effects of which we have witnessed in that country. The Galvanistic labours of Davy, Nicholson, &c. are accurately analyzed, as being the best exposition of the phenomena of Galvanic electricity. Art. V. *On Friendship*. Many just and moral sentiments are here displayed with taste and feeling, and the libidinous sentimental soppery of Montaigne is combated with equal address, and more energy and knowledge of human nature, uncorrupted by the fashionable sensuality, which he so unfortunately introduced. The friendship between the sexes is happily illustrated upon moral and rational principles. "Woman is a being as perfect as man, and more capable of true sentiments of friendship, as she is infinitely more sensible. Volubility and inconstancy of which she is accused, are common to both sexes; and, although conceding that she offers more examples of inconstancy, it is not because she is worse organized, but by defect or abuse of education." Art. VI. *Siege of Troy*. A brief historic notice of that event. This first Number is mostly *original*, and where the author does not blindly adopt French sentiments and phraseology, he evinces principles of taste and humanity.

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\* It is no doubt a vulgar error that large cities are injurious to the population, as no populous country is without them.

*Bibliotheca Universal, &c.—Universal Library, &c. No. II. 1803.*  
Small 8vo. Pp. 175.

Art. I. *Charite and Polydore*; a romance, by Barthelemy. This translation has the merit of being less interlarded with Gallicisms than most of the modern productions translated from the French into Portuguese. Art. II. *Universal History of Women, by a Society of Ladies*. The illustrious women of the three first ages of the world furnish the materials of the first book of this universal history, drawn up principally from the facts recorded in the Old Testament. The second age, from the deluge to the vocation of Abraham, furnishes no account of women in the Scriptures. To fill up the chasm, Plutarch's history of Isis and Osiris is given, the former as being the first woman deified, and also most probably in existence during this period. This is written in the true spirit and style of history, with great perspicuity, candour, and impartiality; and no idle efforts are made to varnish vices, or disguise facts to establish any favourite principles of *equality*. Such a work may perhaps tend to destroy the absurd prejudices that still prevail in Portugal, and on the Continent: prejudices which Fenelon's *Astarbe* and *Calypso* have unfortunately contributed to sanction. The necessity of this history would be superseded by an impartial account of the situation and character of English women. Art. III. *On War*. These historical reflections are in part translated from the French, but digested and arranged in the editor's peculiar manner; and from which it appears that all great warlike powers have arisen from their efforts of self-defence; and that there has been no difference between the climax of their power, and the commencement of ruin. Striking portraits are given of the horrors of war, and of its ruining effects. "The lions and tigers do not fight but to satisfy hunger; man is the only animal, that of good will, and without cause, destroys his equals, and felicitates himself in exterminating them." Proper execration is bestowed on the base writers who flatter the Neros, Caligulas, Buonapartés, and other barbarians favoured by fortune. It is concluded with a forcible appeal to the ancient valour of the Portuguese soldiers; the necessity of imitating their ancestors, and the melancholy state to which they would be reduced if conquered. The truth of the following observation we have lately had the melancholy pleasure of ascertaining in Switzerland and Italy. "The conquerors, after oppressing the conquered provinces with all sorts of vexations, almost always finish in reducing them to *deserts* to avoid the revolutions to which desperation makes the people ultimately recur, to shake off the yoke of oppression. Let us, then, respect the statutes of our ancestors; but let us preserve with more care the simplicity, the valour, and the virtues with which they made themselves respectable!" Art. IV. *Of Gratitude*: composed of extracts from the French, who, after seven years of murder, licentiousness and rapine, begin to moralize a little; and among other things recommended gratitude, with examples from history, which they had before despised.

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**Art. V. History of Zenobia, Queen of Palmyra.** **Art. VI. Of Poets.** Some discursive and critical observations on poetry and poets, well adapted to improve the taste and morals of both. "Conceding to the poets simply agreeable an honourable place among men, we do not include in this Number those who say things contrary to good sense, and decency." This Number, though printed on good paper, is full of typographical errors, not usual to the press of Ferreira.

*Bibliotheca Universal, &c.* No. III. Small 8vo. Pp. 160.

**Art. I. An Essay on ancient and modern Tragedy.** Chap. I, *Origin of Tragedy.* To the dances and Bacchanalian songs are ascribed the first rude essays of Tragedy. "Bacchus having found out the secret of cultivating the vine, and making wine, taught one Icarus, in a province of Attica, that since took the name of Icaria. This man by accident finding a he-goat gnawing the vines, immolated it to his benefactor, as much for interest as for gratitude. The peasants, who witnessed this sacrifice, began to dance around the victim, singing praises of their benefactor or god. This momentary amusement became an annual custom, afterwards a public sacrifice and universal ceremony; and, lastly, a prophane spectacle. As every thing was sacred in Pagan antiquity, the plays and entertainments became feasts, and in fine the temples were transformed into theatres. The best poets gloried to compose religious hymns in honour of Bacchus, and to render them agreeable by means of music and dancing, which offered them an occasion to dispute the prize of poetry: this premium in the fields was a he-goat or a leathern sack (made of goat's skin) of wine, in allusion to the name of the Bacchanal hymn, long called *Tragedy*, i. e. a song of a goat and vintages." *Τραγωδία*, from *Τράγος*, a goat, and *ὤδην*, an ode or song; or dancing like the goats, and singing; hence the probable origin and etymon of *Tragedy*. These rude amusements were continued till Thespis added the form of dialogue in recitative to the poetic effusions in honour of Bacchus, which have since been improved by Æschylus. On the *principle, essence, and subject of tragedy*, are some judicious reflections, though not very original. On the *two systems of ancient and modern tragedy*, the author says little but paraphrases some ridiculous comparisons made between Paris and Athens, in theatrical taste, and seems to approve of the jejune, *mechanical*\* formality of the French theatre, alike foreign to *nature* and *originality* of sentiment. He concludes, indeed, with giving a most decided preference to the ancient system, (in opposition to the French school) of making the

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\* The *mechanical* uniformity of all French plays is not less disgusting to good taste than their studied *artificialness*. All is *art*, without one *original* sentiment of humanity. In general they display only one scene in a gentleman's drawing room, where the servants, in the absence of their master, carry on their intrigues, and ape the language and manners of their masters, but always without either dignity or propriety.

spectacle finish tragically, in order to induce resignation and hopes of reward in another world. We pass over the translation of *Charite* and *Polydore*, and the *History of Robespierre*, to notice a very clear, concise and satisfactory view of the *Vaccine inoculation*. A brief history is given of the introduction of inoculation into this country by Lady W. Montagu, and of the absurd opposition to it by French physicians; a salutary lesson to the interested opposers of vaccination. The origin, progress and unparalleled success of the latter are distinctly represented; and some particular observations made at Lisbon, are added, where it has been remarked that *cold* has the effect of retarding a little the series of symptoms, but without injuring the ultimate effect. The directions for procuring the vaccine pus, and for the manner of application, are faithfully extracted from the best English authors. Art. V. *History of Charlotte Corday*. The patriotism of this heroine had nothing Roman in it; and was only excited by revenge for the death of her lover, and not to prevent greater national calamities. Those who wish to have a correct idea of the fashionable depravity of Frenchwomen, should read her letter from Paris, describing her journey from Caen, and her gallantries on the road, &c. which are not translated in this too brief account.

*Menandro e Laurentina, ou os Amantes Extremosos.* “Menander and Laurentina, or the Lovers of Estremadura. A Portuguese Novel. By Eliano Aonio.” Lisbon, small 8vo. 1804.

IT were injustice to estimate the merit of Portuguese works by the standard of English, or even French authors. The elegant simplicity however of this little tale raises it to some distinction amongst works of a similar class; and the portraits of love, fidelity, modesty and friendship, will always interest and please the friends of virtue. The story is perfectly natural, without any supernatural agency in working out events. The hero is a noble youth, devoted to the studies of philosophy and mathematics, despising love, until visited by the daughter of his father's acquaintance, previous to her being forced into a convent, to gratify the avarice and superstition of her father. He becomes immediately enamoured of his fair visitant, and refuses the hand of the daughter of a rich and noble friend; in the end elopes with his beloved, and lives four years as a shepherd unknown to their parents, who at length discover them in the house of a generous labourer, and restore them to fortune and uninterrupted happiness. The delicate and indirect censure upon those monastic institutions, still existing in Portugal, will, it is hoped, be followed by good effects, especially where young women are forced by the superstition of their parents to enter those cells of misery.



*O Perigo das Paixoes.* "The Danger of the Passions: an allegorical and moral Tale, designed as a Lesson to Youth. With an Analysis of the human Passions. Dedicated to the most excellent Marchioness of Nizo; by John Charles Moraes Pinheiro."—Lisbon.

THIS tale is much more truly and practically moral than any of Marmontel's, and is not less pleasing. The subject is happy. Virtue and Reason, under the names of *Uteria* and *Neris*, retire from the world, followed only by *Melanida*, and her husband. In their happy retreat this couple had a son *Ifigio*, whom they educated with great care; but both dying before their son attained maturity, they left him alone under the direction of *Uteria* and *Neris*. These latter suffered their adopted, under the pretext of returning to a repenting world, to be successively the slave and dupe of the passions, presumption, honour, ambition, love of glory or fame, avarice, &c. and at length take him under their immediate protection. The analysis of the passions evinces the author more a moralist than a philosopher: *love, hatred, and ambition*, are the only passions properly so called by *Senhor Pinheiro*; *anger, revenge, fear, &c.* are not passions, but accidents of the mind.

*O Soldado Lusitano.* The Portuguese Soldier. Published by Authority. Lisbon, Sept. 1804.

THE laudable design of this little tract naturally excites discontent at the indolence of the Portuguese government, in not following so fertile and useful a subject much more extensively, and in adding the necessary appendage of dates to historical facts. The work is composed of eighteen short Sections, briefly noticing all the different instances of Lusitanian heroism from the earliest accounts of time to the present day. It is indeed admirably adapted to excite obstinately bigotted sentiments of nationality by the rapid display of isolated facts, which, if chronologically arranged, would have individually animated the languid patriotism and noble love of independence, that formerly distinguished the adventurous Portuguese. "Section I, In the time that Rome possessed the scepter of nations, when France, Germany, and other warlike people, humbled themselves before their conquering arms, the Portuguese were not only respected but also feared by them. Our *Viriato* in fifteen field battles prostrated to the ground their strongest legions, and, like *Sertorius*, in the front of our few soldiers, triumphed over their most celebrated generals, that commanded the most numerous armies." In this manner feats are related of Portuguese valour in Asia, Africa, and the East Indies: and concluding, that "every age testifies, that the Lusitanians constantly distinguished themselves among the most warlike people; although some individuals, effeminated and debased by their vices, made themselves unworthy of being enrolled in this number; nevertheless, the

the present age manifests by the most clear and striking examples, that they are not degenerating from their ancestors, but uniting valour with the noble sentiments of patriotism and religion, to sustain the glory of that name, which was ever respected in all the world." We doubt not but that this work will have the desired effect in arousing the national valour of the Portuguese, whose late partiality to the French is rapidly changing to ardent indignation; and should their hostile troops again enter that country, thousands of the conquerors of Italy would there find a sandy grave.

*As Variedades.* " *Varieties*; by Anthony Manuel Policarpo da Silva." Lisbon, 26 Numbers 8vo. 1802—1804.

THIS work contains general and particular history, anecdotes, travels, philosophy, morality, poetry, wise sayings, select sentences, antiquities, models of eloquence, scientific curiosities, merry tales, military prowess, origin of several inventions, novels, &c. all of which are well qualified to excite that now dormant spirit of enquiry, which otherwise gives energy to a nation, and insures it respect. If there be some puerilities in these justly named *Varieties*, even these have their use; and there are also many examples of genuine wit, without indecencies, and not a few of humour, which do honour to the industrious and ingenious author, whose multifarious labours have been highly useful in preserving the language, literature, and perhaps government of his country from the impending ruin.

*Bibliotheca Universal, &c.* No. IV. Lisbon, 1804. Pp. 123. 8vo.

THE publication of this useful work being suspended some time, is again commenced with renewed taste and energy. Art. I. *History of Panthea and Abradate*, is a tale of female modesty and fidelity, among the Assyrians against Cyrus, that may be new and useful to the Portuguese. Art. II. *Principles of Education*, are more interesting, as evincing the progress of knowledge in that country. The duties of man to God, are displayed in a truly pious strain. The duties to the Sovereign, and to the country, are loyal and patriotic; "love the country where you have nothing to fear but the laws, and where the laws are not terrible to the just man." Duties of children to their parents: "Fear the spirit of independence, as it is the origin of ingratitude." This is a dangerous maxim, and one, the adoption of which has reduced the patriotism of the Portuguese to a low state. Reciprocal duties of spouses, recommends with great propriety *cleanliness* to the women. Duties of parents to their children, to impress them with ideas of personal virtue in their fathers and mothers. Mutual duties of brothers and friends, their mutual virtues. Art. III. *Continuation of the universal History of Women*: from Abraham to Moses. The facts and characters are entirely founded on the Old Testament, and the violent passions are marked with

with a candour and discrimination, which cannot fail to be useful to whatever women may give it an attentive perusal. Envy appears to have been the predominating passion during this age, and it is well illustrated in the conduct of Sarah, the wife of Abraham. Art. IV. *Continuation of Tragedy*, is purely French, with difficulty turned into Portuguese: a mode sufficiently common and no less dishonourable to this editor. The criticisms and characters are all drawn from French pieces, without so much as appearing to know that there were any other in the world, except some extracts from the opinions of Aristotle, although the modern French writers scarcely know the Greek alphabet, and are obliged to steal from the old translators and members of the academy at the end of the seventeenth, or commencement of the eighteenth century. Voltaire is extolled for having been the first in France that introduced the feelings of maternal and paternal love in tragedy; but the French writer wished to conceal, and the Portuguese translator knew not, that Voltaire borrowed that idea, and many others, from the English authors. Art. V. *On Hospitality*. This is a good specimen of the system adopted by the French to excite a hatred of the English throughout Europe, for a want of hospitality! A great appearance of profound, and universal historical knowledge, which would direct and foretell the events of nations by the wisdom of the past; but which *in fact* amounts to no more than the knowledge of a few very common and unauthenticated anecdotes of Greece, Egypt, and Rome, worked up in the style of history, but still without either order or date. Here the only thing that can be alleged against the English are some stale allusions to the Slave Trade; concluded with what must be an eternal disgrace to the French character, the hospitality of women to some emigrants flying from the "savages of Europe," and the axe of French butchers! To have an adequate idea of French cruelty it is necessary to travel over the desolated vallies of Switzerland, and behold the numberless graves of murdered virgins, whose virtues and melancholy fate will be an eternal monument of the identity of French ferocity!

## REVIEWERS REVIEWED.

### *Outlines of a Philosophy of the History of Man.*

(Concluded from p. 96.)

OF the antient nations which have hitherto employed the attention of our philosophical historian, very little comparatively is known; and that little is enveloped in fiction. Of the Hebrews we have indeed the most authentic history extant; but the Hebrews were not deemed worthy of having much attention bestowed upon them by the pious bishop of Weimar! Very different is the case of the Greeks, who have attracted the attention of every scholar, who are looked back to as the parents of science and the arts, and of whom we have various accounts by historians, poets, and philosophers, furnishing ample materials for the basis of such a work as the ponderous volumes before us profess to be. In the 13th book, therefore, which treats of Greece and its inhabitants, we expected to find

find both amusement and instruction; but we were grievously disappointed, for it contains very little besides ridiculous theories and gross profaneness. In the first chapter, we are told, that—

“Had the power, which constructed our earth, given its mountains and seas a different form; had that great destiny which established the boundaries of nations, caused them to originate elsewhere than from the Asiatic mountains; had the rest of Asia possessed an earlier commerce, and a Mediterranean sea, which its present situation has denied; the whole current of cultivation would have been altered. It flowed westward, because eastward it was not able to flow or to spread.” (Vol. II. p. 119)

Reader, is not this very profound and very satisfactory, and of course very instructive? It yields, however, in all these respects to the following sage observation:

“Nothing is more injurious to the health of mankind, than *obstructions of their juices*; in the *despotic states* of ancient institution; *these were inevitable*; and hence, if they were not extirpated, their bodies, while alive, underwent a lingering death.” (P. 121.)

Ye patriotic writers of the Whig Club, who so generously watch over the constitution, how much are you indebted to Herder, and his translator, for furnishing you with a new argument for the necessity of limiting more and more the prerogatives of the crown! Impress upon your countrymen the important truth, that the moment despotism shall prevail in Britain, all their *secretions* will be obstructed. Not one of them will be able to digest his food; to beget a child; or, if by some inexplicable anomaly a child should occasionally be begotten and born, find a single woman able to give it suck! But this is not the only account on which the fact here brought to light will stand you in stead. Since the Corsican usurpation, we have uniformly considered the French as a nation of slaves, and Napoleon the First as a stern despot. Some of you have controverted this opinion, and laboured without success, to convince us that it is an error; but we must yield to the argument which we are aware you will deduce from this discovery of the sage of Weimar; for we cannot deny that the secretions of the French are as little obstructed by the Emperor as they were by the National Convention, and even by the virtuous Lewis; that the people, when they can find food, continue to eat and to digest it; and that children, though not always *born*, are *begotten* as formerly.

But what, will the Reader ask, has all this to do with Greece and the Greeks? Why, not much to be sure; but the author makes amends for so impertinent a digression, by assuring us in the same chapter, that the language of Greece was *original*! and that thanks to their descent, mode of life, and native muses, the Greeks were not destined to become a herd of *Egyptian Canaanites*!” (P. 126.)

In the second chapter there is nothing worthy of notice. It is a superficial rhapsody on the language, mythology, poetry, music, and what the author calls the *figurative wisdom* of the Greeks; a declamation on the genius of Homer, and a specimen of profaneness, so contemptible as to serve no other purpose than to shew how little our philosophical historian revered the author of his being.

A similar character belongs to the third and fourth chapters, in which the author professes to treat of the arts, and of the moral and political wisdom of the Greeks. They contain not a single *truth*, of which even a tyro in letters can be supposed ignorant; but they are fraught with much nonsense and falsehood.

falsehood. In the latter we meet with something like an apology for the unnatural crimes of the Greeks, which the author says, (p. 151.) "were inevitable;" and as usual, with a profane comparison of the "laws of Moses with those of Lycurgus, Solon, and Romulus, *all* of which, we are told, "outlived their day." (P. 155.)

The fifth chapter consists of idle rhapsodies on Pythagoras, Socrates, Plato, Xenophon, and Aristotle, &c. on the schools of Athens and Alexandria, on the *last* writings of the Grecian sages, on their knowledge of theology, on antient and modern cosmogonies, and on the excellence of the Grecian republics, without the existence of which we are assured. (p. 171.) that no philosophical history could have been known to the World."

In the sixth chapter we have a superficial view of the revolutions of Greece; a foolish attempt to lessen the exploits of Alexander, merely by declaring that, as "they were not *miraculous*, so his death at Babylon was not the work of envious *fate*;" a puerile lamentation over the fallen gods of Greece, the most beautiful idols of the human imagination; and something like a prediction that Christianity too will fall! All this is just what might have been expected from the superintendant of the clergy of the duchy of Weimar; but we were indeed surprized when we found a man professing *philosophy*, affirming, that the libraries of Alexandria and Pergamus were of *no use*; that they were not destroyed by fate; and that their destruction is *not to be regretted*!

In the concluding chapter of this book, the author illustrates four grand principles; deduced, he says, from the view which he has taken of the history of Greece. These principles we shall lay before our readers without attempting either to establish or to confute them.

1. "Whatever can take place among mankind within the sphere of given circumstances of time, place, and nation, actually does take place.
2. What is true of one people, holds equally true with regard to the connexion of several together; they are joined as time and place unites them; they act upon one another, as the combination of active powers directs.
3. The cultivation of a people is the flower of its existence. Its display is pleasing indeed, but transitory.
4. The health and duration of a state rests not on the point of its highest cultivation, but on a nice or fortunate equilibrium of its active living powers. The deeper in this living exaction its centre of gravity lies, the more firm and durable it is." (Pp. 186—193.)

Should the reader think these principles absurd, or be disposed to call them in question, he will certainly admit the following truths to be perspicuous and incontrovertible.

"Had the course of things so ordered, that we had received Mungol letters instead of Greek, we should be now be writing the Mungol character; yet the *earth would still pursue her grand career of years and seasons*, nourishing every thing that lives and acts upon her, according to the divine laws of nature." (P. 190.)

To the history of the Greeks naturally succeeds that of the Romans, of which our author takes a rapid, but truly philosophical view, in the fourteenth book of the work before us. After some useful reflexions on the arts and civilization of the Etrurians, which are, however, written in a style of broken metaphors, and rendered sometimes obscure by the introduction of the unmeaning word *fate*, he traces Rome from her origin, through all her conquests to her final destruction, as a state, by the northern barbarians. He points out distinctly the excellencies and defects of her



her original constitution; writes with becoming indignation of her unjust wars, and the subjugation under which she held her allies; of her impertinent interference with the affairs of other nations, merely that she might swallow them all up one after another; and draws such a picture of her government and projects as is extremely applicable to modern France. The following reflection, suggested by the conduct of Hannibal after the battle of Cannæ, we recommend to the serious consideration of our countrymen, and wish, indeed, that it were engraven on the mind of every man who directs the government of such states as have not yet crouched to the Corsican usurper.

“Not fate, but the factious avarice of his countrymen, prevented him from completing that victory which he, not Carthage, had obtained over Rome; and thus he was incapable of becoming more than an instrument for instructing the Romans in the art of war, as they had learned that of navigation wholly from his countrymen. In both, fate *has given us a fearful warning, never to stop short of the full completion of our purposes; otherwise we shall certainly promote what we are endeavouring to prevent.*”

Were it not for some Anti-Christian observations in the last chapter of this book, and some very singular notions displayed of Providence, the view which our author has given of the Roman history would be unexceptionable, but a mixture of impiety was, perhaps, necessary to mark that view for his own.

It is difficult to conceive how the fifteenth book of this work found a place in it; for that book is not history, nor historical philosophy, but a collection of assertions following each other in a very rambling order. From the introduction we learn, that “Man’s body is a fragile, EVER-RENOVATING SHELL, which, at length, can renew itself NO LONGER! that in Germany, (for the case is very different here) every man fancies himself independent, not only as his neighbours, but even as nature! that a clergyman could directly COMPLAIN OF GOD for not having asked him before he existed, in what place and in what age he would be born; (p. 267) and that the same clergyman valued himself upon having made the great discovery, (p. 268) that whatever is, is!”

Our author undertakes, in the first chapter, to prove, that “humanity is the end of human nature;” and his first proof is, that if any thing else were the end of human nature, we might *pity* not ourselves only, but God also! (P. 270) The chief end of man, therefore, according to this pious prelate, is by no means what it was said to be by the famous Westminster assembly of divines; far from being “to glorify God, and enjoy him for ever,” it lies wholly in himself, in the weak or strong, base or noble nature that God gave him! He is therefore expressly enjoined (p. 272) “to mould his condition according as to *himself shall seem best!*” In full harmony with this opinion, the errors of man are here attributed to *Revelation*, termed “the half-way of an hereditary tradition, at which, it seems, they did wrong to stop!” (P. 273) All this is very good philosophism; but we see not why it should be supposed, that “humanity can be found only in the temperate zone; (274) and that of course the Hindoos and Peruvians now are, and ever have been, savages and cannibals!

The second chapter, of which the object is to prove, that the destructive powers of nature co-operate with the maintaining powers, begins with an assertion, which, as to vulgar minds, it has the appearance of a contradiction, no Christian can possibly believe, were he by such belief to gain im-  
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mediate admittance into the kingdom of heaven. But great is the faith of atheism, which makes mountains, though it cannot remove them. "As the SUBSTANCE of future worlds, BY FLOATING IN INFINITE SPACE, the CREATOR of these worlds was pleased to LEAVE MATTER TO FORM ITSELF by means of internal energies imparted to it!" (P. 277) During the continuance of these energies, *ether* was purified by a very extraordinary process, from which no such effect could have been reasonably looked for. Whatever found another centre of attraction (than our own) revolved round it, and either tended to its great focus in an elliptical orbit, or flew off in a parabola or hyperbola, and returned no more. **THUS THE ETHER PURIFIED ITSELF!!**

At this period, and long afterwards, the ocean was a collection, not as now of salt water, but of VITRIOLIC ACID, which often boiled over, and covered the surface of our land " (278); but it no longer boils," to the great comfort surely of all mariners. Next follows something about *organic powers*, which have occurred so often, that we shall pass them at present without farther notice; but we cannot be so unjust to Herder, as not to mention a discovery which is here brought to view, with which no discovery of Newton's will bear to be compared. Know then, reader, that the philosophic bishop of Weimar found, after many trials, no doubt, that a spoiled child is always more easy to restrain, than a **BLOOD-THIRSTY TIGER!!** (p. 28.)

In the third chapter are stated three laws of nature, which we shall transcribe for the benefit of our Universities.

"*First Natural Law.* It is demonstrated in physical mathematics, that to the permanent condition of a thing, a sort of perfection is requisite, a maximum, or minimum, arising out of the mode of action of the powers of that thing."

"*Second Natural Law.* It is in like manner demonstrated, that all perfection and beauty of compound limited things, or systems of them, rest on such a maximum." (p. 291.)

"*Third Natural Law.* It is equally proved, that, if a being, or system of beings be forced out of this permanent condition of its truth, goodness and beauty, it will again approach it by its internal powers, either in vibrations, or in an asymptote (the asymptote of goodness!); as out of this state it finds no stability." (p. 292).

From these precious laws, we have some equally precious corollaries, in which we are taught (p. 297.) that "had not a glimmering of equity and reason been retrieved in us, we should have ceased to be, nay, we NEVER SHOULD HAVE EXISTED;" whence it follows that men are just and reasonable, before they exist! We are likewise taught "the progress of an asymptote!" And something about "the goddess of fate," which, not having studied at the University of Jena, we do not fully comprehend.

In the fourth chapter, which professes to prove, that "reason and justice gain in time," we have a few general principles from which it is demonstrated, that "the ocean never foams;" (p. 303.) that "man is included in the family of *time* and *earth*;" (p. 304.) that it "is vain to hope for a sight of the god-like hero Achilles!!" that Plato was remarkable for "childish simplicity;" (p. 305.) that "history, (we suppose the author means his own precious history) is a snow ball rolled up by time, round a collection of filth!" (p. 306.) and that the Germans (for we do not believe that Englishmen) "are ASHAMED that an hemisphere of our planet remained for so long a time unknown to them." (p. 307.)

The object of the fifth and last chapter, is to prove, that "a wise goodness

ness disposes the fate of mankind, and that there can be no greater merit than to co-operate *in* (with) its designs;" but the proofs which are urged in support of these incontrovertible truths, are somewhat singular. The first is, that "the Deity is very far from being *able* to dispense with any of the laws of nature;" (p. 313.) and that miracles and divine revelation, are, of course, utterly incredible! The second, that "wise goodness is the same thing with *intrinsic necessity*!" (p. 314.) which is certainly a discovery in moral science; a third, which is often repeated, is that "whatever can happen, happens;" and a fourth, that "virtue is entitled to no external reward!" In the course of this disquisition, it is shewn, that powers may be employed in *rest*, as well as *exercise*! that Reason is a strange kind of being, called "a GENERAL ANIMAL!" (p. 317.) and that every thing that continues "upon the earth, *endures* as long as it *can remain* (i. e. can be *permanent*) in its state of *permanency*!" (p. 316.)

In the sixteenth book, we expected both information and amusement; but have found in it nothing but empty declamation and high sounding names. The professed object of the author is to trace the various nations of Europe back to their origin! but he has only enumerated those nations which now occupy, or at some period have occupied that quarter of the globe, without throwing a single ray of light upon any portion of their history. He speaks, indeed, of the Gael, in terms that Mr. Pinkerton will not approve, and of the authenticity of the Poems of Ossian, with a degree of confidence, which becomes no stranger to the Gaelic language; but we are persuaded, that even Johnson himself, would have admitted the truth of the following assertion,

What Homer was to the Greeks, a Gaelic Ossian "might have been to his countrymen, HAD THE GAEL BEEN GREEKS, AND HAD OSSIAN BEEN A HOMER!"—"He who seeks a *Grecian* Homer in the mountains of *Caledonia*, unquestionably seeks him in the *WRONG PLACE*!" (p. 331.)

True, most sapient Sir, and "what Newton was to the English, a German Herder, might have been to his countrymen, had the people of Saxe-Weimar been English, and had Herder been a Newton; but he who seeks a Newton among the philosophers, patronized at the court of Weimar, unquestionably seeks him in the wrong place!"

As our learned bishop has given many proofs that he does not believe in the moral government of God, the reader will not be surprised at the view of Christianity, singular as it is, which he will find displayed in the seventeenth book of this philosophical writing. In a short introduction the author takes care to inform us at once, that he looked upon Jesus as a mere man, who, though his *penetrating* mind foresaw, that "an unreflecting adoration would be paid to his cross and his *person*," intended no such thing by establishing a new religion, which was meant to be merely "a vital scheme for the welfare of mankind." Should any one suppose that this phrase includes the welfare of mankind in a *future state*, let him proceed patiently, and he will soon discover his mistake.

In treating of the origin of Christianity, Herder has occasion to speak of the Jewish prophets, whom he represents as good *patriots*, who "left in the fruits of their heads and breasts, many seeds of new ideas, which every man might cultivate after his own manner." (p. 367.) The cultivation bestowed on them by Jesus and his disciples, produced a new religion, of which the speedy and firm establishment was principally promoted by a belief, which originated from its FOUNDER HIMSELF: this was the opinion  
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of his early return, and revelation of his kingdom upon earth: This belief Jesus AVOWED BEFORE HIS JUDGE, and FREQUENTLY REPEATED in the last days of his life: his followers adhered to it, and expected the appearance of his kingdom." (p. 370.)

Surely the pious Christians of Weimar never look into the book called *the New Testament*, or our author, bold as he was, would not have hazarded a falsehood so easily detected as this. We have many zealous deists in England; but we are morally certain that there is not one of them so frontless as to affirm in direct opposition to the evidence of every man's senses, that the gospels contain an avowal by our Lord in the presence of Pilate or any other person, that he was *soon* to return and reveal his kingdom upon earth!

After such a specimen of our philosopher's good faith, when treating of the causes which contributed to the propagation of the gospel among the Jews, the reader will hardly be surprised at his calling the prophecies of the New Testament *idle dreams*; or at his collecting from all ages, and all countries, the various *abuses* which have crept into the church, and exhibiting *these* as the *principles* of Christianity. This is done indeed very clumsily; but upon those who read not their Bibles, though certainly upon more who do, it may produce some effect.

"Without ascribing to Christianity all the abominations of the honzes, or the whole of the monastic systems of the lamas and talapoins, it seems to have been the leaven, which set all the ancient reveries of the people from Egypt to China in fermentation anew, and modified them more or less. Many fables of Budda, Christino, and the rest, appear to include Christian ideas, enveloped in an Indian garb; and the great lama on the mountains, who probably arose in the fifteenth century, is, with his personal sanctity and rapid dictions, his bulls and religious orders, in all appearance a distant cause of the lama on the Tiber: the difference is there manicheism and misterianism were grafted on Asiatic ideas and manners; here orthodox Christianity was inserted into a Roman stock." (P. 385, 386.)

Is it for not distinguishing between such philosophical disquisition as this, and the rude railings of an infamous libeller, that the gentle Dr. Aikin, reprehends the Anti-jacobin Reviewers \*? If it be, God forbid that we should ever merit his praise, or cease to incur his reprehension. But the man who could pour forth this stupid stuff, has given a rational account of the rise of the Romish hierarchy; and, as if he had deemed the monkish orders entitled to that candour which he has withheld from Christ and his apostles, he has allowed to the court of Rome, and the order of Benedictines, their full space of merit for promoting the literature and civilization of Europe; whilst he exhibits Christianity as ruinous to taste, and injurious to morals.

"After that Jupiter and Christ contended in the senate, in the time of Theodosius, before the face of the goddess of victory, for the possession of the Roman empire, and Jupiter lost the day; the great monuments of ancient *taste*, the temples and images of the *gods*, were ruined, gradually or forcibly, throughout the world: and the more Christian a country was, the more zealous was it in destroying all remains of the worship of the ancient demons." (P. 406.)

For this zeal the early Christians are elsewhere stigmatized with the ap-

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\* See Monthly Magazine for July.

pellation of *wretches* ; but we are sick of such impious folly, which is too dull to excite laughter, and too contemptible to admit of a serious reply.

The eighteenth book is of more value. In six chapters, it gives an account of the northern nations by which the Roman empire was overturned, and of the kingdoms erected on its ruins. The account is indeed meagre ; and in the four first chapters, the various hordes of roving barbarians are not well distinguished from each other, nor traced back to the regions, from whence they originally came ; but the pious Christian will be seldom shocked by the author's profaneness, whilst he will be instructed by the general view which, in the last chapter, is given of the institutions of the German kingdoms in Europe. The portrait of our Alfred is well drawn, nor does that of Charlemagne fall much short of it ; but our author's antipathy to the religion, of which he was a minister, breaks out occasionally, and after mentioning the new Emperor's fruitless endeavours " to baptize the Danes," he then speaks of their conversion.

" But, as Rome knew how to catch every nation in the net that was adapted to it, these barbarians were entranced by the incessant endeavours of their Anglo Saxon and Frank converters, aided by the pomp of the new worship, church-music, incense, tapers, temples, high altars, bells, and processions ; and as they believed in ghosts and incantations, they, with houses, churches, church-yards, and domestic utensils of every kind, were so disenchanted from paganism, and BEWITCHED TO CHRISTIANITY BY THE POWER OF THE CROSS, that the DEMON OF A DOUBLE SUPERSTITION returned with them. Some of those by whom they were converted, however, St. Ansgarius in particular, were actually discerning men, and heroes after their manner for the welfare of mankind."

It is well that any merit is allowed to Ansgarius ; for our author seems to condemn Charlemagne for exercising over the barbarians that authority, which the fate of Ansgarius shews to have been absolutely necessary. The accurate Cave having mentioned \* the successful zeal of this holy man in converting the northern nations ; his being there styled the apostle of the Danes and Swedes ; his being consecrated archbishop of Hamburgh ; and his being constituted by Gregory the fourth, " in partibus Borealibus Legatus," adds—" Post exactum Hamburgi septennium a Barbaris fugatus, constructo apud pradium suum Ramsoleni tribus ab Hamburgo milliaribus monasterio, in eo vitam egit." The people who thus chaced from among them a missionary whose conduct all writers allow to have been truly apostolical, could not be governed without some severity ; and therefore the reader will probably agree with us in thinking the following account of the cruelty of Charles as impertinent, as we know it to be exaggerated.

" Frisens, Allemans, Thuringians, and last of all Saxons, were reduced to *submission* and *Christianity* : inasmuch that the Saxons, for example, when they became *kerstene* (Christians), and forswore the great idol Woden, were forced to yield up all their rights and possessions to the will of the sanctipotent Charles, beg their lives and liberty at his feet, and promise fidelity to the Triune God, and to the sanctipotent King" (p. 478.)

The impious sneer at the Triune God we pass over, as a thing of course with the superintendant of the clergy of Weimar ; but we beg leave to ask



the translator what prompted him to introduce into the English language, a word so absurdly compounded as *sanctipotent*? Does he indeed think himself entitled, by his having undertaken an *impossible task* \*, to direct the public taste, and to assume an authority which was denied even to Johnson. If so, his modesty must be equal to his judgment.

In the nineteenth book our author resumes the subject of the Romish hierarchy; and speaks, in the introduction, of "the *absolution of irremissible sins*!" This expression appeared ominous, and led us to expect nothing but a farrago of absurdities and contradictions; but, upon proceeding through the two first chapters, we found ourselves most agreeably surprised by a candid and rational discussion. After a very satisfactory account of the means by which the bishop of Rome gradually rose to the rank of "a sovereign of sovereigns, and a despot of despots," he candidly acknowledges, that

"Were only the most eminently great and worthy popes to be enumerated, they would present a long catalogue of names, many of which must excite our regret that they who bare them could not be employed to some other purpose. Fewer effeminate debauchees by far have wore the Roman tiara than secular crowns; and of many of these the faults are striking only because they were the faults of popes." (P. 508.)

This confession does Herder honour; but the following paragraphs, which we quote with pleasure, are still more honourable to a Lutheran infidel; and, we hope, will have a proper effect on the minds of our readers, as they cannot be attributed to an undue zeal for the propagation of the Christian creed. Treating of the effects of the hierarchy on Europe, he says,

"First of all it is proper to consider the benefits that Christianity, even in this garb, must from its nature confer. Compassionate towards the poor and oppressed, it took them under its protection from the wild devastation of the barbarians: many bishops in Gaul, Spain, Germany, and Italy, have proved this as saints. Their habitations and the temples were asylums for the oppressed: they redeemed slaves, liberated prisoners, and repressed the horrible traffic in human beings, carried on by the barbarians, where ever it was in their power. This merit of clemency and generosity to the oppressed part of the human species, cannot be refused to the principles of Christianity; from its infancy it laboured for the deliverance of man, as is evinced even by many impolitic laws of the eastern emperors. But this benefit was still more indispensable in the western church; and many decrees of the bishops in Spain, Gaul, and Germany, inculcate it, even without the assistance of the pope.

"It is also incontestible, that, in times of general insecurity, temples and convents were the sanctuaries in which peaceful industry and trade, agriculture, arts, and manufactures, found refuge. Ecclesiastics established annual fairs, still bearing, in honour of them, the name of *masses* †, and protected them with the peace of God, when no regal or imperial proclamation could give them security. Artists and mechanics retreated within the

\* See Anti-Jacobin Review, Vol. XVIII. p. 403.

† "The term *mass* is equally applied in Germany to the religious office, named a *mass*, and to the great meeting of traders called a fair; the most important of which are held about Easter and Michaelmas, when a great deal of business is transacted."

walls of the convent, as a safeguard against the nobles, who would have held them in a state of vassalage. Monks pursued neglected husbandry, both with their own hands, and by means of others: they prepared whatever was necessary for their convents, or at least afforded a place for a monastic application to the arts, and bestowed on them a frugal reward. The remains of ancient authors were saved from destruction in convents; and, being occasionally transcribed, were thus transmitted to posterity. Lastly, by means of divine service a slight clew was perceived, such as it was, in the Latin language, which afterwards led men back to the literature of the ancients, and thus to improvement in knowledge. For such times were convents adapted, which afforded even the pilgrim security and protection, food, lodging, and conveniencies. Journeys of this kind first brought nations peaceably together; for the pilgrim's staff was a defence, where the sword would have been of little avail: and through their means was acquired a knowledge of foreign countries; while, at the same time, tales, narratives, romances, and poetry, were cherished by them though in their rudest infancy." (Pp. 508—510.)

Our author then inquires, under six heads, into the pernicious as well as beneficial tendency of the various institutions peculiar to the Romish church, and concludes the chapter with the following fair balance of the account:

"These restrictions of the praise of the middle ages I have written with reluctance. I am fully sensible of the value that many institutions of the hierarchy possess even with respect to us; and I delight to wander amid the awful gloom of their venerable piles. As a coarse medium of conveyance to us, capable of withstanding the storms of barbarism, it is estimable, and evinces both the ability and circumspection of those who committed treasures to its charge; but it would be absurd to ascribe to it an absolute and permanent value for ages. When the seed is ripe, the integument bursts." (P. 517.)

To this chapter we have no objection to make. We admit with the author that it contains nothing of importance which is not "undeniably true;" but if Christianity, incumbered with all the ceremonies and all the errors practical and speculative of the Romish Church, had yet been productive of so much good to Europe, how came he to give such a view of its principles as we have noticed in the preceding book of this philosophical history? Is inconsistency a proof of that transcendent genius which Mr. Churchill attributes to Herder, or of that "extensive and intimate acquaintance with the subject of Christianity," which the Monthly Reviewers found in his observations on the various forms and shapes which, in different places, and at different times, that religion has assumed?"

The influence of the civil and ecclesiastical powers upon each other, and the good effect of their alliance in promoting the civilization and happiness of Europe during the middle ages, is farther evinced in the third chapter. The author has, indeed, some sneers at the *divine right* of kings, a right which he seems to imagine was never thought of till kings "came to be anointed by bishops, and emperors to be inaugurated by the pope;" but he had little claim to the character of a philosopher, if he knew not that all *rights* are necessarily divine. Sometimes he expresses himself as if he had thought an *alliance between church and state*, or, in other words, an established religion proper in times of barbarism alone; but he must be a shallow politician, indeed, who really believes that, after the cessation of miracles,

rales, religion, even in the noon-day of science, could support herself without the protecting arm of the civil magistrate, or that the civil magistrate could maintain his authority without the influence of religion operating on the minds of his subjects. The alliance between the state and *some church* is essential to the perfection of both; and hence, in the Scriptures of truth, kings are represented as the nursing fathers, and queens as the nursing mothers of the church. This chapter, however, which is intitled *Temporal Protectors of the Church*, is, on the whole, pleasingly and ably written, and contains several facts and anecdotes, with which the majority of readers are certainly unacquainted.

With the third chapter the nineteenth book should have concluded; for, in the fourth, the author treats of the kingdoms of the Arabs, of the rise and fall of which he gives a satisfactory account; and, in the fifth, describes the effects which the revolutions of those kingdoms had on the sciences, arts, commerce, and happiness of the world. These two chapters are extremely well written; but we are sorry that it is not in our power to bestow upon them unqualified praise. The mention of Mohammed and the Koran, furnishes Herder with a new opportunity of venting his spleen against revelation, by more than insinuating that all prophets have been alike fanatics or impostors. Mohammed he ranks under the banners of fanaticism, and accounts for his self-deceit in the following manner:

"The belief in divine inspirations and missions was common to all these religions, (the Jewish, the Christian, and the idolatrous religion of Arabia,) natural to the national way of thinking, and flattering to his own character; all these *probably* acted so deeply in his own mind, in the fifteen years, during which he led a life of contemplation, that he believed *himself* the Koreish, *himself* the distinguished man, chosen to restore the doctrines and duties of the religion of his fathers, and to reveal himself as a servant of God. Not the *dream* of his celestial surmises alone, but his life, and the *Koran* itself, evince the fervour of his imagination, and that *no artfully concerted deception* was necessary to the persuasion of his prophetic will. ——— This *Koran*, that wonderful mixture of poetry, eloquence, ignorance, sagacity, and arrogance, is a mirror of his mind; displaying his talents and defects, his faults and propensities, the *self-deception* and necessary pretext with which he *imposed upon himself* and others, much more perspicuously, than any OTHER KORAN OF ANY PROPHET!!" (Pp. 581, 532)

This is, perhaps, the first instance of a Christian bishop attempting to extenuate the crimes of Mohammed; for, if Mohammed was not an impostor, but a self-deceived fanatic, who *believed himself* commissioned by God to publish to the world a new religion, and enforce its reception by the various means which he employed, he was not only an innocent, but, in some respects, a meritorious man; an opinion so different from that which has been hitherto received among the enlightened part of mankind, would require a solid foundation for its support; but on what foundation has our author placed it? Why, he *affirms* that Mohammed did indeed *dream*, and (to make the affirmation good for any thing) mistook the *dream* for *reality*, that in one night he travelled from Mecca to Heaven, where he conversed with God, and returned to the holy city before morning. Where he received information to this purpose, he has not indeed told us, and therefore we hesitate not on our part to pronounce it an errant falsehood, and to affirm that the impostor mistook no such dream for reality,

but boldly fabricated the story to serve his own purposes among the barbarous Arabs:

He observes, however, in farther support of his opinion, that the belief of divine inspirations and missions *probably* acted so deeply on the mind of Mohammed, that he *believed himself* the distinguished man chosen to reveal himself as a servant of God; and for this probability he appeals to the Koran itself, which evinces, he says, that there was no artfully corrupted pen. Now to the very same Koran we confidently appeal for the direct contrary of all this.

The impostor of Arabia artfully selected from the Jewish and Christian morality, those parts which seemed best adapted to the sentiments and manners of the inhabitants of the warmer climates in particular; blending them, at the same time, with the popular traditions, the superstitious ceremonies, and the religious opinions of his idolatrous countrymen. Hence, as interest required, he now flattered the pride of the Jews, and now appealed to the prejudices of the Arabs: now selecting the Temple of Jerusalem, and now that of Mecca, as the hallowed spot towards which the worship and the prayers of his followers should be directed. Sole master of the oracles of Heaven, he even compelled them to speak that language, which was best adapted to his designs. Hence he was possessed of an unfailing resource under every exigency, and thus a satisfactory answer was always prepared to solve every objection, and to remove every scruple which the malice of his enemies, or the pious doubts of his friends might raise against him.\* All this is so apparent from the Koran itself, that the followers of the impostor attempt to obviate the objections which may be drawn from the glaring contradictions with which their pretended revelation abounds, by the doctrine of ABROGATION. "God, say they, in pursuance of the great plan of his providence, was pleased to command many things in the holy Koran, which for wise and good reasons he afterwards revoked."†

Is this the language of well-meaning fanaticism? or does the conduct, which is here faithfully described, evince that Mohammed *concerted no artful plan*, of deception, but really *believed himself* the messenger of God? No, fanaticism consists not of such ductile materials; for when combined with tyranny, it is as far as truth itself from bending to the exigencies of political craft. What the author means by saying, that the Koran of Mohammed displays *self-deception* more perspicuously than the *Koran of any other prophet*, must be obvious to every reader; but it deserves no particular reply, though we shall take the liberty to ask the translator, and other admirers of Herder, if they really think that in the Scriptures of the Old and New Testament there are displayed the same evidences of imposture as in the Koran of the prophet of Arabia; or if it be their opinion that the doctrines of our blessed Lord and his apostles varied according to circumstances, so as always to promote the worldly interests or pleasure of those by whom they were taught? This protestant prelate himself derived, indeed, the very worst features of the Koran from the *Gospel*!

"The stern expressions that fell from him (Mohammed) when his ambassadors returned, and brought him the refusals of the Kings (of Persia,

\* White's Bampton Lectures. † Ibid.

Ethiopia, and Yemen) together with the celebrated passage of the Koran, in the chapter of the declaration of Immunity,\* afforded his successors sufficient grounds to pursue the conversion of nations, from which the prophet was prevented by his early death. To this, also, CHRISTIANITY TAUGHT HIM THE WAY; Christianity, the first of all religions, that imposed its belief upon foreign nations, as the necessary condition of salvation: the Arabs, however, converted not by means of WOMEN, monks, and UNDERHAND PRACTICES, but in a manner suited to an inhabitant of the wilderness, with sword in hand, and the authoritative demand—*belief or tribute!*" (P. 533.)

Does Christianity convert by means of WOMEN? or have our Lord or his apostles any where enjoined their followers to FIGHT against those who profess not the true religion? and pray, Sir, for what purpose did the impostor, after indulging his converts with so many wives and concubines in this life, provide for them a paradise of *Houris* in the next? "The Arab converted not by means of women!!"

The twentieth, and last, book of these *outlines of the philosophy of the history of man*, is miscellaneous. It begins with a detail of the rise and progress of the commerce of the Adriatic and Mediterranean Seas; gives an account of the spirit of chivalry in Europe, which the author thinks arose among the German nations, and was carried to its highest state of refinement by the Arabs in Spain; and thence proceeds to the *crusades*, with their consequences in Europe. Out of them arose the order of spiritual knight-hood, the nobility of the herald's office, and in time, also, nobility by letters patent. In the fourth chapter we have a candid, though concise account of the cultivation of reason in Europe; in which due merit is allowed to the school philosophy, and to those subtle disputations to which it gave rise. Herder does not contend for the importance of the topics which employed the time and talents of the disputants; but he observes, with truth, that "the art greatly improved the weapons of reason in Europe." Some good, too, is shewn to have resulted from the eager and absurd searches for the universal elixir and the philosophers' stone, which led the Christians to cultivate the physical and mathematical sciences of the Arabs; and even to the study of Roman jurisprudence many beneficial effects are allowed, though the author properly adds:

"Pity that the reanimation of this science happened at a time when the sources were impure, and the spirit of the old Roman law could be seen only through a mist. Pity, that the subtle philosophy of the schools arrogated to itself this practical science, and perverted the discussions of the intelligent, by a captious play upon words. Pity too, that an auxiliary study, an exercise of the judgment on the model of the sages of antiquity, should have been taken as a positive rule, as the gospel of the law, in all cases, even the most novel, and farthest from being determined. Hence

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\* From this word we are referred to the following note at the bottom of the page:—"Fight against them who believe not in God, nor in the last day, who forbid not that which God and his apostles have forbidden, and who profess not the true religion of those unto whom the Scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low."—*Koran (Sale's version, Ch. 9.)*



arose that spirit of deism, which in time nearly extinguished the character of almost every national legislation in Europe." (P. 607.)

In the fifth chapter the author considers the effects of founding and endowing cities and universities in Europe, and proves that to these institutions we are indebted for our commerce and manufactures; for the finest specimens of Gothic architecture; for the magnetic needle; for the forming of glass into lenses; for the economical and military uses of gunpowder; for the preparation of paper from rags; and for the arithmetical figures of the Arabs. All these things were either invented in Europe, or, by means of commerce, introduced into it from the east, before what is called the revival of learning.

The concluding chapter is of no value. It is not the conclusion of a philosophical history of *men* in general, but only of *Europe* in particular; and consists of such impertinent reflections as these—"Had Europe been rich as India, unintersected as Tartary, hot as Africa, isolated as America, what has appeared in it would never have been produced!!"

We have now taken a view of these two ponderous volumes, and endeavoured, with impartiality, to exhibit their merits. That this has been an irksome task will be readily admitted by those who know what it is to travel over a barren waste, where there is hardly one verdant spot to cheer the prospect; but we armed ourselves with patience, and have got at last, fatigued indeed and languid, to the end of our journey. But why, it will be asked, bestow so much time and labour on a work of so little importance? Why take the trouble to expose to public view the wild ravings of a disordered mind? We answer—because those ravings are combined with the greatest impiety; because they have been studiously kept out of sight by other journalists; and because the work which contains them has been so zealously pushed forward as to have already undergone two impressions. The reflection suggested by this circumstance is, indeed, far from pleasing. Are the taste, the spirit, and the principles of our countrymen so very depraved, as to admire whatever is imported from Germany, as to prefer the dull and impious absurdities of Herder to all that has been written in England on the philosophy of the history of man? The *sketches* of the late Lord Kaimes, not to mention more works of the kind more laboured, are fraught both with amusement and with valuable information; and far from pleading the cause of atheism, they contain a thousand proofs of God's moral government of the world, expressed in language easy and animated. What this translation from the German of Herder contains we have been at some pains to shew; and if the passages which, while they stand single, have passed without censure from the Monthly Reviewers, and, as it should seem, from readers in general, shall now, that they are grouped together, excite in the public mind, that contempt which they have excited in our's, the labour that we have bestowed on this heavy work will not be vain. At all events, our consciences assure us, that we have discharged our duty; that we have spoken of the work as it is, having neither extenuated anything, "nor set down aught in malice;" that we have been more favourable to Herder, than he or his admirers would have been to us; *alienumque esse a sapiente non modo injuriam cui facere, verum etiam nocere*

## MISCELLANEOUS.

TO THE EDITOR.

SIR,

**I** Concur heartily in the commendations which you have bestowed in your Review for March, 1804, upon many passages in the letters of advice from a mother to her son; the work exhibits many useful and valuable observations which are urged with strength and solidity, and frequently with eloquence. It is serious and persuasive. The advantages on the side of religion are happily enforced. The comparative measures of esteem which we ought to entertain respectively for present and future things, and the decided preference to be given to the latter, as involving the main objects of the reasonable soul, and the permanent felicity of men, are excellently treated; and throughout, the practical discourses (for such they often are, though comprised within the limits of a letter) merit every commendation, and deserve punctual regard. Having said this, it is with much regret that I am compelled to notice a lamentable failure in a main point of Christian doctrine where the Divinity of our Blessed Lord falls under consideration. I am the more disposed to point out this particular, because, though the marks of even a dogmatical adherence to unsound opinion in a chief particular be evident, yet it may be hoped that the dangerous and erroneous sentiment may have been gathered from some ill selected author. I am the more disposed to think so, because, though the writer professes in this point to follow the most natural and simple sense of Scripture, yet the most subtle, distorted, and inadequate construction is unhappily adopted.

The passages alluded to are those which speak of Christ as a God *by appointment*; or, in other words, by deputation, and therefore not by nature. We are first cautioned "not to carry our notions of the Redeemer so high as to be inconsistent with the unity of God," and then, "not to reduce them so low as to render him mere man." A happy inlet this for Arian sentiments! For, first it is impossible to carry our notions of our Blessed Lord so high as to impeach the unity of God, if he be acknowledged to be "One with God," as he declared himself to be, and of equal dignity, though he took the form of a servant, as St. Paul affirms. Such is the utmost pitch of his glory. It cannot be carried higher, and yet it is most consistent with the unity of God, who is One in all essential attributes, although the mutual relations of the Father, Son, and Holy Ghost, subsisting in that undivided Godhead, be as clearly pointed out in Scripture. It is indicated in that most solemn form of faith, into which, according to our Lord's express injunction, we are baptized.

But the ingenious writer of these letters professes to deliver the simple sense of Scripture, without the bias of any formed opinion. Concerning the latter part of the profession, which relates to pre-conceived opinion, it is too evident to what system her notions in this article belong; and, with regard to the former part of the pretence that the plain and simple sense of Scripture is delivered, we have but to refer to the exposition which is given of that direct assertion of our Lord's proper divinity, "that in him dwelleth all the fulness of the Godhead bodily." This is violently turned from its most simple sense and literal construction, and is made to mean no more than an allusion to that kingdom which our Lord has *by appointment*; and in which he becomes an object of divine worship. Little, we trust, need be said to  
 expose

expose this palpable perversion of the text ; but a great deal might be said concerning its impiety, and the difficulties which attend that whole scheme to which it belongs : for, first it introduces God as giving his glory to another ; to a Creature, excellent indeed, and high above all angels ; but such a transfer of divine honour we regard as impious and impossible, God having declared that he “ will not give his glory to another.” Again, the scheme in question invests a creature with the actual exercise of divine attributes, for no otherwise could Christ exert that Lordship, which they allow to him, over all his subjects, being present always in all places to receive their supplications, and to tender them at the heavenly throne, to assist them with his grace, to succour them to the uttermost, and, according to his own word, to be with them unto the world’s end.

Is there then no difficulty on our part, in supposing Christ to be indeed God, and yet not God the Father, but God the Son, one person in the undivided Godhead, whose deep humiliation consists in his quitting this glory, which he declared himself to have had from before all worlds ? Certainly there is a difficulty ; because there is a transcendent mystery in the subsistence of the Father, Son, and Holy Ghost, in one Godhead. But observe well, that in this case the difficulty lies just where it should do, and must ever do, and where we might expect it, even in the Revelation which God hath made concerning himself. Of those particulars we could know nothing until he declared them ; but we are bound to believe them when they are declared ; first, because through our necessary ignorance of what may be in the nature of God, we cannot contradict them ; and secondly, because we have sufficient evidence, level to our reason, and submitted to our own judgement, to convince us that the word which bears this revelation is the word of God. It is attested by every proof which reasonable creatures can require. But where lies the difficulty in the other case ? Why, just where it should not ; and where we have no right to place it. It lies in forced constructions of the words of Scripture, in order to avoid what we cannot contradict (because, as has been often shewn, it involves no contradiction) but what we cannot comprehend, our belief resting solely on God’s own Revelations of himself. But is it no contradiction to say, that Three are One, and one Three ? It would be so, if we affirmed that they are three in the same sense that they are one. But we do not affirm this ; we expressly deny it, and affirm only, that they are one in one sense, and three, not in the same sense, but in another ; the Father, Son, and Holy Ghost, appearing to us to be partakers in the godhead, because the proper attributes and acts of God are distinctly ascribed to each. It is no objection to this union and distinction that it would involve a contradiction if applied to the division of the species among men. We know it ; and the term Person sticks with many upon this score of inadequate comparison. But we know also, that it is preposterous to argue from one case to the other in this matter ; and more especially as the subject in the former case must be utterly unknown to us in such particulars, except they were revealed. Nor are we tied to defend the term Person, (or any other not found in Scripture) as we are bound to maintain the doctrine and the truth itself. We employ such terms, because we can find no better to express that mutual relation, and proper manner of subsistence which exist between the Father, Son, and Holy Ghost, according to the plain warrant of Scripture, where divine honours and divine acts are distinctly attributed to each ; and we defend such terms merely as they signify and denote such truth,

Can we suppose that our Lord would associate his own name, and that of the Holy Spirit, with that of the Father in the same form of baptism, as a perpetual ground of faith, if one were God and the other two mere creatures, however excellent, or however commissioned or employed in the work of man's redemption? The difficulty then, we say again, rests in the one place where we ought to expect it, and have sufficient reason to submit to it: it lies in the word of God concerning himself. Let us remember too, that this word was not revealed merely to become a trial of our faith: the very order and method of our salvation are involved in the reality of those particulars. Our Saviour, by his divine nature, becomes an effectual Redeemer, both with respect to the infinite value of that sacrifice which derives its worth from the whole dignity of his sacred person, and with respect to that universal agency exercised both by Him and the Holy Spirit, in the work of our salvation. The revelation of such things was therefore necessary, that we might not want what is now the glory of our faith, a distinct knowledge by whom we are saved, and in whom we believe. Again, we say in the other case, the difficulty lies where men have placed it, in attempting to evade the revelation itself, by forced constructions of the testimonies which convey it; and that only because they cannot comprehend the manner of it. The difficulty lies in labouring point blank against the word of Scripture; and in trying every shift of sail to work against a wind that blows steadily one way. Let any man read (alas! he may be much better employed) the tortured expositions of those texts of Scripture which declare the divinity of the Son and Holy Ghost, where Arian and Socinian pens have been set to work upon them, and judge from that only view, whether such can be accounted plain and natural constructions of the Scripture phrase, drawn without reference to pre-conceived opinions; or, whether they be not such subtle and evasive comments, as men take up with when they are resolved not to believe what is transcendent in its nature. I am verily persuaded, that such a bare collection, or survey of perverse and artful exposition, drawn from the writings of several abettors of heretical opinions, would be abundantly sufficient to direct unbiassed persons to the truth. If the plain and natural sense of the sacred testimonies, and the concurrent suffrage of the universal church of Christ in her symbols, and in those explications of them which successive opponents have occasioned, was to accompany the view, the simple conference of such opposite interpretations would decide the point with all unprejudiced persons, and would form the most triumphant piece of controversy that could be framed.

An allusion is made by the letter writer to the giving up the kingdom at the consummation of the mediatorial ministry; and it is introduced probably to support what we fear to be the pre-conceived opinion of the author of this part of the volume: but that passage of Scripture relates evidently to the close of our Lord's work as intercessor, for the sake of which he was made man; of which work and office he shall then submit the fruits to his heavenly Father. It relates to his taking his seat from thenceforth at the right hand of God, in the glory which he had with him from everlasting, "that God may be all in all;" operating, (as Dr. Whitby well explained it, before he lost his way in this great article of faith) without the peculiar intervention of a mediator,—the subjection of the Son, even then mentioned, relating to the retention of the human nature by the hypostatic union which is to endure for ever.

I cannot but express once more my hope, that when the ingenious and eloquent

eloquent writer of these letters shall have consulted such authors as Pearson, Bull, Stillingfleet, and Waterland, with the tracts of the Bishop of St. Asaph, rather than such as we suspect her to have followed, both here and in another place, where the speculations occur about the world's end and its restitution, with the agency of comets; which, if we mistake not, was the peculiar fancy of Mr. Whiston, she may be induced to take this error out of her book, which, in other respects, is so well calculated for the use and improvement of its readers.

I have subjoined the passages in the letters, upon which I have felt myself constrained to offer the foregoing observations; and should be happy indeed to find that I have mistaken their meaning. If I have not, it will readily appear with what propriety such a work is dedicated to the Arch Bishop of Canterbury.

“ In order to form the most just notions of the Christian religion, it is of the greatest importance to understand the personal character of Christ; for, as all institutions have in them something of the character of their first founders, so Christianity must naturally partake of the excellency and temper of its author. *There are extremes to be avoided in considering the nature of Christ, we may think too meanly of him, and form to ourselves notions derogatory to his glory; or, on the other hand, we may run into schemes concerning his nature and offices, which may be unintelligible in themselves, or inconsistent with the unity of the Deity.*

“ We must not give way to the fancy and wild imagination, but entirely confine ourselves to what we find in Scripture, without obtaining it by forced interpretations to suit with our prejudices, or any preconceived system. And, indeed, when men have gone from the plain doctrine of the Scriptures, they have only bewildered themselves in dark, absurd, and contradictory schemes; but, if we form our ideas of the person and character of Christ only from what we find plainly written, we shall then, as far as our weak and imperfect faculties will allow, have a just view of him, and see what we are to believe in that most important article of faith concerning the Son of God: that he is a divine person of infinite dignity, and had his existence from the Father before the world began; and, *that he is called God, whom we are to worship by the appointment of God the Father.*

“ He did not come into the world in the ordinary way of the children of men, but was born of a virgin, as we read in St. Matthew and St. Luke, by which was fulfilled that antient prophecy in Isaiah vii. 14, ‘Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, or God with us,’ and this miraculous birth the angel who appeared to the virgin gave as a reason for the appellation of the Son of God, or Son of the Father. The Holy Ghost said he shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God. This extraordinary birth was as easy as any other for the divine power to effect; as he first constituted the nature and course of things, he can, by the same power, for purposes suitable to his wisdom, alter and dispose them as he thinks proper.

“ To any one who reflects it must be clear, that it requires no greater degree of divine power, if I may be allowed that expression, to produce such a miraculous effect, than to bring about what we call a natural birth by the ordinary course of Providence; and it is a weak prejudice, arising from our ignorance of nature, to imagine the one case to be easier than the other; only, what is uncommon is apt to strike us with a notion of great difficulty, though to the divine power they are equally the same.

“ Christ



“ Christ is repeatedly called the first-born of every creature, by which it appears that he was before any creature. We are told, in several places of the New Testament, that the world was made by him; he is also called the Image of God; he is also named the Lord of Glory, 1 Cor. xi. 8, and said to be in the form of God, Phil. ii. 6, by which expression it is clearly understood that, *next unto God the Father, he is the most excellent Being, and highest in dignity in the universe; by appointment of the Father, divine honour and worship are to be given to him.* He himself tells us, John v. 23, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father who sent him; by which is plainly meant, that the Jews, who did honour and worship the Father, should, in future, honour and worship the Son also. Not that they should look upon his power and authority as absolute and independent, but only as derived from and communicated to him by the Father.

“ We read, Luke xxi. 22, that when he was carried up to heaven, the disciples worshipped him: we are told, that at the name of Jesus every knee should bow; and this honour and worship is not only to be given to him by man, but it is also commanded by the Father to be given to him by angels, and other superior beings. When he bringeth in, saith St. Paul, his first begotten into the world, he said, let all the angels of God worship him. One great part of that worship that is due to him is prayer. The disciples called upon his name, by which it is plain that they prayed to him, St. Stephen, we are told, Acts vii. 9, prayed unto him, saying Lord Jesus receive my spirit. He has not only a title to divine worship from the appointment of the Father, but he has also a claim to it as our Mediator and Intercessor.

“ That God the Father has given him all power and dominion to accomplish the salvation of mankind, is evident in a great variety of places in the New Testament. Thus he tells us, John iii. 35, that the Father shall give all things into his hand; and in Matt. xxviii. 18, all power, says he, is given unto me in heaven and on earth. St. Paul says, Col. i. 19, for in him dwelleth all the fulness of the godhead bodily; *evidently meaning a fulness of divine power and dominion, in Scripture often called a kingdom, by way of allusion to earthly power and sovereignty:* but it is chiefly a moral and spiritual kingdom; it is not a kingdom founded on the maxims and principles of the world, but of grace and piety, and virtue in this state, and of glory and happiness hereafter; it is a kingdom of which every sincere believer is a member now, and entitled to all its joys in another state, and to which every depraved and unrepentant sinner is a rebel, and as such will be punished; it is a kingdom of which we are told there will be no end, and finally, when the redemption of mankind shall be completed, shall be resigned unto God the Father; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all.

“ This is the plain scriptural account; the foundation of God that standeth sure; and in this we may rest quiet and satisfied, amid all the controversies that have been agitated concerning this matter in the Christian world. Every well disposed person must be hurt at any great dissensions in the Church, and perhaps among those who mean well; but surely we need not trouble ourselves with metaphysical subtleties and nice distinctions which only puzzle the mind, and lead men into endless mazes, unintelligible to themselves and others; for we may be sure, that what we cannot understand,

can never be of importance to our eternal salvation: and, on the other hand, we need not attend to all the objections of others, that tend to degrade the dignity of the Son of God, and rob him of his glory in making him mere man; for the Scriptures so plainly teach the excellency and *divinity of his nature*, that nothing but forced and unnatural interpretations can possibly affect our faith."

In this last sentence, the *divinity of our blessed Lord's nature* is a sound and adequate expression; but how it can be made to co-here with the former declarations of a godship by appointment, by temporary rule, and kingdom to be resigned entirely to the Father, I am at a loss to comprehend, and have therefore said before, in this letter, that by affirming Christ to be God by appointment, the other proposition is denied. I rejoice, however, to find that great truth the divinity of our Lord, affirmed in those concluding words; it remains therefore only to express my unfeigned wish, that the whole chapter may be reduced to a sound sense, by expunging that which has a different aspect, or by explaining what may seem, perhaps to others, to be only dubious and equivocal.

I am, Sir, with much regard,  
your obedient servant.

#### DEFENCE OF THE SOCIETY FOR THE SUPPRESSION OF VICE.

TO THE EDITOR.

SIR,

SOME time since I read in the Weekly Register, published by Mr. Cobbett, a letter addressed to the editor, containing some animadversions upon the Society for the Suppression of Vice, excited it should seem by a circular address supposed to have been received by the writer, who covertly assumes the signature of a *beneficed clergyman*. At the instant I knew no more of these proceedings of the society, upon which the writer grounds his strong charges, than what the editor had given as a preface to the angry letter which followed. As a member of that society I was fain to hope that the editor himself (as I know he is a stickler for the old regimen, and exhorts his readers to ask for the old paths and walk therein) would have pointed out to his correspondent, and, as he gave the anonymous letter a place in his Register, shewn his readers, that a *beneficed clergyman* could not have so written, for I cannot readily bring myself to believe that a genuine minister of the established Church can be ignorant that the very ground-work upon which this society is founded and builded up, is strictly confirmable to the circular instructions of a pious and good primate (Tennison) of that Church, sent to his bishops, and through them to the clergy of his province.

If the editor, more occupied in other matters, overlooked what was due to the candour which he professes, still I trusted some one would notice the manner in which the censure is conveyed, as well as the matter which the letter contains.

I am too much a friend to investigation, provided the rules due to a manly and open investigation be attended to, not to thank the writer for bringing this matter forward; but I do wish, for the sake of suffering humanity, that he had entered his appeal in a manner more consistent with soundness of argument and good humour. The offending circular address is now before me, and forwarded by the active diligence of the secretary, it

has reached my humble retirement, by a similar course, I surmise, to that which the benighted writer censures. It has been perused with a jealous eye, but without its kindling any of those sensations which it called forth, when the author of the letter to which I allude sat down determined somehow or another to convey his opinion of the society to the public eye. This opinion has been read, it has had its effect; and my numbers of the Weekly Register, which circulate among my neighbours, have been returned with queries and observations not altogether unfavourable to the society:

If, however, any person doubts of the propriety of the combination of numbers to effect so great a purpose as the suppression of vice, &c. can he persuade those who aim at the contrary, who combine to uphold vice, and associate to extend iniquity, to do so likewise? Would not that abstract reasoning to which the delicate refiners and advocates for modern humanity now resort, conclude fatally for the very best earthly interests of man as a social being? If it be objected to the clergy that they ought not upon these grounds to unite, and as an order still less to join themselves to the laity, and form a part of such "combinations," (I use this term as applied, though not very handsomely, by those who discourage the union of any order of men whose combined efforts and example might supercede the necessity of an individual building up a dangerous popularity by stepping forth the champion of reform,) I would say, act as a body of men should act, who saw the Society for the Suppression of Vice truly calculated to forward the very plan recommended by their archbishop in the year 1699, and that it became their duty as well as their interest to give it the sanction of their names, and the influence of their office.

In the 4th section of these instructions the very measure to which Mr. Rush and his churchwardens have so judiciously resorted, is recommended; and, as the Society contains many a clergyman's name, I should hope that a jealousy on the part of the beneficed clergymen, if the writer be of the ministry, lest the laity should overstep the bounds and assume the diocesan's province, may somewhat account for this oblique condemnation of the Society, and its acts. As the writer admits, fully admits, the frailty and weakness of man, he cannot but be conscious how much the very best of us want these helps and these assistances to keep alive that uniform activity which else would soon be exhausted or slumber, and to repress those sudden starts and heats of zeal when suddenly awakened which are rather the aberrations than the perfections of a good mind.

On behalf of the members of the Society for the Suppression of Vice, I would say in the express words of their archbishop, that "we may very reasonably expect the happy effects of such a concurrence, from the visible success of that noble zeal, wherewith so many about the great cities of London and Westminster do promote true piety and a reformation of manners."

This further assertion of his may also be used in their defence, as the professed object of the Association is to carry into effect the plan therein proposed. "Every pious person of the laity should, if need be, be put in mind by the clergy that he ought to think himself obliged to use his best endeavours to have such offenders punished by the civil magistrate as can no otherwise be amended: and that when he hears his neighbour swear, or blaspheme the name of God, or sees him offend in drunkenness, or profanation of the Lord's day, he ought not to neglect to give the magis-

trate

trate notice of it. In such a case, to be called an informer, will be so far from making any man odious in the judgment of sober persons, that it will tend to his honour, when he makes it appear by his unblameable behaviour, and the care he takes of himself and his own family, that he doth it purely for the glory of God and the good of his brethren. Such well-disposed persons as are resolved upon this, should be encouraged to meet as oft as they can, and to consult how they may, most discreetly and effectually, manage it in the places where they live."

Considering the Society in question as embracing these several objects in a way which otherwise could not be so attained, I do consider myself as doing but my duty as a member of the Society and as a clergyman especially, in asking for and obtaining admission among the respectable and pious supporters of a body of men, who, under rules and regulations, are expressly, associated by every *lenient method* to suppress vice, and by their personal activity, and the influence of their example, to support and encourage, in these dangerous times, the Established Religion and morality, introduce among the rising generation an internal as well as external habit of self restraint, and steadily to insure obedience to the laws of the land, in those cases which all know and feel abound, where individuals would find all their best attempts in this great national concern fruitless, and producing but vexation of spirit from artful evasion or direct opposition. I am well aware, for I feel, how necessary a strict attention to this Prelate's advice is for me; it is advice admirably adapted to all who purpose to be *public teachers*, under whatever designation they may rank—"A mildness of temper, with a gravity and calmness in their conversations (and writings), will not fail to gain them a general love and esteem among their neighbours (and readers): and a discreet caution in their words and actions will preserve them from those *little imprudencies* that are sometimes so sensible an *obstruction* to the good endeavours of well-meaning men.

Conscious how apt the best measures are to be perverted, if I can at all be allowed to judge of the temper by which the Society for the Suppression of Vice is guided in their words, writings, and actions, I should feel myself, though but an insignificant member of that honourable and useful establishment, fully authorized to say they will gladly and thankfully receive every remonstrance from those who will candidly and openly scrutinize their conduct; and I fear not to pledge myself they will, as a body, decidedly shew to the world, that, if such be their desert, they know how to be grateful for correction, asking for no other measure by which this shall be meted to themselves, but what, as far as human frailty will admit, they have studiously endeavoured to make their own standard in like cases.

I am, my dear Friend, yours faithfully,

A SUFFOLK CURATE.

# INDEX.

## A.

- A** BICHT's *Encyclopædia of Philosophy*, apology respecting the review of, 336.  
**Accent**, the effect of in English pronunciation, 117; ludicrous instance of the Scotch, 125.  
**Admiralty Board**, ironical remarks on the economical system of the, 385.  
**Advertisements**, infamous ones displayed by the Irish Catholics, 101.  
**Americans**, the Anglo, account of their manners, 469.  
 ———, houses of those who settle in the internal parts described, 471.  
 ———, manners of those who inhabit the banks of the Ohio, 472.  
 ———, immense increase of their number and population, 474.  
**Anecdotes**, methodistical, 363, 364.  
 ———, electioneering, 407, 408, 417.  
**Anti-Methodist**, the prayer of an, 395.  
**Aristotle and Plato**, respective and comparative characters of, 292.  
**Articles**, the Thirty-nine, subscribed to by the Bishops of the Scotch Episcopacy, 330.  
**Atonement**, sectarian doctrines relative to the word, in Rees's Cyclopædia, 375.

## B

- Badini**, an alien, sent out of Great Britain, 277.  
**Bank Restriction**, quotation respecting, from Mr. Forster's pamphlet, 297.  
**Baptism**, refused to infants, 362; the distress of parents, in Scotland, occasioned by such refusal, 393.  
**Bell's Weekly Messenger**, said to be in the pay of the French Government, 277.  
**Beuvrier**, and other French preachers, improperly censured for preaching against the new philosophy, 272.  
**Bigotry**, Popish, historical facts respecting, 102, 103, 104.  
**Biographia Britannica**, an instance of gross imposition in it, 157; singular forgery in it, 162.  
**Blind Boy**, Bloomfield's description of a, 299.  
**Blockade**, system of, attacked, 302; defended, 306.  
**Bolingbroke's works**, Lord Grenville's remarks on, 65.

**Bonnaght**, account of the Irish custom of, 360.

**Bourbons**, caution to the sovereigns of Europe, relative to the proscription of them, 381.

**Brentford Patriots**, account of the proceedings of the, at the Middlesex election, 405.

**Britain**, invocation to, 198.

**Buonaparte**, an attempt to prove him to be the beast, whose number is 666, 205.

———, favoured by the Monthly Review, 215.

———, letter written by, from Toulon, 266; his early atrocities, *ibid*; character of the first constitution which he established, 267; his conduct on his return to Paris after the battle of Marengo, *ibid*; his attempt to suspend the courts of justice, and to establish special tribunals, 268; account of his means for annihilating the freedom of the press, 271; his modes of obtaining the votes of the people, 272.

———, manners of, described, 278; his compliment to Madame Talland, *ibid*; his reply to the congratulations of the opera singers, 274; anecdote of, *ibid*; views of, respecting England, in making the peace of Amiens, 379.

———, address to the British nation, 381.

———, a dedication to, 422.

———, Lucien, scandalous anecdote of, 273.

**Burdett**, Sir F. statement of the political principles of, 414; his intimacy with Despard and O'Connor, 416.

**Burial by night**, poetical description of, 299.

**Byng**, Mr. censured for his neutrality at the late Middlesex election, 421.

———, anecdote of, 422.

## C.

**Caerphylly Castle**, reflections on the present state of, 57.

**Calvin's opinion** respecting original sin, 7; Divine Grace, 10; the Elect, 18, 128; predestination, 134.

**Calvinism**, not originally understood to be the doctrine of our articles, 3; proved by a quotation from Dr. Binks, 6.

**Camden**, an error of, respecting Sengernith Castle, corrected, 56.



Cashmere, the vale of, supposed by Herder to have been the first abode of man, 89.  
 Celtæ, origin of the, 24.  
 Celtic Researches, object of the author of, 121.  
 Chatham's, the late Earl. Letters to his Nephew, character of, 65.  
 Chaucer, the poet, supposed to have studied at the University of Paris, 30; fined two shillings for beating a Franciscan friar in Fleet-street, *ibid*; patronised by Edward the III. 32; his first literary production, 34; his "Romaunt of the Rose," 41; receives a pension, 42; the value of it discussed, *ibid*; his visit to Petrarch, at Padua, 155; obtains a grant of a pitcher of wine daily, 156; breach between him and Gower, 252; his death and burial, 256; his character, 257; estimate of his poetical merit *ib.*  
 China. appearance of the country of, 339; description of the imperial garden of, 341.  
 Chinese government, pride and insolence of the, 338.  
 ———, persons and dress of the, *ibid*; dirtiness of the, 340; unacquainted with the use of soap, 341.  
 Chivalry, remarks on the spirit of, 34.  
 Cobbett's *Political Register*, quotations from, respecting Sir F. Burdett, 412.  
 Congreve, coincidence between a passage from him and one from Sir John Moore, 222.  
 Corresponding Society, epigrams on the, 224.

## D.

Dedication, a, to Buonaparte, 422.  
 Derby Captains, origin of the phrase, 354.  
 Description, dreadful, of a country overrun by France, 399.  
 Disputes, consequences of those which have arisen relative to the reformation, 450.  
 Discoveries, moral and philosophical, account of several very remarkable, 491—498.  
 Dock yards, statement respecting the English, 303; actual strength of the King's, 307.

## E.

Ecclesiastics, view of the specific tenets of the, 293.  
 Edinburgh Reviewers, exposure of their folly and impertinence, 30.  
 Elbe and Oder, the rivers, sources of, 264.  
 Eloquence not beneficial to Athens, 21.  
 Enghien, anecdotes of the late Duke of, 69.  
 Epigram, on the Duchess of Marlborough's offering 500l. for the best poem on the Duke's actions, 222; stolen by the French, and applied to the Prince of Conde, 224.

Episcopacy, general meeting of the Bishops of the Scotch, 339.

———, Bishops of the Scotch, subscribe to the Thirty-nine Articles, *ibid*.

Europe, caution to the sovereigns of, relative to the proscription of the Bourbons, 381.

## F.

Fanaticism and enthusiasm of the Welch, animadversions on the, 62.

Feudal laws, Godwin's remarks on the, 31.

France, account of the judicial proceedings of, 278.

French army, badness of its pay and clothing, 275.

French character, delineation of the, 277.

Frenchmen's brains, the lightest matter God Almighty ever created, 383.

French Revolution, concise history of it in a few words, 450.

French Bravado, curious anecdote respecting, 459.

French Literature, remarks on its mischievous influence, 474.

French Plays, on their disgusting mechanical uniformity, 487.

## G.

Gaunt, John of, curious document respecting his death, 253.

Geological observations, 60.

George Cadoudal, the royalist, account of, 79.

Gibbon, the historian, inscription for a monument of, 444; lines on, 445.

Gillies, Dr. his characters of Plato and Aristotle, 292; his view of the tenets of the Ecclesiastics, 293.

Gillyflower, a clerical quack, description of, 48.

Godwin, Mr. censured for "carrying the workings of fancy, and the spirit of philosophy, into the investigation of ages past," 126; his style censured, 250.

Godwinian Philosophy, observations on the, 53.

Goldsmith, resemblance between some lines in his *Deserted Village* and some lines in *Les Poésies de M. L. Abbe de Chaulieu*, 223.

Grace, Divine. See Calvin.

Greece, the common pronunciation of ancient, supposed to be strictly musical, 119.

Gregory I. Pope, denies papal supremacy, 240.

Grenville, Lord Less than Gower, metamorphosed into Lord, in the intercepted correspondence, 197.

Grenville Party, the, always more hostile to Mr. Fox than Mr. Pitt himself, 196.

Greek language, controversy respecting the ancient pronunciation of the, 121, 122, 123.

Hebrew,

## H.

- Hebrew, not the primitive language, 24.  
 Heperides, garden of the, considered as an allegory, referring to Britain and to the system of Druidical divination, 26.  
 Hudibras, his description of the taking of oaths of allegiance by the Catholics, 99.

## I. &amp; J.

- Enclosures, defence of, 61.  
 Invaders of Britain, description of the fate which would probably attend them, 198.  
 Ireland, a Popish committee sitting in, 334.  
 ———, parts of, where the king's writ does not run, 359.  
 Ismaelites. Mr. Bryant's philosophical account of the wanderings of the, contrasted with the theory of Herder, 93.  
 Johnson, Dr. his epigram on Miss Astor paraphrased, 222; traced to Dryden's *Miscellanies*, *ibid.*

## K.

- Kate of the Vale, the song of, proved to be a plagiarism, 223.  
 Knighthood, preparatory education for the honour of, 33.

## L.

- Laguna, account of the manners of its inhabitants, 458.  
 La Harpe, abused for the most honourable act of his life, 269; an exaggerated charge against, 270.  
 Lancaster, the Rev. Daniel, censured for the colloquial style of his funeral sermon, 311.  
 Language, an affinity between the simple elements of, and the ideas which they are meant to convey, 28.  
 ———, quantity in the English, rules respecting, 115.  
 Lauriston, the French general, conducted to town by the Chief of the British navy, 383.  
 Legion of Honour, account of the French, 72.  
 Literary Journal, remarks on its review of Bishop Skinner's pamphlet, 207; its observations on the Ant Jacobin Review of Dr. Campbell's Lectures, 213.  
 Llanfawell Church-yard, remarks on, 37.

## M.

- Macartney, Lord, his description of the imperial garden at Ychof, in China, 341.

- Macklin, the actor, birth of, 358; his assumption of the character of Shylock, 355.  
 Mainwaring. Mr. the libels of the Morning Chronicle respecting, repelled, 419, 420.  
 Marlborough, epigram on the victories of the Duke of, applied to the Prince of Conde, 228.  
 Martyrdom, casuistical defence of, 164.  
 Massacre of the British Protestants in Ireland, 231.  
 Methodistical anecdotes, 393, 394.  
 Methodist preacher, history of a, 386.  
 Methodism, remark on, from the Annual Review, 433.  
 Middlesex Election, lines on the, 224.  
 ———, account of proceedings at the late, 403, to 422.  
 ——— Elections, the two last compared, 420.  
 Military reputation, the value of, to England, 379.  
 Milford Haven, observations on the necessity of fortifying, 58.  
 Monthly Magazine, injustice, partiality, absurdity, and inefficiency of its half yearly retrospect of domestic literature, 318.  
 Monthly Review, condemned for favouring Buonaparte, 213.  
 Montlosier, the French journalist, a mistake respecting, corrected, 272.  
 Moulin, methodistical revival of religion at, 391.  
 Murat, the French general, account of, 70; remarkable letter of, 71.  
 Musgrave, Sir Richard, extracts from his History of the Irish Rebellion, 105, 106; condemns the Irish Papers, the *Press* and *Union Star*, 243.

## N.

- Naval force of England and France, statement respecting the, 307; that of England proved to be superior, *ibid.*  
 Navigation, utility of correct books of, 73.  
 ——— Laws, Mr. Cock's arguments respecting the, 202.  
 Navy, the preparations of France to raise a great, 385.  
 Nogues, Citizen, lines to by the dog Carlo, 331.  
 Novels and romances, strictures on the modern, 424.  
 Novel writers, remarks on modern, 481.  
 Number, the, 666, a theory respecting, 265.

## O.

- Oder and Elbe, the rivers, sources of, 274.  
 Orders, Holy, the wickedness of taking, merely for the shew of a profession, 151.

Original sin, Calvin's opinion respecting, 7 ;  
remarks on by Dr. Kipling's friend, 8.

## P.

Paine, Tom, compared with John Cade, 51.  
Pair-makers, a cant appellation assumed by  
a description of jacobin shoe-makers ; at  
the Middlesex Election, 404 ; their mode  
of conduct, 405.

Parr, Dr. anecdotes of, 405.

———, his inscription for a monument  
of Mr. Gibbon, 444 ; lines on, 445.

Peace, extract from a memorial and project  
of, written by a Frenchman, 380.

Pierce, Alice, parted from King Edward,  
159.

Pitt, Mr. Lord Chatham's Letters to his  
nephew dedicated to, by Lord Grenville,  
64.

———, defence of the conduct of, re-  
specting the forming of a new administra-  
tion, 196.

———, hated and feared by the French,  
388.

Plato and Aristotle, respective and compa-  
rative characters of, 292.

Plowden. Mr. his assertion respecting Mr.  
H. Addington contradicted, 237.

———, bred at St. Omer's, 239 ; pub-  
lishes a work entitled *Jura Anglorum*,  
340 ; his exaggerated description of Irish  
civilization, 243 ; the main object of his  
*Historical Review*, to prove that the Eng-  
lish government, from the reign of Henry  
II. have striven incessantly, to keep the  
Irish in a state of degradation, 245 ; en-  
deavours to invalidate the veracity of  
Hume, 357.

Plumer, Mr. his opinion at the Caermarthen  
election, 410 ; applied to the Middlesex  
election, 411.

Pluto supposed to be Japheth, from whom  
Druids are conjectured to have sprung, 25.

Predestination. See Calvin.

Poetry, Mr. Mitford's etymology of the  
word, objected to, 125.

Poetry, remarks on some modern demo-  
cratic effusions, 452.

Pope's imitation of Ben Johnson, 221 ; of  
Beaumont and Fletcher, *ibid.*

Precedent, curious remarks on the word,  
219.

Propositions, illustration of Dr. Hill's theory  
of, 177.

## Q.

Quacks, literary, description of, 50.

Queries, answers of the Papist universities  
to those, made by Mr. Pitt, 233.

Quin, the actor, anecdote of, 354.

## R.

Reflections on the present times, 395, 397.  
Reformation of Luther, remarks on that  
event, 449, 450.

Regnier, the grand judge of France, anec-  
dote of, 71.

Religion, methodistical revival of in Scot-  
land, and its effects, 391, 394.

Religious innovation, remarks on, 164.

Re-union, isle of, formerly isle Bourbon,  
account of, 458.

Richardson, the novelist, strictures on the  
writings of, 168 ; account of his life and  
literary progress, 169 ; observations on  
his respective works, *ibid.*

Roche, Father Philip, circumstances re-  
specting, 365.

*Roman de la Rose*, remarks on the ancient,  
37.

Rome, the common pronunciation of an-  
cient, supposed to be strictly musical,  
119.

Rumbold, Sir George, animadversions on  
the seizure of, 332.

Russia, the military force of, represented to  
be small, 377.

## S.

Sailors, number of, voted by the House of  
Commons, 807.

Scottish clergyman, stupidity of a, in at-  
tempting to explain the scriptures, 295.

Sheridan, Mr. anecdote of respecting the  
Middlesex election, 417.

Sheriffs of Middlesex, conduct of the, at  
the Middlesex election, 409.

Ship, king's, instance of enormous expence  
in building and repairing one, at a private  
dock-yard, 309.

Ships, king's, comparative estimate of those  
which are built in the king's yard, and in  
private yards, 308.

Ship-builders, private, comparison of the  
number of men employed, and of those  
employed in the king's yards, 308.

Shipwrights, deficiency of in Woolwich  
and Deptford dock-yards, 305 ; mode of  
their working in the king's yards, 307.

Shoe-makers, the journeymen, particularly  
serviceable to Sir F. Burdett, by their ef-  
forts to procure a colourable majority,  
404.

Silesian mountains, mode of living on the,  
264.

——— dinner, description of a fashionable,  
*ibid.*

Sin, original. See Calvin.

Skinner, bishop, a letter to, respecting his  
defence of episcopacy, 217 ; remarks on  
his concluding address to the episcopa-  
lians of Scotland, 218.

Slave Trade, notice of a new work on the defence of the, 316.  
 Soap, the Chinese unacquainted with the use of, 341.  
 Soldiers, English, propriety of employing on foreign ground, 379.  
 Spondee, instance of the mistaken, 300.  
 Stael, Madame de, sent out of France, 272.  
 Stones from the atmosphere, hypothesis concerning them, 459.

**T.**

Tanistry, the Irish custom of, explained, 242.  
 Taylor, Mr. not an interpreter of Aristotle, 291; remarkable arrogance of, 294.  
 Timber, for the navy, scarcity of, 305; remedy against, proposed, 306.  
 Tongues, view of the state and attainments of primitive society before the separation of, 22.  
 Tournament, a solemn, holden in London

on the marriage of the Earl of Richmond, and the Princess Blanche, 34.

**V.**

Volney, reasons of his last visit to America, 467.  
 Volunteers, Sir Robert Wilson's opinion of the disadvantages which they would labour under in the event of invasion, 185.  
 Vowels, the long and short sounds of, scarcely ever marked by the same written character, 114; this position illustrated by a story, *ibid.*

**W.**

War, observations on the impolicy and danger of a defensive, 383.  
 Wickliffe, appointed to meet the Pope's commissioners at Bruges, 156.  
 Wine, expediency of allowing a drawback on for the army, 207.  
 Writing, conjectures respecting the origin of, 23.

*Table of the Titles, Authors' Names, &c. of the Publications reviewed  
in this Volume, including both the Original Criticism, and the  
Reviewers Reviewed.*

<b>ACADEMICUS's</b> Remarks on Dr. Kipling, 1, 126	Evans's. Tour through South Wales 55
Adam's Letters on Silesia 263	Earnest Exhortation to a fre- quent Repetition of the Sacrament 402
Aikin's Annual Review 432	Fletcher's Treatise on the Art of Enamel Painting 82
Amphlett's War Offering 432	Friendly Address to the Labour- ing Part of the Community 203
Andrew's Sermon, before the Rt. Hon. Corporation of Trinity Brethren 400	Fairman's Letter to Mr. Wind- ham on allowing Wine to the Army 207
Answer to Mr. Pitt's Attack upon Earl St. Vincent 310	Forster's Essay on the Principle of Commercial Exchange 297
Audi Alteram Partem, <i>ibid.</i>	Freudentheil's Poems 451
Barbault's Life and Correspon- dence of Richardson 167	Godwin's Life and Age of Chaucer (continued) 30, 154, 42
Barrow's Travels in China 337	Gillies's Supplement to the Analysis of Aristotle's Works 289
Bentley's Royal Penitent 81	Garnett's Sermon on the Con- futation of the Bishop of Bristol 240
Bisset's Modern Literature 44	Herder's Philosophy of the History of Man, &c. (con- tinued) 82
———Critical Essays on the Young Rosius 313	Herder's Philosophy of the History of Man (concluded) 491
Bishop Skinner's Primitive Truth and Order Vindica- ted 207	Haldane's Letters to the Earl of Chatham 431
Bishop Horsley's Euclid 314	Harleys Biographical Sketch of W. H. W. Betty 431
Bloomfield's Good Tidings 229	Harwood's Manual of Geogra- phy 430
Buonaparté and the Monthly Review 215	Hill's Synonymes of the Latin Language 177, 279, 346
——— and the French Peo- ple 265	Hodson's Exhortation to the British Isles 201
Brief Enquiry into the Present Condition of the Navy 306	Hutton's Two Sermons upon his Institution to the Vicar- age of Sutterton 200
Campbell's Grampians Deso- late 181	Intercepted Letters captured by the French 197
Churchil's Essay on Man 423	Ingram's God and our Country 310
Cooper's Examination of the Necessity of Sunday Drilling 81	Jackson's Strictures upon the merits of the Young Roscius 313
Cormoul's Eversion 9	Lord
Cock's Answer to Lord Shef- field's Pamphlet on the Navi- gation System 202	
Davies's Celtic Researches 21	
Dallas's Ambrey 146	
Dickson's Hints on the Present Important Crisis 76	
De Silva's Varieties 490	
Degerando's comparative His- tory of Systems of Philosophy 453	



Lord Chatham's Letters to his Nephew	64	Portugueze and Spanish Literature	478
——— Minto's Speech	76	Reply to Academicus	1
Leopold, or the Bastard	81	——— to Lord A. Hamilton's Thoughts on the late and present Administration	198
Lloyd's Gayton Wake	300	——— to "a Brief Enquiry into the Present Condition of the Navy	630
Lancaster's Sermon on the Death of the late W. Taylor, Esq.	310	Revolutionary Plutarch	68
Letters between a Gentleman in Berlin and a Person of Distinction in London	370	Robinson's Proper Names of the Bible, &c.	206
Letter to the Freeholders of Middlesex on the return made at the late Election	406	Rights and Duty of Defensive War	311
Law's Sermon at the Anniversary Meeting of the Sons of the Clergy	401	Rees's Cyclopedia	366
Mackay's Complete Navigator	3	Rousseau's Correspondence with Madame Latour de Franqueville	461
Martial Effusions of Ancient Times	200	Scot's Dissertations, Essays, and Parallels	19
Mitford's Principles of Harmony in Language	113	Serious Address to the Public upon the Present Times	203
Mudford's Life of Napoleon	320	Strictures on Plowden's State of Ireland	238
Memoirs of Charles Macklin Comedian	353	Slave Trade and Edinburgh Review	313
Murray's English Spelling Book	429	——— Delineated	426
Mythological Amusement	430	Sharp's Remarks on the uses of the Greek Article	430
Maxims and Opinions of Edmund Burke	430	Six Letter's to G. Sharp, Esq. respecting his remarks,	ib.
Michaux's Travels to the West of the Allegany Mountains	470	Six more Letters to G. Sharp, Esq. on his remarks,	ib.
Mann's Chronological Table of Universal History	460	Stewart's Account of a late Revival of Religion in the Highlands of Scotland	286
Menander and Lauretine, a Portuguese Novel	488	St. Quentin's Introduction to French Grammar	430
Orme's Sermon on the Anniversary Meeting of Free Masons	201	Short View of the State of the Volunteers	431
Our Country	197	St. Vincent's Voyage to the Four Principal Islands in the African Seas	457
Pearson's Obligation and Mode of Keeping a Fast	312	Santa Anna's Discursive Philosopher	477
Plowden's Historical Review of the State of Ireland	225, 357.	Taylor's Answer to Dr. Gillies's Supplement	294
——— Possiliminious Preface to Ditto	225, 227	Tessenden's Original Poems	199
Porter's Thaddeus of Warsaw	27	Thompson's Pride of Ancestry	78
Poetical Register for 1801, 1802, and 1803	199	Thoughts on the late and present Administrations	193
Proofs for Holy Writ	203	The Triad	312
Pinheiro's Danger of the Passions	489		The
Portuguese Soldier (the)	489		